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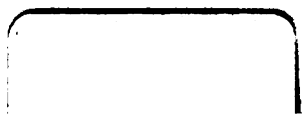
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THE
CHRISTIAN OBSERVER,

CONDUCTED BY

Members of the Established Church,

FOR

THE YEAR 1832.

BRING

THE THIRTY-SECOND VOLUME.



LONDON:

**PRINTED BY ELLERTON AND HENDERSON,
GOUGH SQUARE:**

PUBLISHED BY J. HATCHARD AND SON, PICCADILLY.

MDCCLXXXII.

Pair No. 583/06.

P R E F A C E.

THE object for which the CHRISTIAN OBSERVER was projected, was to endeavour to promote the glory of God, and the revival and increase of scriptural piety, more especially among the ministers and members of the Church of England. Keeping this paramount design in view, its conductors, in addition to papers of a directly devotional character, have availed themselves of such topics of interest and importance as might enable them to bring the doctrines and precepts of the Gospel to bear upon all that concerns mankind both in body and in soul. Sermons, however valuable and edifying, are too apt to be laid aside for an hour of leisure, which, perhaps, never arrives; but well-written papers in a periodical work—obituaries; biographies; poetry; discussions on topics as they arise, relative to biblical interpretation, points of Christian doctrine or practice, religious and charitable institutions, and the affairs of churches; with notices respecting the good or evil of new and popular publications; the mercies, difficulties, and theological controversies of the day; and the general aspect and affairs of nations—easily excite attention; and if made use of with a vigilant effort to turn all to spiritual account, may be often rendered more widely serviceable than many an elaborate treatise in divinity. The latter is reserved for studious perusal; whereas the former recur from month to month, are taken up with avidity, and create a powerful impression by allusions to the peculiar duties, trials, or topics, of the passing hour. In this view the periodical press is an engine of incalculable power; but it is mournful to add, that it has been hitherto chiefly employed for evil rather than good. We bless God that some efforts have been made on the other side, but even to this moment they have been comparatively few and feeble. What, for instance, has been done by the united strength of the whole Christian body in this country to counteract the injurious effects of one of our daily newspapers?

Without meaning any disparagement to other religious periodical publications, we have reason to be thankful that the Christian Observer which was nearly the earliest of them, has been honoured with a share of that best success which consists in being made an instrument of spiritual good. The great increase of pure religion in our own church during the last quarter of a century is known to all, and ought to be a source of heartfelt thanksgiving to the Father of mercies; and many are the proofs which have been afforded us that the pages of this publication have been in their measure among the various means which have been rendered instrumental in promoting that blessed result. We mention it that we may be henceforth stimulated to greater diligence in the work of the Lord, and that our readers may both pardon our errors, and further us by their prayers and assistance in prosecuting the great cause which we trust both they and we have at heart.

We shall not pass in review the many eventful topics which have occupied our pages during another volume. In several of our opening Numbers we brought before our readers a variety of papers which appeared to us peculiarly useful and interesting in contemplating the malady which had begun to visit our shores, and which now appears, through the mercy of God, to be passing away from us, after a serious visitation, yet far more light than our sins had deserved.—The discussions which took place relative to the Bible Society, also assumed considerable prominence in our earlier Numbers; and though it would be quite unfair to our fellow-labourers in this great cause to say, in the language of one of our correspondents, that “future ages will have to thank the Christian Observer for saving the Bible Society,” yet we cannot but know that the simple facts which we adduced had their share in opening the eyes of many good men who had been misled by incorrect statements. The efforts made to establish another institution having proved abortive, and several influential individuals who had been for a moment estranged from the Bible Society having cordially returned to it, it would be both unnecessary and ungracious to recur to the subject, except to keep it in mind as a beacon, that Christians may learn that their strength is in union, and be on their guard against the devices of

him who is ever on the watch to sow discord among brethren. It would have been long before our various religious institutions would have recovered the shock given to public confidence, had the Bible Society, the most favoured of them all, been wrecked amidst the storm.

Among the topics which have pressed upon the public attention during the year, it was impossible that we could shut our eyes to the absorbing question of parliamentary reform. As Christian Observers, it was our duty to urge what appeared to us to be the right view of the matter, upon religious as well as merely political grounds; and we shrunk not from stating our conviction that it was just and necessary, and our hopes that it would prove beneficial. We are more than ever confirmed in the former point; and we trust, notwithstanding some passing clouds, that the nation will not be ultimately disappointed in the latter. Church reform, law reform, the abolition of West-Indian slavery, and several other important matters which there was little hope of speedily and satisfactorily adjusting under the system of borough nomination, and the denial of the elective franchise to the major part of the wealth, intelligence, and morality of the country, seem now likely to be entered upon with promptitude and vigour. The chief danger will now be from the violence of evil disposed men who take advantage of popular feeling to blend what is good with what is evil, and to pull down and destroy, instead of repairing what is decayed. Against the devices of such men, every man who makes the word of God his standard of conduct ought to be vigilantly on his guard, otherwise our popular institutions will prove our ruin.

Of church reform we have said much, and we have much yet to say, and we therefore will not dilate upon the topic in this brief retrospect. On the plurality bill and some other measures of church reform we expressed an honest and decisive opinion, and events have more than justified all that we advanced. We have felt the difficulty, when such discussions have arisen, of speaking the truth without seeming to disparage persons or institutions which we delighted to honour; but the times required sincerity, and we do not believe that the way to support the church or its officers is to cloke or palliate abuses.

The violation of the Lord's day, which is one of the most grievous sins of this nation, has been touched upon in our volume more than almost any other single topic during the year. We begin to have hopes that at length something will be effected, not only by private Christian effort, but by public opinion and by the legislature, to bring back the nation to a sense of its solemn duty and blessed privilege in regard to the Christian Sabbath; and we purpose keeping the matter conspicuously before our readers in our next volume.

The state of the poor, and the means of bettering their temporal and spiritual condition, have been prominent topics of remark. Our effort in these discussions has been, without overlooking the importance of any partial alleviations which may be devised, to keep in view those large principles without which the question cannot be wisely and permanently adjusted.

We have not said much in this volume respecting the deplorable outburst of fanaticism which occupied so many pages of the two preceding volumes. When the eruption commenced and seemed likely to spread far and wide, and several clergymen who ought to have known better were found encouraging the wild notion of the revival or non-cessation of miracles, we could not in duty hold our peace; but when the extravagance and unscriptural character of the whole proceeding, and its connexion with awful heresies, became apparent to all, and some who were at first led away by the delusion were retracing their steps, we thought it unwise to give much further prominence to the matter. It will now, we trust, die away; and it were neither kind nor wise to renew the anxieties of its early victims. We remarked at the commencement of the discussion, that some clergymen who were originating or encouraging the delusion would live to repeat their folly when it was too late to restrain the extravagancies of their followers; and we repeat the warning, as a wholesome caution against future delusions. Would that all Christians, when tempted by new and exciting speculations, would remember the duty of seeking out the good old ways, and keeping in the footsteps of the flock.

We live in a dark and cloudy day; yet if infidelity and licentiousness are on the increase, true religion is great'y on the increase also; and in the contest between the kingdom of God and the kingdom of Satan, we know upon infallible authority which shall eventually prevail. Let us, then, gird ourselves manfully for the contest; knowing in whom we have believed, and that greater is he that is for us than they that are against us.

TABLE OF CONTENTS.

NUMBER I.	
RELIG. AND MISCEL. COM.—Last Days of Dr. Johnson.. Letters of Miss Boothby to Dr. Johnson.. Family Library.. Edinburgh Cabinet Library.. Prayer against Pestilence .. Communion-Table not an Altar.. Letter from the Rev. Daniel Wilson.. Tears of Parents.....	1—26
REV. OF—Simeon on Holy Spirit.. Raikes on Clerical Education	26—49
PUB. AFF.—Reform Bill.. Partisanship.. Political Duties of the Ministers of Religion .. Education for Ireland.. Rioters at Bristol .. Temperance Societies.. Sabbath-breaking .. Oppressions of the Vaudois.. Episcopate in India.. Cholera.. National Humiliation	58
ANSWERS	64
SUPP. TO RELIG. INTBL.—Bible Society.. Anti-Slavery Society	64

NUMBER II.	
RELIG. AND MISCEL. COM.—Cathedrals.. Westminster Latin Play.. Heathen Classics in Education.. Caths.. Pastoral Intercourse .. Prayer before Sermon.. Hume the Historian.. Astrological Portents.. Literal Interpretation of Scripture.. Christian-Knowledge Family Bible.. Prayers against Pestilence	65—95
REV. OF—Wilks on Church Establishments.. Deatry on the Church	103
RELIG. INTBL.—Trinitarian Bible Society	117
PUB. AFF.—Fast Day: Topics of Prayer and Meditation.. Cholera.. Political Excitement .. Infidelity.. Lord's Day.. Intemperance.. The Press.. Religious Ostentation.. Animosity .. Low State of Religion.. Church Reform.. State of the Poor.. Commercial Sine .. Religious Institutions.. Charity .. Ireland .. West-Indies .. India: Letter of Bishop Turner	124
ANSWERS.—Machinery.. Charitable Societies .. Plurality Hill, &c.	121
SUPP. TO RELIG. INTBL.—Bible Society..	122

NUMBER III.	
RELIG. AND MISCEL. COM.—Verbal and Manual Christianity .. Study of Heathen Classics	133—140
BIBLE-SOCIETY QUESTION.	
Letter I. <i>Preliminary Letter</i> .—Allegorical Illustration .. Charges against the Bible Society.. Two-fold division of the subject .. Needs of accusation divided into the PRINCIPLE OF THE SOCIETY AND ITS "DETAILS"	141
THE PRINCIPLE OF THE BIBLE SOCIETY.	
Letter II. <i>The Question opened</i> .—What is the principle of the Bible Society.. Is that principle lawful?.. Is it expedient?.. Its working as regards Socinians and Roman Catholics ..	
<i>The Principle of the Bible Society</i> .—Its formation.. Fundamental laws.. No test of membership.. Its object its guarantee.. No	

Page	
change by meeting of 1831 .. Pronounces nothing respecting Socinians.. Dryden on the Bible and its effects	147
Letter III. <i>Inquiry into the Lawfulness of the Society's Principle</i> .—Partial tests either too much or not enough.. The Bible its test.. This open constitution early opposed by Bishop Marsh, Mr. Norris, Country Clergymen, &c. &c.. New class of opponents.. Examination of texts urged by them .. shewn not to be applicable.. Society not necessarily connected with Socinians.. Low views of the importance of circulating the Scriptures.. Present objections only old ones revived.. Impracticability of applying tests	150
Letter IV. <i>Inquiry into the Expediency of the Society's Principle</i> .—Practical inexpediency of tests.. Would exclude many Christians.. A further succession of tests would be required.. Partial tests accredit those not excluded.. Purity of the Canon preserved by rival sects.. Adoption of tests must lead to strife, as in the Trinitarian Bible Society	167
Letter V. <i>Case of the Socinians</i> .—Have not abounded in the Society.. No Socinian ever on the parent committee .. No practical evils have arisen, as admitted by the Naval and Military Bible Society .. The Society distasteful to Socinians.. They object to our Canon, Version, and Headings.. Socinianism unpopular .. Ought to be opposed .. Injury to the common salvation by misinterpretation of the Society's regulations respecting sects .. Socinians raised to undesired importance.. Many of them have received spiritual good through Bible Societies.. No inconvenience found from their non-exclusion.. Evils have arisen from other quarters, called orthodox.. Trinitarian tests would not prevent the evil.. The Society a protecting Society	179
Letter VI. <i>Case of the Roman Catholics</i> .—Changes in the Trinitarian Bible Society .. Note on the constitution of that Society .. Difficulty of circulating the Scriptures among the Roman Catholics.. Openings for it made by the Bible Society.. Extracts to that effect from Roman-Catholic correspondents.. Catholic priest in Swabia.. Tenacity of the Society to its rules.. Professor Witman's affecting appeal .. Milner's remarks on Anselm.. Roman-Catholic letters .. Benefit of the Society to Roman-Catholics .. Catholics unjustly expelled from the Trinitarian Society.. Ill effects of this regulation .. Papists had generally excluded themselves from Bible Societies.. Testimonies of the Pope and Bishop Milner to that effect.. Society's extensive issues of Scriptures to Roman Catholics	182
RELIG. INTBL.—Church of Geneva	190
OBIT.—Dr. Turner, Bishop of Calcutta (<i>continued</i>)	201
PUB. AFF.—Fast Day.. Reform Bill.. Cholera .. Irish Tithe and Education.. East-Indian	

	Page		Page
Superstitions..Plurality Bill..Lord's Day		Errata and cancels..Platt and Henderson's	
..Bishop D. Wilson	193-196	testimony to	231
SUPP. TO RELIG. INTELL.—Bible Society..	196	Letter xi. <i>Alleged Annexation of Notes</i>	
		and <i>exceptionable Headings</i> ..Dr. Muller	
		on Danish version..Canstein Institution..	
		Canstein Hebrew Bible..Hartwell Home,	
		Dr. Knapp, and Mr. Orme's remarks on..	
		Society not to blame..Note on headings of	
		this Bible..Hanoverian Preface..Bible	
		Society not connected with..Mistake of	
		Hanover printer..Character of the Hanover	
		Preface..Strasburg Preface..Correspondence	
		and transactions respecting it..Dr.	
		Blessig and Professor Haffner's letters..	
		Bible Society's anxiety to prevent breach	
		of its rules..Preface withdrawn by Stras-	
		burg Society, and funds replaced..Dr.	
		Steinkopff and Dr. J. P. Smith's character of	
		Haffner and Preface..Strasburg theological	
		controversy..Unfair course towards the	
		Bible Society..Its true character..Inter-	
		esting syllabus of its transactions.....	200
Letter vii. <i>Introductory Letter</i> ..Speci-		Letter xii. <i>Alleged exceptionable Agency,</i>	
fication of objections: namely, the omission		<i>foreign and domestic</i> ..Difficulties in its	
of oral prayer—the circulation of the Apo-		continental operations by irreligion and	
crypha—patronizing improper versions—		scepticism..Society exposed to a choice of	
admitting notes and comments—improper		evils..Continental churches professedly or-	
agents..Acrimonious charges against the		thodox..Society did not reject good men..	
Society..Orthodox character of the founders		Testimonies of Steinkopff, Owen, Paterson,	
of the Society..Orthodox character of the		Henderson, Pinkerton, Leves, and F.	
Society's documents..Illustration from So-		Cunningham..Haldane's statement, that	
lomon's temple.....	206	the charges against the Society's conti-	
Letter viii. <i>Question of Oral Prayer</i> ..		ental agents have originated with himself	
Duty and blessedness of prayer..Question		..Bible Societies have not countenanced	
of times and places..Prayer not omitted to		Neologianism..attestation of the Darmstadt	
please Socinians..Difficulties among ortho-		Neologian journal..Interesting extracts	
dox Christians..Prayer not neutral..Case		illustrative of the Society's continental	
of the Society of Friends..Their views of		correspondence and operations from its	
prayer..Illustrative quotations from Fox,		formation to 1820..Nuremberg, Berlin, Prussia,	
Penn, Barclay, Besse, Gurney, and Yearly		Germany, Sweden, St. Gall, Gotthard,	
Epistle for 1831..Conscientious difficulties		Gothenberg, Prussia, Saxony, Gothenberg,	
Application of principles to details..Ultraism		Norway, Russia, Netherlands, Norway,	
..Testimonies of Robert Hall and Society's		Russia, Switzerland, Paris, Stokes's tes-	
Reports to the prayerful character of the		timony..Committee's explanatory decla-	
Society..Prayer not forbidden by its rules	211	ration of 1827..Agents, Van Ess, Testi-	
Letter ix. <i>Question of the Apocrypha</i> ..		monies of Pinkerton, Silthorp, Cunningham,	
Question settled in 1826..Charges still		Henderson, Wilks, Monod, to Kieffer..	
brought forward..M. Kieffer's Italian Bibles		Professor Lee..Home officers..Commercial	
..Charges insinuated, not asserted..Apo-		business and funds..The late W. Green-	
crypha still used in Church of England,		field..Obituary of him, extracted from the	
also by other Protestant confessions..Diffi-		Christian Observer..Attestations to his	
culty of contending with the jealousies of		character from Waugh, Platt, Bible Society	
Foreign churches..Society's anti-Apocry-		committee..His religious principles proved	
phal regulations of 1826-27..Difficulties		to be orthodox..His death-bed	273
formerly felt by the committee..Apocrypha		Letter xiii. <i>Concluding Observations</i> ..	
formerly urged on them by Mr. Drummond		Painfulness of controversy..Christian peace	
and others..Rheims New Testament pa-		..Bible Society compared to the Jews build-	
tronized by Mr. J. E. Gordon..Bible Society		ing the wall of the city..Opposed by Tobiah	
never translated the Apocrypha..Regula-		the Ammonites..Suicidal conduct of mem-	
tions of 1826 not violated..Alleged case of		bers of the Church of England in opposing	
violation in the Italian Bibles..Copies of		the Bible Society..Solemn entreaty to	
Apocrypha destroyed..M. Kieffer's expla-		clerical brethren..Religious aspect of the	
nation respecting Italian Bibles..Quotation		times..Prayer for the Society	295
from Apocrypha	221	RELIG. INTELL.—Anniversaries in Lausanne	300
Letter x. <i>Patronizing exceptionable Ver-</i>		ANSWERS	300
sions..General improvement of the Society			
..Difficulties of versions..Authorized En-			
glish translation, and history of..Translators			
maligned..Imperfection of foreign versions			
..Eminent scholars and Christians employed			
by the Society in editing and revising..			
Archdeacon Corrie's testimony to imperfect			
fragments..Importance of sending out early			
versions..Mr. Platt's testimony to the So-			
ciet's versions..Note on the constitution			
and proceedings of the Trinitarian Bible			
Society..Accusations against the Lausanne,			
Danish, and Turkish Scriptures..Lausanne			
Bible..Mr. Melvill's charge..Professor			
Levade..Platt, Wilson, and Scholl's tes-			
timony to..Interesting extracts from Le-			
vade's Book of Prayers..Platt's testimony			
to Lausanne edition..Orthodox extracts			
from Lausanne version..Orthodox headings			
..Notes of the Lausanne version..History			
of the Lausanne version and correspondence			
respecting it..Levade's remorse and So-			
ciet's vindication of its rules..Danish Tes-			
tament..Charges to be received with caution			
..British and Foreign Bible Society not			
concerned in the version..Stokes' and Platt's			
statement of facts..Society never purchased			
copies of it..Trinitarian constitution would			
not have prevented Danish version..Turk-			
ish Testament..History of Baron von Dies			
..Ali Bey..Kieffer's concern with..Testi-			
monials to the version..New Testament			
printed..Disappointment respecting it..			

	Page		Page
New Publications	370	SUPP. TO RELIG. INTEL.—Bible Society..	
ANSWERS	371	Brit. and For. School Society	364
SUPP. TO RELIG. INTEL.—Bible Society..			
British and Foreign School Society	371		
NUMBER VI.			
RELIG. AND MISCEL. COM.—Henry Martyn's Farewell Sermon.. Subordination of the Holy Spirit.. Prayer at the Execution of Mary Queen of Scots.. Oaths.. Special Manifestation of Divine Displeasure... Jewish Prayer on the Cholera.. Calamities with Mercies	373		305
REV. OF—Works on the Church and its necessary Reforms (<i>continued</i>):—Riland's Extension of the Church of England—The Church in Danger, by Acaster—Remedies, by the same—Cox's Liturgy—Church Reform, Churchman—Newton's Pluralities indefensible—McGavin's Church Establishments—Church Reform, by Lord Henley.. Wolfe on the English Prisoners in France... Suburban Sermons:—Bradley's, Hambleton's, Dillon's, Blunt's	367		417
New Publications	428		
RELIG. INTEL.—Anniversaries of Societies	429		
PUB. AFF.—Cholera allayed.. Thanksgiving at Berlin.. Alarms.. Reform Bill.. Resignation and Return of the Ministry.. Ireland... Plurality Bill.. Poor Laws.. Slavery and Placards	431		
ANSWERS	435		
SUPP. TO RELIG. INTEL.—Bible Society..			
Irish Education Society	436		
NUMBER VII.			
RELIG. AND MISCEL. COM.—On Church Reform.. Our Lord's Second Advent.. John xl. 25, 26.. Baptism of Adult Converts... Relinquished Missions—Moravian to Ceylon.. Blayney's Collation of the Bible.. Subsistence of the Poor.. American Divines... Alleged Ominous Dream and Supernatural Appearance in the Lansdowne Family 437—	470		
REV. OF—Literary Policy of the Church of Rome	475		
New Publications	493		
MISCEL. LIT. INTEL.—New Religious Society... College at Geneva.. Censorship in Hannover.. Polish Bible.. Translation of Mosheim... Discipline in Germany.. Temperance.. Bequests in the United States.. Intemperance.. Convention in Georgia.. American Mutuations of Tracts.. Virginian Duelling..	494		
RELIG. INTEL.—Colony of Carshuld	496		
PUB. AFF.—Reform Bill.. Lord's-day.. House-robbery Bill.. Forgery Bill.. West-Indian Missionaries.. Burning of Widows in India... Hindoo Law of Inheritance.. Cholera.. Bishop D. Wilson.. France	498		
ANSWERS	500		
SUPP. TO RELIG. INTEL.—Bible Society..			
Hibernian Society.. Peace Society	500		
NUMBER VIII.			
RELIG. AND MISCEL. COM.—Satan.. American Divines—the Rev. D. Jarratt.. Church Reform (<i>continued</i>).. Requisites for Baptism.. Questions.. Allen on Revivals.. The Woman of Samaria	501		530
REV. OF—Jay's Evening Exercises	533		
New Publications	541		
RELIG. INTEL.—Colony of Carshuld (<i>continued</i>)	541		
OBIT.—Rev. W. Tandy	540		
PUB. AFF.—Reform Bill.. Obligations of Electors.. Christian Efforts of Individuals.. Popular Feeling.. Extremes.. Pretension.. Talent and Character.. Specific Pledges.. Lord's Day.. Protestant Faith.. Colonial Slavery, &c.. Cholera.. Ireland.. Appeal, respecting Burning of Women in India, rejected.. Don Pedro at Oporto.. Frankfurt Proclamation.. Payments to Russia	555		
ANSWERS	564		
NUMBER IX.			
RELIG. AND MISCEL. COM.—Church Reform (<i>concluded</i>).. Dr. Chalmers on Pauperism and Cottage Allotments.. Tears of Parents (<i>continued from January</i>).. Believers judged according to their works.. Rector of Eyam—Divine Worship.. Life Members of Societies.. Origin of the Appellation "Christians"... Pre-requisites for Baptism.. Prophetical Query.. Confirmation.. Verses on Jeremiah, Chap. iii.	505		596
REV. OF—Dr. Southey's Life of Bunyan	596		
New Publications	620		
RELIG. INTEL.—Colony of Carshuld	620		
OBIT.—W. Lawrence, a Shepherd	621		
PUB. AFF.—Great Britain—Parliament—Speech—Foreign Relations.. Ireland.. Election.. Cholera.. Plurality Bill.. Negro Slavery	627		628
ANSWERS	628		
SUPP. TO RELIG. INTEL.—Brit. and For. Bib. Society.. Prayer-Book and Homily Society	628		
NUMBER X.			
RELIG. AND MISCEL. COM.—Tears of Parents (<i>continued</i>).. Believers being judged according to their Works.. Verifications of Scripture.. Modesty in Dress.. Letter of Dr. Watts.. Definition of Useful Knowledge.. Special Providence of God.. Gracious Operations of the Holy Spirit.. American Divines—the Rev. J. Lathrop, D.D.	629		634
REV. OF—Wilke's Duties of Christian Electors... Southey's Life of Bunyan (<i>continued</i>)	661		668
RELIG. INTEL.—Colony of Carshuld	669		
PUB. AFF.—Election Treats.. Church Reform... West-Indians.. Outrages in Ireland.. Cholera.. Deaths of Sir W. Scott and Dr. Adam Clarke.. Beer Bill.. Dramatic Literature.. Europe.. Death of Baron Cuvier... Grand Council of Berne.. Bishop of New York	690		
ANSWERS	692		
SUPP. TO RELIG. INTEL.—Brit. and For. Bible Society.. Brit. and For. School Society	692		
NUMBER XI.			
RELIG. AND MISCEL. COM.—Difficulties of Christian Biography.. American Divines—the Rev. J. Lathrop, D.D. (<i>continued</i>).. Figurative Expressions in Prayer.. Desecration of the Lord's Day.. Anti-Slavery Reminiscences.. Matt. xvi. 18.. A little Book a great Evil.. Predestination.. Acts xix. 2-4... Latin Rhymes—De Amore Jesus.. Metrical Sketches by Bishop Mant: The Angels—St. Simon and St. Jude's Day—All Saints' Day—Character of Gallio.. Associating Hymns with Tunes.. Taxing richer Benefices... Fasting a testimony.. Zoological Garden Quadruped	693		724
REV. OF—Bishop Ryder's Charge.. Higgins's Moscal Geology	724		743
PUB. AFF.—Elections.. Abatement of Cholera... Rupture with Holland.. Church Reform... Negro Slavery	731		
OBIT.—Mrs. M. E. Roberts	754		
ANSWERS	756		
SUPP. TO RELIG. INTEL.—British and Foreign Bible Society.. Hibernian Society.. House of Commons' Report on the Lord's Day	756		
NUMBER XII.			
RELIG. AND MISCEL. COM.—Bishop of London's Evidence on the Lord's Day.. American Divines—the Rev. S. Johnson, D.D. (<i>continued</i>).. Exposure of the Church to Radicals and Infidels.. Analogy of Faith.. Old and New Testament on the Millennium.. Enthusiasm of the Wesleyan Methodists.. On			

	Page		Page
being led by the Holy Spirit...Apathy of the Church of England in Missionary Exertions...Metrical Sketches, by Bishop Mant: St. Philip and St. James—Saul, who is also called Paul—Judas.....	757—766	stressed)...American Divines—the Rev. S. Johnson, D.D. (<i>continued</i>)...1 Pet. 2. 6.. Overstrained Texts..Oxford Prize Poem, De Convulsivis Diabasis...Pauperism and Cottage Allocations...Advantages and Disadvantages of the Cottage System...Remarks upon the two preceding papers...Character of the Moutanists...Verification of the Latin Lines, De amore Jesus ..	821—826
REV. OF Deane's Worship of the Serpent...Ivimey's Reprint of Life of Bunyan 760—805		REV. OF—Woman in her domestic and social Character...Hints to a Clergyman's Wife...The Annals of my Village...The Scripture Garden Walk	830
LIT. AND MISCEL. INTEL.—Historical Chart of the Christian Dispensation .. Sir Walter Scott...Idol temples in India..Chimney-sweeping	814	LIT. AND MISCEL. INTEL.—Illuminations...Indian Lexia..Biblical Manuscript .. Scinian Repository...Schools in France...Cholera Ode .. Montaban Professorship...Baptism of Jews..Marriage of Leopold ..	867
RELIG. INTEL.—Church Missionary Society .. National School Society	815, 816	SUPP. TO RELIG. INTEL.—Bible Society ..	868
ORIT.—M. Le Baron Chaband-Latour	817		
PUB. AFF.—Electioneering Contests..Church Reform...Clergy Distress in Ireland..French Cabinet	818		
ANSWERS	819		
SUPP. TO RELIG. INTEL.—Bible Society ..	820	INDEXES	830—876
APPENDIX.			
RELIG. AND MISCEL. COM.—Bishop of London's Evidence on the Lord's Day (<i>con-</i>			

THE
CHRISTIAN OBSERVER.

No. 361.]

JANUARY, 1832.

[VOL. ^{NO. 1} XXXII.]

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE LAST DAYS AND RELIGIOUS CHARACTER OF DR. JOHNSON.

To the Editor of the Christian Observer.

AS a sequel to the papers inserted in the January and August Numbers of your volume for 1831, respecting the religious friends and character of Dr. Johnson, I beg leave to report such additional accounts of his last days, as have been lately published, by the Right Honourable John Wilson Croker, in his *variorum* edition of Boswell.

The first of these is a diary of Johnson's last illness, by Mr. Hoole, the translator of Tasso; from the 20th of November to the 13th of December inclusive, 1784. A few extracts from this were made in the original work of Boswell; and the whole of the journal, which was afterwards printed in the European Magazine for September, 1799, is now copied into the general appendix to Mr. Croker's digest. It is a highly impressive document; and remarkable for that detail of incident and conversation which brings us, perhaps, even into closer contact with its subject than the most circumstantial statements of Boswell himself. At the same time, it does not appear to communicate more satisfactory notices of Dr. Johnson's religious character, than had previously been given. His manner and talk are described as having been very serious; but there is no direct indication of a mind fully irradiated by the pure light of the Gospel.

CHRIST. OBSERV. No. 361.

The second document is a journal, now for the first time published, by the late Right Honourable William Windham, from the 7th to the 13th of December. Like Mr. Hoole's diary, it is, although much shorter, full of interest; and it derives much of its impressiveness from the circumstance of its containing a description of the final interview between two such men as Johnson and Windham. The dying moralist gave his friend a New Testament; and "then," says the narrator, "proceeded to observe that I was entering upon a life which would lead me deeply into all the business of the world: that he did not condemn civil employment; but that it was a state of great danger, and that he had therefore one piece of advice earnestly to impress upon me; that I would set apart every seventh day for the care of my soul; that one day, the seventh, should be employed in repenting what was amiss in the six preceding, and fortifying my virtue for the six to come; that such a portion of time was surely little enough for the meditation of eternity*." If this advice be correctly reported, it will, I assume—however excellent in its degree—justify an opinion already given on the obscurity of Dr. Johnson's religious principles. But the whole of Mr. Windham's report is unsatisfactory; and with regard to himself, it may be observed, that if men are to be

estimated by their public conduct, the future statesman would seem to have forgotten the dangers pointed out by his dying friend.

But although the diaries of Hoole and Windham are, properly, the only additions made to the previous accounts of Johnson's death, there are other portions of Mr. Croker's work which demand notice and examination; and particularly, as connected with what has already appeared in the pages of the *Christian Observer*. At p. 323, Mr. Croker subjoins the following note:—"The son of Mr. La Trobe has published, in the *Christian Observer* for January, 1828, 'in order,' as he says, 'that the tradition may not be lost,' a corroboration of some remarks which appeared in that work for the October and November preceding, (namely, a re-print of a paper in the Rev. S. C. Wilks's '*Christian Essays*,') on the last days of Dr. Johnson. Mr. La Trobe's statement tends, as far as it goes, to confirm the opinion already, it is hoped, universally entertained, that Johnson's death was truly Christian. But Mr. La Trobe had little to tell; and of that little, unfortunately the prominent facts are indisputably erroneous. Mr. La Trobe states, that 'Dr. Johnson had, during his last illness, sent every day to know when his father, who was then out of town, would come back. The moment he arrived he went to the Doctor's house, but found him speechless, though sensible. Mr. La Trobe addressed to him some religious exhortation; which Johnson shewed, by pressing his hand and other signs, that he understood and was thankful for. He expired the next morning, and Mr. La Trobe always regretted not having been able to attend Dr. Johnson sooner, according to his wish.' The reader will see that the inference suggested by this statement is, that Dr. Johnson wished for the spiritual assistance of Mr. La Trobe, in addition (or it might even be inferred, in *preference*) to that of his near and dear friends,

Mr. Hoole and Dr. Strahan, clergymen of the Established Church. Now, the facts of the case essentially contradict Mr. La Trobe's account, and any inference which might be deducible from it. Dr. Johnson, as it will be seen in the *diaries* of Sir J. Hawkins and Mr. Windham, was not *speechless* the day before his death, nor did he die next *morning* (which seems mentioned as the reason why Mr. La Trobe's visit was not repeated), but in the *evening*. And, which is quite conclusive, it appears from Mr. Hoole's *diary*, that Mr. La Trobe's visit to Dr. Johnson's residence (and his son, admits there was but *one*) took place about eleven o'clock on the forenoon of the 10th, *three* days before Dr. Johnson's death; that Mr. La Trobe *did not even see him*; and that it was in the course of that very day that Mr. Hoole read prayers to him, and a small congregation of friends. So little can anecdotes at second hand be trusted."

On this statement,—which, so far as it relates to *facts*, will, I trust, attract the notice of your accused correspondent, Mr. La Trobe himself, and, if necessary, draw from him an explanation,—I would observe, myself, that Dr. Johnson, when approaching the shadows of death, *did* most probably prefer the spiritual assistance of the elder Mr. La Trobe. And this opinion is founded on the belief, that Dr. Strahan and the Rev. Mr. Hoole (son of the journalist) were much inferior, as religious advisers, to the eminent Moravian thus forced into a kind of rivalry with them. Of Dr. Strahan, I, indeed, know nothing, except from his preface and advertisement to Johnson's *Prayers and Meditations*; which, in a spiritual sense, are cold and gloomy as the winter's mist. Of Mr. Hoole, nothing is said in his father's diary which discovers any religious vitality. He appears to have attended, chiefly as a mechanical reader of prayers. On the other hand, Mr. La Trobe is well remembered by many as a

man of eminent piety; of sentiments essentially coincident with the doctrinal Articles of the Established Church; and, altogether, such a wise and excellent counsellor, as was wanted at the death-bed of Dr. Johnson. If Mr. La Trobe really did *not* see his dying friend, I, for one, must deeply regret that the latter had not such efficient assistance. But I had always understood, and long before the statement of the present Mr. La Trobe appeared in your pages, that his father *had* seen Johnson, and had also expressed himself favourable as to the final state of his mind*.

There was another minister of the United Brethren who was acquainted with Dr. Johnson; and this was Mr. Hutton, who, from the value

* The writer has pleasure in recording the following reminiscence of the late Mr. La Trobe, penned during a voyage by his son to the Moravian settlements at the Cape of Good Hope:—"At home or abroad, by sea or land, wherever I am, I can never forget the mournful event of this day (the 29th of November), when our family and church were bereft of that excellent man, my father, in the year 1786. Though now nearly thirty years are gone by, yet, when the return of this day brings his death to my recollection, I feel some recurrence of the pangs which then seized my heart. But I remember that once in his last illness, calling me to his bedside, he expressed himself to the following effect, in consequence of the lamentations of a friend who had just left the room. 'There is nothing, my dear son, that grieves me more than to hear such complaints; not because, far from flattering me, they only remind me the more forcibly of my defects, but because they evince a deplorable want of knowledge of, and confidence in, the dealings of God with his church and servants. He wants none of us; but if he is pleased to use us, surely he knows best when to put down one tool and take up another. And will he suffer any part of his work to stand still for want of instruments to work with? No! he will find such as are suited to hand, and to the times and circumstances when they are to be employed.' This is, indeed, true; but yet I believe that the concurrent testimony of all who knew my late father will permit me to say, that, taking his character in a general sense, and viewing him as a man and as a Christian, we shall not soon look upon his like again."—*Journal of a Visit to South Africa, in 1815.*

fixed upon his society by the consort of George the Third, was called *the Queen's Mr. Hutton*. Her majesty frequently admitted him into her circle; or rather, I believe, consulted him in private. He was generally known to the excellent Christians of his day, and, it seems, to numbers also *without*; for Mrs. Piozzi somewhere calls him "dear, good, every body's Mr. Hutton." There is a mezzotint engraving of this gentleman, who, in conjunction with Mr. La Trobe—since *both* of them were intimate with Johnson before his last days—doubtless contributed to regulate and correct his opinions. I do not, I trust, bring forward these names as pitting them against the two clergymen before mentioned, or as panegyricizing the peculiarities of Moravianism; but as defending the memory of the just from what will be generally regarded to be a slur upon their religious competency. Let it be at least conceded that Hutton and La Trobe were quite as faithful monitors as Strahan and Hoole.

There is another circumstance bearing upon this discussion, which deserves inquiry. In Mr. Hoole's diary, under date of November 23, it is said, that Johnson "spoke of his design to invite a Mrs. Hall to be with him, and to offer her Mrs. Williams's room*." This lady, who had been long known to Dr. Johnson, was the sister of the Rev. John Wesley, and of similar sentiments with him. My own impression is, that whatever might be Johnson's respect for the clerical friends then attendant upon him, he secretly panted for more spiritual instruction than *they* afforded. He much regarded Wesley himself; and Mr. Croker has published the following original letter to this eminent person, furnished in manuscript by the Rev. Dr. Harwood of Lichfield:—"6th Feb, 1776. Sir, When I received your 'Commentary on the Bible,' I durst not at first

flatter myself that I was to keep it, having so little claim to so valuable a present; and, when Mrs. Hall informed me of your kindness, was hindered from time to time from returning you those thanks which I now entreat you to accept. I have thanks likewise to return you, for the addition of your important suffrage to my argument on the American question. To have gained such a mind as yours may justly confirm me in my own opinion. What effect my paper has upon the public I know not; but I have no reason to be discouraged. The lecturer was surely in the right, who, though he saw his audience slinking away, refused to quit the chair while Plato staid.

"I am, Reverend Sir,
your most humble servant,

SAM. JOHNSON*."

This is one of the most complimentary letters to be found in the whole Johnsonian collection; and other strong evidence of its writer's admiration of the founder of Methodism might be adduced from his various biographers. It is surely very credible that Mrs. Hall was about to be domesticated in Johnson's family for the sake of her spiritual discernment and character: he was, at least, aware of the strength of her intellect, and was able to estimate the value of its combination with religion. He always loved a mind which could meet his own; and, oppressed though he was by ecclesiastical prejudice, frequently went out of bounds in search of Christian instruction. And here, with far greater pleasure in delivering the cheering statement, than I have found in examining all foregoing *euthanasias*, I will subjoin a much more satisfactory account than had previously been published of the last days of Dr. Johnson. The following circumstances, says a writer in the Wesleyan Methodist Magazine† for 1829 (p. 744),

were communicated by Colonel Pownall to Mr. Storey* of Colchester. "In the near approach of death, Dr. Johnson expressed great dissatisfaction with himself and with the state of his heart; and, in reply to one of his friends, who, in order to comfort him, had referred to his writings in defence of virtue and religion, he said, 'Admitting for a moment that all you say is true, yet how can I tell whether I have done enough?' He therefore refused to be comforted by the ordinary topics of consolation which were proposed to him; and, in consequence, desired to see some clergyman, and described the views and character of the person he wished to consult. A Mr. Winstanley was mentioned, as exactly answering to his wishes; and the Doctor desired a note to be written in his name earnestly requesting his attendance as a minister. Mr. Winstanley, who was in a most debilitated state of nerves, was overpowered at receiving the note, and was appalled at the thought of

Arminian Magazine, was begun by Mr. Wesley in 1778, and is now continued under the title in the text. It is generally conducted with ability, and with good temper towards all who "love the Lord Jesus Christ in sincerity." In the volume for 1829 is an acute and dispassionate analysis of Forster's untimely book on Mohammedanism, for which every Christian reader must be grateful.

* The names of Storey and Winstanley in this extract must be mistakes. The Rev. Robert Storey was predecessor of the Rev. William Marsh, as incumbent of St. Peter's, Colchester. Of Mr. Winstanley I have only a faint remembrance that his name appears in some minor religious biographies as a man of great piety and popularity in his day. As there is in the Wesleyan statement the formal copy of a letter written to Dr. Johnson, it must be presumed that the original, or a duplicate taken at the time, is accessible. The communicator of the paper signs himself M. G. H. Why was this report so long delayed; and is there any representative of Colonel Pownall, or of Mr. Storey, who can authenticate what is asserted? It is not, I hope, too late to ascertain its validity by the exhibition of the writer's real name, or by such references as may remove every suspicion of error.

* Vol. iii. p. 309.

† This periodical, originally called the

encountering the learning and talents of the Doctor, being wholly unaware of the meekness with which his heart was prepared to receive the words of salvation. In his perplexity he consulted with his friend Colonel Pownall, who urged him without delay to follow what appeared such a remarkable call of Providence. For a time his nervous apprehensions seemed to give way, but they soon returned: and, abandoning all thoughts of a personal interview, he determined on writing the following letter:—

“Dear Sir,—I beg to acknowledge the honour of your note. I am sorry that the state of my health prevents a compliance with your request: my nerves are in so shattered a state I feel as if I should be quite confounded in your presence; and, instead of promoting, should only injure the cause in which you seek my aid: therefore permit me to write what I should wish to say were I present. I can conceive what must be the subject of your inquiries: your views of yourself may be changed with your condition; and that, in the near approach of death, what you considered mere peccadillos, have risen into mountains of guilt, while your best actions have in your esteem dwindled into nothing. Whatever side you look at you only see positive transgression, or defective obedience; and hence, in self-despair, you may be inquiring ‘What shall I do to be saved?’ I say to you in the language of the Baptist, ‘Behold the Lamb of God, that taketh away the sins of the world!’—When Sir John Hawkins, who read this letter to Dr. Johnson, came to this passage, the Doctor interrupted him, anxiously asking, ‘Does he say so?’ It was read again to him; upon which he said, ‘This is just the man I want to see; write to him again.’ A second note was sent, and a second answer was returned. Even this repeated solicitation could not prevail. In the second letter, Mr. Winstanley enlarged on the subject of the first;

and this communication, together with some conversations with the late Mr. Latrobe (who afterwards visited the Doctor), were evidently blessed by God in bringing this great man to a complete renunciation of self, and a simple reliance on Jesus as his Saviour; thus also communicating to him that peace which he could not find elsewhere, and which, when the world was fading from his view, filled the aching void, and dissipated the gloom even of the valley of the shadow of death. It is thus God puts honour upon the doctrine of faith in a crucified Redeemer.” Assuming this account to be correct, the reader will now judge how far Johnson was satisfied with such advisers as Strahan and Hoole. The mention of Mr. La Trobe’s name in this paper is also very observable.

To Mr. Croker it is now justly due to say, that after all his own industrious investigation of the circumstances of Dr. Johnson’s death, he refers to the reprint of Mr. Wilks’s *Essay*, in your work, in the following candid manner:—“The quantity of evidence now brought together as to the state of Dr. Johnson’s mind with regard to religion in general, and his own salvation in particular, dispenses the editor from making any observations on the subject; but those who may wish to see a commentary on the facts may turn to the remarks in the *Christian Observer* for October and November, 1827*.”—You will allow me, sir, I hope, to express the gratification I have derived from Mr. Croker’s liberal appeal to your work. I am confident that I am only repeating your own sentiments when I add, that all my anxiety is to gather solid proof that Dr. Johnson died well, by whatever instruments God was pleased to impart to his soul the peace which passeth all understanding.

J. L.

ON THE LETTERS OF MISS HILL
BOOTHBY TO DR. JOHNSON.*To the Editor of the Christian Observer.*

ENCOURAGED by a persuasion that you are too deeply interested in the investigation of Dr. Johnson's personal character, and in the record of such circumstances in the history of his friendships as tended to elevate and spiritualize his mind, I ask admission for this my fourth communication, explanatory of his correspondence with one who was, as I think, his last human guide through life's wilderness.

In the late edition of Boswell, Mr. Croker has inserted thirty-one original letters from Miss Hill Boothby to Johnson; not indeed printed now for the first time, as they had been given to the world in 1805, in an obscure volume, which attracted little attention, and, among other causes, from its having been crippled by a sarcastic article in the *Edinburgh Review*. Mr. Croker's remarks on the correspondence are generally correct; and he has well explained the apparent excess of affectionate expression in the case of both parties. This had occasioned the sneers of many who were personally hostile to Dr. Johnson, and who were farther glad, it is presumed, to shelter their dislike of his friend's principles under an attack upon her delicacy. It is quite sufficient to say that Miss Boothby wrote as from the gates of death, as will be evident from the very first extract in the sequel. Her letters, taken altogether, sustain the reputation attached to her name, both as an intellectual and devout character; and if they are compared with the specimens of her correspondence published in your Number for January, 1831, the reader will mark her tact and discriminative skill, in adapting her language and mode of instruction to the various persons who were privileged by her anxiety and prayers for their happiness.

I have copied such portions of Miss Boothby's papers as are more directly religious; but they lose much of their beauty, from being quarried out of the native marble, in scanty and irregular masses. She knew how to value the literature of the man whom she still endeavoured to allure to something better; and the chief blemish of her letters seems to be a somewhat too high strain of compliment when speaking of Johnson's writings. She probably went, in this respect, to the utmost extent allowed by her conscience; and wished to convince him that she was perfectly able herself to enjoy the lettered luxury of the Johnsonian circle, though at the same time conscious of its powers of seduction. A selection from her correspondence follows:—
“30th July, 1753. I am enabled to march on steadily with my shattered frame: how long I think not of, but cheerfully wait for

‘Kind Nature's signal of retreat*,’ whenever it pleases God. I hope however to see you the author of a great Dictionary before I go, and to have the pleasure of joining with a whole nation in your applause; and when you have put into their hands the means of speaking and writing the English language with as much purity and propriety as it is capable of being spoken and wrote, give me leave to recommend to you your future studies and labours: let them all be devoted to the glory of God, to exemplify the true use of all languages and tongues. The vanity of all human wishes you have finely and forcibly proved: what is then left for you but to seek after certain and permanent happiness, divine and eternal goods,

(‘These goods He grants, who grants the power to gain,’)

and with all the great talents bestowed on you to call others to the same pursuit. How should I rejoice to see your pen wholly employed in the glorious Christian cause, inviting

* This and the following citation are from ‘The Vanity of Human Wishes,’ published in 1749.

all into the ways of pleasantness, proving and displaying the only paths of peace. Whenever you have chosen this most interesting subject of religion in your *Ramblers*, I have warmly wished you never to choose any other."—"Bath, 1st April, 1754. I am, thank God, better than when I first came to this place, and so cheerful that those of my acquaintance who think there is no other use for *spirits* but to *enjoy life in public*, to speak in their own style, wonder I do not frequent the rooms, balls, &c. But the dreaming part of my life is over, and all my pursuits are bent towards the securing

'A sober certainty of waking bliss.'
I fly from dissipation to serious reflection, a sort of labour which is succeeded by a cheerful rest. Sir Charles Grandison I have not read. The reflection of having thrown away much precious time formerly in useless and unprofitable reading, makes me extremely cautious; and I am in a bookseller's shop, like a bee in a garden, which you have seen fly round and round, from flower to flower, nor ever rests on any till it finds one which will yield pure honey. So I just touched Sir Charles Grandison in my examining flight, but from my instinct found there was no honey for me. Yet I am far from saying there may not be *miel tres doux* for other kinds of bees. * * * * * I am entirely of your opinion with regard to education. I will labour all I can to produce plenty; but sanguine hopes will never tempt me to feel the torture of cutting disappointment. I have seen even Paul plant and Apollos water in vain, and am convinced God only can give the increase. Mine is a fruitful soil. Miss Fitzherbert * is yet every thing I could wish."—"Tissington, 4th July, 1755. It is true I am abstracted from common life as you say. What is common life but a repetition of the same things over and over? And

is it made up of such things as a thinking, reflecting being can bear the repetition of over and over long without weariness? I have found not; and therefore my view is turned to the things of that life which must be begun here, is ever new and increasing, and will be continued eternally hereafter. Yet, mistake me not; I am so far from excluding social duties from this life, that I am sure they are part of it, and can only be duly and truly exerted in it. Common life I call not social life; but, in general, that dissipation and wandering which leads from the duties of it. While I was in town, I did not feel myself as a part of that multitude around me. The objects I saw at dinners, &c. except yourself, when they had any of my attention, drew it only to pity their want of attention to what chiefly concerned their happiness; and oftener they were as passing straws on the surface of a Dovedale stream, and went as lightly and as quick over the surface of my mind. My importance here, I wish was greater; if it might please God to grant me another wish, that of making one soul better and happier. I think reputation and dignity have no value, but as far as they may be made means of influencing and leading into virtue and piety. Mankind of all degrees are naturally the same: manners differ from different causes, but not men. A miner, in Derbyshire, under the appearance of simplicity and honesty, has, perhaps, more art than the most accomplished statesman. We are all alike bad, my dear friend, depend upon it, till a change is wrought upon us; not by our own reasoning, but by the same Divine Power who first created and pronounced all he had made very good. From this happy state we all plainly fell, and to it can we only be restored by the Second Adam, who wrought out a full and complete redemption and restoration for us. Is this enthusiasm? Indeed it is truth: and I trust you will some time be sure it is so; and then, and

* Eldest sister of the present Lord St. Helens, died in 1756, aged twelve years.

not till then, will you be happy, as I ardently wish you. * * * * I love your letters, and always rejoice to find myself in your thoughts. You are very frequently in mine; and seldom without a petition to Heaven for you. Poor is that love which is bounded by the narrow space of this temporal scene: mine extends to an eternity; and I cannot desire any thing less for you, for whom I have the sincerest regard, than endless happiness."—
 "Tissington, July 23, 1755. I am desirous that in the *great and one thing necessary*, you should think as I do; and I am persuaded you some time will. I will not enter into a controversy with you. I am sure I never can this way convince you in any point wherein we may differ; nor can any mortal convince me, by human arguments, that there is not a Divine evidence for Divine truths. Such the Apostle plainly defines faith to be, when he tells us, it is 'the substance of things hoped for, the evidence of things not seen.' Human testimony can go no farther than things seen, and visible to the senses. Divine and spiritual things are far above; and what says St. Paul? 'For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.' Do read the whole chapter; and, if you please, Mr. Romaine's Sermon, or Discourse, lately published, 'On the benefit which the Holy Spirit of God is of to man in his journey through life.' I utterly disclaim all faith that does not work by love—love that

'Takes every creature in of every kind; and believe from my soul that in every sect and denomination of Christians, there are numbers, great numbers, who will sit down with Abraham, Isaac, and Jacob, and the promise you quote be gloriously fulfilled. I believe, and rejoice in this assurance of happiness for ten thousand times ten thousand thousand, &c. of every language and nation

and people. I am convinced that many true Christians differ; and if such do differ, it can be only in words, with regard to which great caution should be used."—"July 29, 1755. I hope our difference is only in words, or that in time our sentiments will be so much the same as to make our expressions clear and plain. As you say, every moment brings the time nearer in which we must think alike. O may this time (or rather end of time to us), which will fully disclose truth, also with it disclose eternal happiness to us! You see I cannot help praying for you; nor shall I ever, as I am truly, dear sir, your affectionate friend."—
 "August 20, 1755. The least degree of your quiet is a treasure which I shall take the utmost care of; but yet, from my certain experience, and the truest regard to your peace, I must advise to take it out of all human hands.

'Lean not on earth; 't will pierce thee to the heart;
 A broken reed at best; but oft a spear;
 On its sharp point peace bleeds, and hope expires.'

Yet such has been the amazing mercy of God to me, that now I can say, 'It is good for me that I have been afflicted.' Looking over some old papers lately, I found two lines I had scratched out, which were prophetic of what has since happened to me.

'Variety of pain will make me know,
 That greatest bliss is drawn from greatest woe.'

But this, perhaps, you say, is far from being a dissuasive. Why, as to the event here, it is indeed the contrary. But, in general, the disappointment and pain is certain, the event not so. There is no peace but that one which the Prince of peace, King of Salem left to his disciples; 'Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you.' No; for in another place our Saviour says, 'In the world ye shall have tribulation: ' Seek, and you will surely find.' You do me the honour to call me your mistress; and you see I

endeavour to execute the duty of one. Peace and happiness here and for ever do I most ardently wish you."—"September 20, 1755. You have often declared you cannot be alone; and I, as often, that I could not be long unless I was some hours every day alone. I have found myself mistaken; for yet I am in being, though for some time past I have seldom had one half hour in a day to myself; and I have learned this profitable lesson, that resignation is better than indulgence; and time is too precious a thing for me to have at my own disposal. Providence has given it to others; and, if it may profit them, I shall rejoice. It is all I desire. I can only be sorry that the text in the Corinthians (1 Cor. ii. 11) does not prove to you what I would have it, and add to my prayers for you that it may prove it."—Miss Boothby died January 16, 1756.

In tracing the history of Dr. Johnson during the twenty-eight years which elapsed between the departure of his faithful monitress and his own, it is lamentable to observe his practical forgetfulness of her instruction. He could not by his own confession *be alone*; but he does not appear to have understood the distinction between unhealthy solitude, and the distemperature of social dissipation. He lived too much in mixed society to be acquainted with God and himself; while from his strictness in many things where others indulged themselves, he gained the dangerous credit of being religious. In this manner he came to be admired by bad men, numbers of whom had sagacity enough, notwithstanding, to detect his inconsistency. Had he reached the genuine Christian standard, the admiration of such persons would have been converted into hatred, and into efforts towards contempt. But no one can carefully read the details of Boswell, without perceiving that his idol lived on too easy terms with the world around him. He was shocked indeed by blasphemy, and irritated by infidels and self-satisfied specu-

lators: but he could endure things which the sensitive conscience most fears; the union, for example, of religious forms with a worldly life, where the Sunday's observances are weighed against the practices of the week. He exhibited, it is true, occasional outbreaks of severity against the grosser offences of mankind, and with a fidelity sometimes, which might have put to shame individuals far more consistent than himself, but less able, from natural timidity, to thunder out reproof. And in this kind of faithfulness he was supported by various members of his little senate, who were comforted by feeling their own superiority to profligates and Deists. Johnson, in fact, still *felt himself a part of the multitude around him*; and it is equally true, that the multitude acknowledged the intimacy of such a connexion: therefore his rebukes of vice were part of the contrast between him and his associates. He was allowed to frown upon the coarseness of a libertine, and the rude talk of a Deist; since this measure of reproof did not at all interfere with the profits and pleasures of the children of this world. When his prayers and meditations were published after his death, the discerning Christian too plainly saw the truth of Milner's remark, that "Dr. Johnson was always living against his convictions." How affecting are his confessions of guilt; his records of violated vows; his resolutions for the future, made, as it were, in despair of being fulfilled; his substitution of small penances for deep and serious repentance; his dark and mysterious remembrances of the dead, as if they were yet existing in a purificatory state; and finally, his admixture of human merit with the one and perfect oblation of Jesus Christ. From all this his excellent monitress laboured to relieve him. Such at least was the direct tendency of Miss Boothby's doctrine. She would have taught him the Divine lesson, "*Now we have received, not the spirit of the world, but the Spirit which is of God, that we might*

know the things that are *freely given to us of God.*" Her friend was labouring, as in the fire, to establish another claim to the privileges of the kingdom of God. Far more enlightened, all the while, than the majority of his friends, and less consistent in practice than some of them, he yet seems to have constructed a system which satisfied both parties and influenced neither. In the mean time, his conscience was writing heavy accusations against him, while the Gospel shewed itself as in clouds and darkness; and thus he wandered in the twilight of revelation, seeing many things, but all of them in shadowy obscurity.

Let us, however, hope that, in regard to the exemplary person whose letters have occasioned these remarks, the memory of the just was ultimately blessed to her survivor. The general current of evidence respecting Dr. Johnson's last days is certainly in favour of his spiritual character. Neither can I contemplate the closing scene, nor the perpetual struggles in his mind between practice and conviction, for *some* sense of religion appears to have been generally present to his thoughts, without believing that the example, warnings, and prayers of Hill Boothby, and, let me add, the *sense of her death* (so it is described in his prayers,) were chiefly the human means of his salvation. The blessing, indeed, came, if it came at all, at the eleventh hour, and was freely given. It cannot be said that its subject had borne the burden and heat of the day.

J.L.

P. S. Since the above was written, I have been indulged with a sight and examination of Miss Boothby's pocket Testament which is interleaved and marked throughout, and is now in the possession of a lady whose maternal grandmother was brought up by its original owner. This favour was, however, granted on condition that no public use should be made of the manuscript portions of the volume. I am, of course, unable to furnish your

readers with whatever might have been selected as a sequel to preceding notices. It is advisable in this place to state, that if my publication in the Christian Observer of manuscripts connected with the Boothby and Fitzherbert families has been followed in any instance by dissatisfaction, I beg to allege in self-defence, that, in publishing papers of a remote date, the present writer has only obeyed the acknowledged law of biographical literature, by which the correspondence, for example, of eminent persons becomes a kind of public property. There are, indeed, notorious cases where the domestic feelings of survivors has been almost wantonly wounded. Boswell himself has been blamed, and very deservedly, for his indelicacy in this relation. But he repelled an accusation on such a score by saying, "Can it be imagined that I would take the trouble to gather what grows on every hedge, because I have collected such fruits as the *Nonpareil* and the *BON CHRETIEN*?" The latter fruit, I am confident, has been plucked on the present occasion; and it is hoped that the parties interested in the memory and reputation of Miss Hill Boothby will at length allow me to chide them as having indulged something like a spirit of monopoly. I have not been robbing an orchard, but bearing a cluster of grapes from the common vineyard of the Christian church.

REMARKS ON NO. XXV. OF THE
FAMILY LIBRARY.

To the Editor of the Christian Observer.

ALTHOUGH I am aware that it is impossible for yourself, or for any other Christian journalist, or for your most vigilant correspondents, to notice a tenth part of what proceeds from the infidel press, or from what is sometimes worse—the sneers of practical Atheism under the guise of Christianity; I beg leave to solicit

your attention to a fascinating but most injurious volume which has lately issued from the domestic repository in Albemarle Street. It is the twenty-fifth Number of the Family Library, and contains a history of the mutiny of the Bounty, its cause and consequences. With the account of Captain Bligh's open-boat navigation, the subsequent wreck of the Pandora, and the recent discovery of the relics of the mutineers on Pitcairn's island, we are all familiarly acquainted; and the story is now told over again with double interest, heightened by the recital of much original matter from the records in the Admiralty, a fact to be noticed in the sequel; and further, by the publication of various manuscript communications from private sources. If the work had been confined to these details, it would be difficult to mention a performance in modern literature more deeply impressive as a tale—an authentic tale taking the highest place among the romances of real life, and vividly illustrating the operations of Divine Providence among the affairs of mankind. But the editor has polluted the narrative by such gratuitous derision of the sacred cause of Christian missions, as must awaken the grief and righteous indignation of all who believe that Jesus Christ said to his earliest and his latest disciples, "Go ye into all the world, and preach the Gospel to every creature." In proof of the justice of my reprehension, I copy the following paragraph:—

"All these 'cottages' are now destroyed; and the remnant of the population has crept down to the flats and swampy ground on the sea shore, completely subservient to the seven establishments of missionaries who have taken from them what little trade they used to carry on, to possess themselves of it; who have their warehouses, act as agents, and monopolize all the cattle on the island (Tahiti); but, in return, they have given them a new religion and a *parliament*, (*risum teneatis?*) and reduced them to a state of complete

pauperism; and all, as they say, and probably have so persuaded themselves, for the honour of God, and the salvation of their souls! How much is such a change brought about by such conduct to be deprecated! How lamentable is it to reflect, that an island on which nature has lavished so many of her bounteous gifts, with which neither Cyprus, nor Cythera, nor the fanciful island of Calypso, can compete in splendid luxuriant beauties, should be doomed to such a fate in an enlightened age and by a people that call themselves civilized." (p. 39.)—You would have justified me, sir, I believe, in characterising such a paragraph by language more reprehensory than has been used; and particularly when I add, that other portions of the volume are constructed upon the same principle. The work affords ample internal evidence respecting the person who has furnished this very offensive addition to the Family Library. He has at command the records of the Admiralty; and it is desirable to know under what restrictions the authorities at that station allow the use of their papers to a compiler of books, who interweaves into what might otherwise be an innocent and useful narrative the darkest insinuations of infidelity. When the very first missionary voyage of modern times was undertaken, and to this same island of Tahiti, in 1796, the then government of this country directly encouraged the attempt, by remitting certain dues payable by the vessel when she sailed from the river; and, in other instances, either patronized the project, or, to say the least, withheld every expression of disapprobation. It is also notorious that Lord Byron, together with all the officers and crew of the Blonde, treated with perfect respect the British and American Missionaries of Hawaii, as those excellent men have gratefully and warmly acknowledged. On the other hand, the Quarterly Review has had a lamentable share in the guilty warfare, waged of late years against the Polynesian Missions; and it is

impossible not to identify a writer in that periodical with one of Mr. Murray's domestic librarians. The first attack, with the exception of a few insinuations in minor journals too insignificant to detain public attention, was made in the Quarterly, which actually attempted to sink the Christian cause in the Pacific by a *forged letter*; and this letter was forwarded for publication from the Admiralty! * I am not accusing the Lords Commissioners of having, either directly or obliquely, permitted any individual to abuse their trust. The fault, I believe, lay exclusively with an official person, who had access to our naval muniments. However, this reviewer was refuted by almost redundant evidence both from America and England; but he never owned his offence. After some time, Ellis's Polynesian Researches were recommended to the public in the Review, with an earnestness and enthusiasm almost equal to its former vituperations. Since then, the usual vacillation of principle has been discovered in its pages, while Captains Kotzebue and Beechey have joined the war, by repeating exploded accusations; and they have been faintly echoed in the same journal, which seems determined to go all the lengths it prudently can, and gradually to retreat from the ground which Mr. Southey, the acknowledged reviewer of Ellis, was allowed to occupy. What will the Quarterly Reviewer, or the compiler of the Mutiny of the Bounty, or both, now say to Mr. Montgomery's excellent digest of the manuscripts of Bennet and Tyerman; a work which equals, or surpasses, the performance of Mr. Ellis?

If the opponents of the South-Sea Missions had expressed a wish (as others have done), that they had been prosecuted by the Established Church, such an intimation might have been made with perfect consistency; and, let us add, without

offence even to the directors and agents of the London Society, who would doubtless have rejoiced in the success of any herald of the Gospel, provided he fulfilled his commission in sincerity and truth. As to the system propagated by the agents in question, it was indeed, I entirely confess, "a new religion;" quite as new as St. Paul preached to the sensualists of Corinth and the philosophers of Athens, when he proclaimed among those Gentiles also "*the unsearchable riches of Christ.*" If the credit due, by the courtesies of literature and of civilized life to men's report of their public conduct, be given to Ellis and his predecessors and associates; I, for one, must allege, that a more pure and consistent scheme of Christianity was never offered by uninspired men to the examination and acceptance of mankind, than was framed under their ministry. I can only take their own statements, for I have none other, except indeed from such incidental notices as have been given by the French minister of marine, and from similar witnesses; that is, from men who simply have told what has come in their way in the ordinary manner; not from partisans of the mission cause, nor from its avowed enemies, but from those voyagers who beheld with astonishment the reformation of manners in the voluptuous Hesperides, the once "Cytherean" islands of the south.

The missionaries have themselves fully explained the source of the enmity against their proceedings. It is simply this: the Gospel, by its influence on the natives, has opposed the licentious habits of the sailors; the men have become moral and peaceable, and the women modest and virtuous. The religion which effects such changes is a *new religion* wherever it comes: the world cannot love it, and there seems in the minds of too many, even in a professedly Christian country, a secret feeling as if all was lost when any obstacle is opposed to the pleasures of sin which are for a season: the

* See your volume for 1827, pp. 638 and 792.

sun of Polynesia has set; its joys are gone; there are no longer any of those dances by midnight, or ceremonies, or picturesque exhibitions of war, which have been so much admired in the beautiful engravings to Cook's Voyages. No, all is gone; and what is the substitute? Why, says the anti-missionary, we have sermons, and hymns, and serious faces, and the demolition of curious edifices and barbaric grandeur, under the masses of tropical foliage and the shades of romantic precipices. Yes, we have these things, and we have also the cause of them, for "life and immortality are brought to light by the Gospel." With the development of these things, it would be assuredly strange if there did not also appear corruption, hypocrisy, and all that disgraced the primitive congregations of Corinth, Galatia, and Sardis: and all that has, since their day, evidenced the success of Satan and the world in the pollutions of the visible church.

I am afraid, sir, of infidelity; I am afraid of the cholera; I am afraid of domestic agitation and treachery; but I fear more than these awful sources of alarm such writers, with their patrons also, as poison the fountains of home and educational literature, by productions sheltered under the apparently secure name of *A Family Library*. One might have hoped, that a most sacred caution would have been exercised in the preparation of what was emphatically designed for a parental fireside. Here, at least, might controversy have suspended its complaints, and reserved itself for a more appropriate exhibition. But observe the course of facts: A Christian parent draws around him his Christmas circle of children, and their companions, and for an evening hour has eagerly bought a book, attractive from its title, and containing what he previously supposed to be, from his early remembrances, a story exactly suited to amuse and improve his domestic audience. The work is in full reading, and the younglings are all deep attention; when, sud-

denly, the narrator deviates from his province, and plunges into an untimely attempt to ruin a cause which this very Christian parent, with his family and cherished circle of friends, have long and cordially supported. He perceives, too, that in the three hundred and fifty-six pages of this *Mutiny of the Bounty*, there is a *sprinkling* of irreligious commentary, worse, perhaps, than a regular attack; an imitation of Gibbon, who also deviated from his immediate subject, that he might wound Christianity by a side thrust. The end is, that the parent locks up a book which, had it even preserved a quiet neutrality upon religious topics, would be, I repeat, one of the most fascinating and striking productions of the modern press.

Where are these things, sir, to end? Have Mr. Murray's agents learned nothing from the example of Milner's History of the Jews? And is the Quarterly Review alternately to bless and curse the missionaries who have done so great things in the Pagan world, and are yet advancing in their beatified course? One thing, amidst all this confusion, may comfort us: *Good is doing*; otherwise the world would sleep on, regardless of the power and progress of the Gospel. Let a Romanist, or a Protestant formalist, make ten thousand converts in the "delicious isles of the southern hemisphere," on their several principles, and Cythera will be Cythera still. Public worship may go on through the Sunday, and the old customs be observed—saving the more disgusting and absurd usages of idolatry—for the rest of the week; and no one will forge letters, and quote private journals of officers, to subvert the new religion. There will be nothing to agitate the conscience; no compunctious visitings, which their subject will strive to repel by sneer and sarcasm—nothing of this, but, in all likelihood, a few defensive remarks, followed up by compliments to missionaries "of a liberal and sagacious character," who, in the antipodes,

forget the doctrines which made them enemies so long as they remained in Europe. I only hope, that the society which has been so highly honoured by the success of its missionaries—and also by the derision and scorn accumulated against them—will persevere more earnestly; will “agonize” to prosecute the Divine work, “in no wise terrified by their adversaries.” Every act of hostility from the unbelieving world should be to them a token of good, an undesigned stimulus to exertion, a proof that the kingdom of darkness is falling before the Cross. “These shall make war with the Lamb, and the Lamb shall overcome them.” The allies of the prince of this world will indeed struggle desperately to keep what they have, and to regain what they have lost; and the last convulsions may be more terrible than the early strife. We must not be startled, should we linger ten or twenty years longer in this lower state, if we hear rumours from Polynesian Christendom of individual, or even national, relapses into abominations now seeming to be buried in deep oblivion. The soul, indeed, shrinks from such a revulsion; and the mere suspicion of the possibility that thus might perish all of what has been done, sickens the heart, and tends to discouragement and despondency. Yet these things have been! Regions, where the missions of the apostolic age once flourished and were luxuriant in the growth of truth, are now barren, and might appear to be doomed to perpetual sterility. Even in those cases, however, all has not been lost; neither will the churches of the Pacific, should they likewise be annihilated, be unproductive of eternal fruit. Many believers, in all these communities, have been saved; and many, in the existing example, are in the way to salvation. So that supposing the assemblies of the South Sea to be what the assemblies of Ephesus, Thyatira, and Philadelphia now are, the labour of missionaries will not have been in vain. This consi-

deration should relieve the mind from its languor and temptation to lapse into indifference; while we further recollect, that many promises are given to those who “gird up their loins and hope to the end;” and “faithful is He who hath promised, who also will do it.”

I cannot close without observing, that although the editor of the Family Library has selected for his attack a particular branch of Christian missions, and, possibly, thought himself the more secure if he bore down, in the first instance, upon a vessel officered and manned under *sectarian* patronage; yet, let the members of the Church Missionary Society remember, that they have common cause with all who wave the banner of the cross. *Tua res agitur*. And I offer this to their consideration with the greater seriousness, from a conviction that the doctrine diffused in Polynesia is essentially the same with the leading principles of their own church. And if any one imagines that the Gospel, when faithfully preached and lived—we must never disjoin the two—by a clergyman, will conciliate the enemies of missionaries in the South Sea, and ensure their patronage to schemes of instruction founded on the common basis of all believers, he will sooner or later be undeceived. There are numberless facts already recorded in silence, or divulged in esoteric circles, proving the identity of the human heart under all circumstances. An irreligious and secularized separatist will be flattered by the man who frowns upon the devout and world-abjuring churchman; and, alas! there have been, and are, those who have only established their claim to orthodoxy, when they have defended certain branches of Christian truth, without extending such truth into their daily conduct. In this relation, infidelity itself will allow us to contribute to missions, so long as we do not irritate a sceptic's conscience by a consistent life.

ASYNCRITUS.

REMARKS ON NO. IV. OF THE EDINBURGH CABINET LIBRARY.

To the Editor of the Christian Observer.

As you pointed out the evil tendency of Mr. Milman's History of the Jews, by which I and many of your readers escaped the painful feelings which arise from reading such works, you may, perhaps, confer the same favour on them when you read a few sentences from a work which appears to me to be highly pernicious. I refer to the History of Palestine, which forms the fourth volume of the Edinburgh Cabinet Library, by the Rev. M. Russel D.D., who is, I believe, the clergyman of the Episcopal Chapel at Leith. It is well written, and contains much condensed information; and I have seen commendations of it, and extracts from it, in several newspapers (whether genuine, or paid for as advertisements, I know not), so that it will probably be widely circulated. The increasing number of cheap publications, such as the above, the Family Library, the Library of Entertaining Knowledge, and Lardner's Cyclopaedia, makes it very important that Christian publications should watch over them, and point out their errors; for this evil comes in an unsuspected form, and finds its way unnoticed into many families.

I proceed to copy, as a specimen, a few things from the History of Palestine.

At pp. 46 and 47 the writer says, that Joshua consented to the Jews casting lots for the provinces which were still in the hands of the Gentiles; but that the effects of this injudicious policy soon appeared. He says of Saul, p. 80, that the impetuosity of his character, and a certain indifference to the claims of the national faith, paved the way for his downfall; and adds, that the scene of Gilboa which terminated the career of the first Hebrew monarch, exhibits a most affecting tragedy, in which the valour of a gallant chief contrasted with his despair and sorrow throws

a deceitful lustre over an event which the reader feels he ought to condemn. And in another place he talks of the ill-fated Saul.

The chapter on the literature and religion of the Jews, I think particularly objectionable. Instead of speaking of the latter as a revelation from God the writer talks of it as the wise institutions of Moses. At page 119 he says, that Saul, before he mounted the throne, was sent to acquire the elements of learning amongst the sons of the prophets, whom in a short time he accompanied in their pious exercises, in a manner so elevated as to astonish every one who formerly knew the young Benjamite. At page 124 he mentions the Psalms of David and the Proverbs of Solomon as fine examples of the fruits of their professional studies. At page 147, he says that it is a proof of the purity of Hebrew poetry, that it has been introduced into the service of the Christian church; no other nation of the ancient world having produced a single poem that could be used by an enlightened people in the days of improved devotion. Hesiod, although much esteemed for the moral tone of his compositions, presents very few ideas capable of being accommodated to the theology of an improved age. Is not this putting the Psalms of David and the poems of Hesiod into an unwarrantable juxta-position?

I think I have copied enough to shew that the tendency of the work is injurious; it in fact speaks of the whole Jewish policy in a sort of philosophising tone, as if it had been a mere human invention. The devout reader feels greatly distressed at a style of writing which divests the Old-Testament narratives of their sacredness, and discusses them much as we should discuss the pages of a heathen historian. Such publications coming from the pens of clergymen, and circulating unsuspected in families, are fearfully calculated to extend that spirit of scepticism, neology, and infidelity, which is already

so widely prevalent. Fail not, Mr. Editor, to continue to lift up your warning voice against it.

B—H*.

* Our readers will feel much obliged to the writer of this and the preceding paper, for their exposition of the injurious tendency of much of our unsuspected current literature; but truly does one of them remark that it would be impossible for the conductors or the correspondents of any religious periodical publication to notice half the exceptionable matter of this nature which issues monthly and daily from the press; or even from what is considered the more guarded and respectable portion of it. We have had occasion to notice in our pages some things of this kind, even in Dr. Lardner's *Cyclopedia*; the *Family Library* has several times been mentioned with due reprehension; as also the *Library of Useful Knowledge*, which on some occasions has scarcely taken the pains to cover its infidelity. The chief difficulty of detection, and therefore the greatest evil, is where the leaven pervades the mass without being any way prominent; as it will—and that without any direct intention—where a person not under the influence of religion writes on subjects which border upon religion, or even of morals, or history, or any thing but simple intellect. Allan Cunningham's life of the sculptor Bacon, in the *Family Library*, is as unfair and exceptionable a performance, without professing to be infidel, as Gibbon's *Roman Empire*. We select this as a specimen, because Cecil's life of the same person will afford a ready opportunity for collation. While we are writing we have opened quite casually upon the following passage in the *Tour through Holland* in the same series. The writer is speaking of lotteries in Amsterdam, and suddenly breaks off: "It was but a mawkish kind of morality that induced a late English Chancellor of the Exchequer to give up a considerable revenue, levelled on the votaries of the vice (of lottery gambling), at the instigation of a class of men who are at great pains to make themselves be thought more righteous than their neighbours." Would not any Christian-minded parent be grieved that his child should meet with such a passage of gratuitous sneer at religious persons, and at common morality and Christian legislation, in a book of rational entertainment. We have elsewhere alluded to the incidental sneers at Christian missionaries, in the life of Bruce, in the same series. The respectable publisher of the *Family Library* cannot intend to disgust a large class of his readers by such matters, which are in as bad taste as they are exceptionable, and which might be omitted without his gayest readers think-

FORMS OF PRAYER AGAINST PESTILENCE.

WE presume that our readers will have perused with much interest, and we would hope edification, the extracts from the *Forms of Prayer for Deliverance from Pestilence* inserted in the Appendix, published with our last Number. We brought down our notices of these memorials of the piety of our forefathers, to the Thanksgiving after the Plague of 1563; intermixing with them various remarkable facts connected with the general subject.

The truly excellent and appropriate service of 1563 furnished the basis of similar services for more than a century afterwards; and it well merited the ample notice which we have devoted to it. We will conclude our quotations with a short passage, which we copy from a form of thanksgiving on the cessation of the calamity, to be used on Sundays, Wednesdays, and Fridays, "commanded by the Lord Bishop of Ely to be used in his cathedral church at Ely and the rest of his diocese, Jan. 12th, 1563." Whether this form was peculiar to this diocese, or whether the diocesan injunction was only the special application of a ge-

ing the worse of his volumes. We earnestly entreat the editors and publishers of all the works above mentioned to exercise a most scrupulous vigilance, even were it only for their own interest. The passages which our correspondent has quoted from the volume on the Bounty would preclude its promiscuous admission into any circle where Christian missions are held in reverence.—Mr. Ellis has just published a most convincing reply to the misrepresentations of Kotzebue and others, which will equally serve for the *Family Library*. We the more regret that any of the works in our cheap popular libraries should be exceptionable, as many of them are of great interest and value. We have several times recommended some of the volumes in Dr. Lardner's and the *Family* series. Of the *Edinburgh Cabinet Library* we had never seen more than one volume—that on the *Polar Regions*—which is one of the cheapest, most instructive, and amusing books of the kind that has issued from the modern press.

neral order, we cannot at this moment ascertain. We copy the passage as another illustration of the humility, the self-abasement, the spirituality, and the filial trust in God which characterise the public devotional formularies of that era of our church; and also for the lesson so impressively conveyed of the connexion between national judgments and national sins. This lesson is so constantly taught in Scripture, and so explicitly adopted in the services of our own national church, that, however necessary it might be, in consequence of the heedlessness of the fallen, and even the imperfection of the renewed, mind, to inculcate it again and again in every possible form, yet we should scarcely have thought it requisite, in a country where Scriptural knowledge is widely diffused, to set about proving it as an abstract question. But we live in extraordinary times; and not the least portentous feature of those times is, that notions the most paradoxical, unscriptural, and deleterious are issued from high and influential quarters, with a degree of confidence and publicity never perhaps before equalled. It is not among men of the world only, or professed sceptics, or open scoffers at the Gospel, that latitudinarian opinions on religion are now boldly avowed; the sacred ranks of the priesthood are not exempt from the baneful influence; nay, the episcopal bench itself is contaminated by its poison. Is this too much to say, when, looking over our last volume, we find two of the writers whose works we felt constrained to notice as filled with novel, paradoxical, and most dangerous positions, now occupying elevated offices in our hierarchy, and one of them suddenly placed, without intervening step, at its highest grade? It behoves us to speak honestly and boldly on the subject. When we reviewed Dr. Maltby's discourses, the learned writer had not attained his present elevation; for we took up his volume when his name was first mentioned,

among others, as a clergyman whom the present cabinet might be likely to approve, though in the few weeks' interval which necessarily elapsed between writing our remarks and their meeting the eye of the reader the appointment was announced. His lordship has since published another volume, dedicated with affectionate gratitude and eulogy to Lord Brougham; and though we feel much pleasure in saying that it is not by many degrees as exceptionable as that before noticed, yet it would be disingenuous if we did not add that it is lamentably defective, to say the least, as an exposition of Scriptural truth: nor would his lordship, we presume, think that we did him justice if we asserted that he really intended to palinode any part of his former publications. The avoiding some exceptionable propositions, or using some orthodox phrases, will not give to a system of divinity built upon essentially defective principles, the warmth and vitality of Scriptural, saving, sanctifying truth.

But this only in a parenthesis. We were about to remark, as growing out of our immediate topic, that Archbishop Whately, whose paradoxical and exceptionable notions upon several subjects, and especially on the Christian Sabbath, we were lately constrained, with much pain, to notice, has just published a discourse in reference to "the present crisis," and particularly as regards the expected, and the now-commenced, pestilential visitation. In this discourse, and its appendix, his Grace endeavours to prove that what the Scriptures call "the sore judgments of God," such as war, plague, and famine, are not intended as national retributions; that nations are not providentially dealt with as nations; that however *Scriptural* persons may consider the notion of national retribution to be, it is utterly *illogical*,—a mere figment,—a false construction of sacred history, derived from an incorrect reasoning from the conduct of God towards the Israel-

ites to his conduct towards other nations. If any seriously minded reader will take the Bible, and, after reading it through from beginning to end with a view to this question, will say that he considers the Archbishop's proposition tenable, it will be time enough to take up the argument. For the present, merging logic in Scripture, the question being one in which Scripture is the only guide—for God only can reveal how God is pleased to act—we leave it to the honest conclusions of every unbiassed student of the sacred word. The only difficulty which such a reader will find will be in the selection of proofs; for the whole fabric of the sacred text, its doctrines, its precepts, its historical details, its prophecies, all speak one language. We would rest the whole argument upon that one chapter, commented on in our *View of Public Affairs*, in our last Number, the xivth of Ezekiel; the key to which, we then remarked, little thinking we should so soon find an archbishop to assert the contrary, is "when the land sinneth against me;" not merely the land of Israel, but in the plain spirit of the passage, any land where the warnings of God are known. So also our venerable Reformers, and the bishops, clergy, and pious laity of our church, have ever construed and applied them; for what are our occasional services, our days of public prayer and fasting, or of joy and thanksgiving, our authorised formularies relative to war, famine, and pestilence, nay, the solemn prayers lately issued, and now in constant use, but recognitions of the providence of God towards nations, acknowledgments of national sin, and pleadings for national mercies? The Archbishop of Dublin's doctrine appears to us not only incorrect, but most dangerous: for if God does not regard nations as nations,—if his sore judgments on a guilty land are not castigatory,—if he has neither mercies in the one hand, nor vials of wrath in the other, according as a people turn to him or forsake him,

then why preserve any form of public religion? why should kings be nursing fathers, or queens nursing mothers, to the church of Christ? why should any man "sigh and cry for the abominations" of the land? why have prayers for national mercies, or penitential acknowledgments of public guilt? why attempt to put down national sins? why profess one religion more than another? why not equally encourage Protestantism in England, Popery in Ireland, and Mohammedanism in Turkey? and why commit the practical solecism of awarding to archbishops large public revenues to teach men that God is not a moral Governor of nations, since, if he be not, the nation, considered as a nation, had better appropriate the revenues of the see of Dublin to macadamise the streets than devote them to the purposes of a national church establishment? Not so taught our revered forefathers; in proof of which we adduce the extract before referred to from the Thanksgiving service of 1563; and which is but an echo of every similar service in all churches and all ages.—

"And as thou hast made us so excellent of nothing, so hast thou restored us, being lost, by thy Son our Saviour Jesus Christ dying for us upon the cross, but more marvellously and mercifully than thou didst create us of nothing. Besides, that thou dost continually forgive and pardon our sins, into the which we daily and hourly fall most dangerously, yea, deadly also, damnably, and desperately, were it not for this the present and most ready help of thy mercy. And what have we that we have not by thee? Or what be we, but by thee? All which unspeakable benefits thou hast, like a loving Father, bestowed upon us; that we thereby provoked might, like loving children, humbly honour and obediently serve thee our God, and our most gracious Father.

"But for so much as we have dishonoured thee by and with the abusing of thy good gifts, thou dost

even in this also, like a father correcting his children whom he loveth, when they offend, no less mercifully punish us for the said abuse of thy gifts, than thou didst bountifully before give them unto us; scourging us sometimes with wars and troubles, and sometimes with famine and scarcity, sometimes with sickness and diseases, and sundry other kinds of plagues, for the abusing of peace, quietness, plenty, health, and such other thy good gifts, against thy holy word and will, and against thy honour and our own health, to thy great displeasure and high indignation, as thou now of late terribly, but most justly and deservedly, hast plagued us with contagious, dreadful, and deadly sickness. From the which yet thou hast mercifully, and without all deserving on our parts, even of thine own goodness, now again delivered us and saved us."

To pass on,—we have before us a proclamation by the Lord Mayor of London, dated Sept. 16, 1574, "for avoiding the increase and spreading of the infection of the plague within this city, so much as by a good policy it lieth in us to do;" but we do not remember to have seen any form of prayer issued on the occasion. The Lord Mayor, in the Queen's name, prohibits any person appearing in public from any house in which there had been the plague, till twenty days after it had ceased; and even after this (semi) quarantine, each of the inmates was to carry with him, "openly in his hands, a white rod of the length of two feet, without hiding it from open sight," under pain of a considerable fine, or twenty days' imprisonment in the cage. The clerk or sexton of each parish is enjoined to affix to the door of every infected house, a paper, inscribed with the words, "Lord, have mercy upon us," which was not to be taken down till one month after the malady had ceased.

In the year 1604, the second of James the First, and the year of the celebrated Hampton-court Conference, a dreadful plague raged in

London, which swept off within the year, thirty thousand persons, out of a population at that time of only one hundred and fifty thousand; one fifth of the whole population. On this occasion a public fast was enjoined to be kept every Wednesday during the calamity, and a form of "prayer and godly meditations" was set forth by the King's authority, most necessary to be used at this time in the *present visitation of God's heavy hand for our manifold sins*;" for the modern philosophical doctrine had not then been discovered that such visitations are not penal, and that God does not deal with nations after their sins, or reward them after their iniquities. The chief of the prayers for this occasion were taken from the excellent office of 1563, from which having already amply quoted, we shall not make any further extracts. The weekly fast was ordered, as on that occasion, to be very strict; no person (except children, old, weak, and sick persons, and harvest labourers) was to eat on that day more than one meal, and that of the simplest food, and the rich were enjoined to give the value of the meal forborne to the poor. The fast was not to be broken till after the evening's service; and, lest this should be too long protracted, an admonition was issued, that there should be "but one sermon at morning prayer, and that not above an hour long," and the same at evening service; in order, says the injunction, "to avoid the inconvenience that may grow by the abuse of fasting; some esteeming it a meritorious work; others, a good work of itself, acceptable to God without due regard to the end; others *presuming factiously to enter into public fasts without the consent of authority*; and others keeping the people together with overmuch weariness and tediousness a whole day together, which in this time of contagion is very dangerous, in so thick and close assemblies of multitudes."

Annexed to this form of prayer and meditations, is "An Exhor-

tation to be used by the Minister, who is not a Preacher ;" for even so long after the Reformation as the reign of James the First, a comparatively small part only of the clergy were licensed to make their own sermons, or were considered competent to do so. The authorities, civil and ecclesiastical, were for many years not very willing to trust the clergy generally with the composition of their own discourses; in some instances, perhaps, for fear of Puritanism; in more, from a dread of the lingering remains of Popery, not yet thoroughly eradicated from our universities, cathedrals, or country churches; and in all, from a wish to secure both competency and uniformity. In those days, the notion of every clergyman being his own sermon maker would have been considered preposterous; nay, long after, when licences had become general, we find Addison urging the clergy rather to copy than compose; nor is the doctrine yet extinct, and we have known the advice given to a young man from a high quarter, "Do not be such a coxcomb as to pretend to make your own sermons, when there are thousands, infinitely better, made to your hands: it would be most egotistical to set up your own notions of doctrine, and to dip buckets into your own shallow well, when, by judicious selection, you may secure to your parish the learning, orthodoxy, and literary talent, of the best and most able men, to oppose vice and stimulate them to piety and virtue." We strongly protest against this doctrine. A clergyman, especially a young clergyman, ought indeed to pray, study, read, digest, abridge, abstract, and avail himself of valuable materials wherever he can find them; but to be a mere servile transcriber of other men's discourses, is an utter degradation of his office. If he is not sufficiently apt to teach, to be able to make a useful and instructive discourse on a Christian doctrine or precept, with such aids as are at his command, he is not qualified for his

function, and ought not to have been ordained to it. Two centuries and a half ago the case was very different; though even then we think that more might have been demanded, and that, had it been demanded, clerical education and reading would have risen to the extent of the demand, and that many who became clergymen without ever becoming preachers would either have shaken their talent, if they had one, out of the napkin which concealed it, or else have been justly consigned to some other vocation which did not require it. But in the present day there is no plea for any man's becoming a clergyman, who is not able, with the ample assistance within his reach, to compose, or, if necessary, compile a suitable discourse, so as to make it honestly his own, while he liberally avails himself of the labours of others; and such a discourse, earnestly prayed over and delivered from the heart, will almost always be preferable, in point of practical effect, to the cold monotony of the most splendid stolen composition. It is not enthusiasm, but a scriptural trust and repose in God, to look to him for guidance, assistance, and blessing, in the diligent and patient exercise of every branch of the ministerial office; and this, in the very proportion in which the minister feels and mourns over, his own weakness and incompetency.

The exhortation above-mentioned is prefaced by an apologetic address, in which it is stated, that the Apostles themselves directed their Epistles to be read by ministers in churches: and that though the name of Homily was "by a misunderstanding conceit" not acceptable with many, a homily was in fact only an epistle or declaration grounded upon the word of God, and written by Apostolical men, with the approbation of the church. It would seem from this that there had already arisen much distaste to these appointed discouragements, and that the people wished to be addressed directly by their own pastors. This exhortation or homily was introduced with the

following affecting appeal, which the reader will not fail to contrast with the cold formality of modern civil or ecclesiastical documents. "There is here set down, agreeable to the time, a godly Exhortation or Epistle, (as it may well be termed,) written unto you all here present, by such as are in authority, and do love you with an unfeigned love in Christ Jesus, who entreat you by the mercies of God, that you will be content and willing to hear what for your good, upon mature deliberation, they do write unto you: not as of themselves, but in the blessed name of the most glorious Trinity; to whom they cease not to commend you all in their daily prayers."

Then follows the Homily. It is long; it may be somewhat tedious; and portions of it might be well spared; yet notwithstanding all these defects, it contains so much that is truly valuable and Scriptural, so much that is highly important at the present moment, and even in its minor topics so much that is curious or interesting as connected with the state of the times, and the opinions entertained respecting the pestilence then raging, and the proposed remedies for it, that we have determined to reprint the whole document. It will be new to our readers both lay and clerical; and we shall not think a few pages mispent, in rescuing it from oblivion. Being issued by royal and ecclesiastical authority, it may be appealed to in proof of the opinions of the governors of our church at that period; and portions of its appeals and arguments might be usefully introduced into some of the discourses which are being preached at the present time in various parts of the kingdom, in relation to the expected pestilence.

An Exhortation fit for the Time.

In the due consideration of the mortality and plague wherewith God at this time hath grievously visited us, two principal things are to be looked into: first, what may be the cause of this infectious disease; then,

what cure or remedy may be provided, to remove, stay, or mitigate the spreading and the increase thereof. The philosopher and physician do allege such natural causes as these: the infection of the air, the corruption of the blood, and humours in the body of man; the contagion which the sound party may receive from persons or places already infected; and all these are true in their kind. But over and above these causes alleged, the grave and weighty authority of the word of God must inform us of another cause, a cause not natural, but supernatural; namely, the wrath of God, provoked and incensed by the sins of any nation or people, hath often brought in the pestilence, as the sword and scourge of God to destroy them, or chasten them for their sins. The people of Israel murmured against God in the wilderness, and not regarding his loving care and providence over them (who fed them miraculously with water out of the rock, and with manna from heaven), waxed wanton in their desires, and required flesh also for their lust; which, though they obtained, yet notwithstanding, while the meat was in their mouths, the plague of God fell upon them, and slew the wealthiest of them, and smote down the chosen men that were in Israel, as you may read. Again, the multitude of the people of Israel, taking part with those factious and seditious conspirators, Corah, Dathan, and Abiram, murmured against Moses and Aaron, and grudged against their authority of magistracy and priesthood wherein God himself had established them: wherefore a plague came upon them, and there died 14,700. Again, the same people of Israel committed whoredom with the daughters of Moab, which called them also to the sacrifice of their gods; wherefore the wrath of the Lord was kindled against Israel, and there died in that plague 24,000. Again, in the days of King David the wrath of the Lord was kindled against Israel, and Sa-

tan moved David to number Israel and Judah; and the Lord sent a pestilence, and there died of the people from Dan to Beersheba 70,000. The Apostle Saint Paul also signifieth, in his Epistle to the Corinthians, that for their profanation and abusing the holy sacrament of the Lord's Supper, many of them were sick and weak, and many died. Lastly, of all sin, the same Apostle saith, that for such things cometh the wrath of God upon the children of disobedience. So that from these examples we see, that sin moveth the Lord to wrath, and the wrath of the Lord sendeth the plague, mortality, diseases, and wrath amongst men.

Which being so evident a truth, confirmed by so many examples out of the Holy Scriptures, it must be confessed and acknowledged that the same cause hath procured the same punishment with us: and that in these days, these evil days of ours, our transgressions in number more, and in degree more heinous, than those of Israel, have filled full the measure of iniquity and caused God to fill full the cup of his wrath, and given us this deadly wine to drink. The people of Israel required meat for their lust, and the people of England nourish their lust for their meat, giving over themselves to surfeiting and drunkenness, and, as those that make their belly their God and their glory their shame, are become a by-word unto neighbour nations for gluttony and belly cheer. The people of Israel murmured and rebelled against Moses and Aaron, their leaders: and there have been also among us in England not only such as have despised government and spoken evil of those that are in authority, but such also as St. Paul prophesied of, that there should come in the latter days traitors, heady, high-minded, murmurers, malcontents; fault-finders, as St. Jude call-eth them; such as have attempted reformation and alteration with no less disturbance to the church of God amongst us, no less danger and peril to the state and commonwealth,

and therefore, with as much offence assuredly in the sight of God, as was the contradiction of Corah and his accomplices. The people of Israel committed whoredom with the daughters of Moab; and there are many of the daughters of England like those daughters of Moab, and too many like unto that Zimri, a prince in Israel, whose fornications are notorious in the sight of the world, and who, with a strumpet's forehead and a face of brass, care not to conceal their abominations, and there wanteth greatly the zeal of Phinehas to punish them, and therefore no marvel if God himself stand forth to plague the land for them. Add unto these, that haply, with David, we have lifted up our hearts in the multitude of our people, and magnified ourselves, that we are a mighty and populous nation, ascribing unto ourselves and our own strength, the honour and victory over our enemies which God with his own right arm hath gotten unto himself for his glory. Add, moreover, that swearing, outrageous oaths, and curse-speakings are to be heard out of the mouths of all estates, yea, even of very children in our streets, whereby the name of God is very grievously profaned. Add, also, that our trades and traffic is become the practice of deceit and theft, while we make our gain by lying, forswearing, false measure, false weights, and false lights, which are an abomination unto the Lord. And therefore no marvel if that flying book of the curse of God against the swearer and the thief have entered into our houses, and taken hold of the stone and timber thereof. Besides all these, the Lord's Sabbath is not kept holy, but polluted: the word of God and the ministry thereof is not revered, but despised; his holy sacraments are either neglected or abused; generally the name of God is evil spoken of among the adversaries of the truth through us and our dissolute and licentious conversation; and therefore the cause is apparent why the plague is broken in amongst us; God having threat-

ened us in his word as the people Israel, that because we will not obey the voice of the Lord our God to do all his commandments and his ordinances which he commands us, he will smite us with a consumption, and with a fever, and with a burning ague, and shall cause the pestilence to cleave unto us until he have consumed us from the land.—And thus much of the cause of the pestilence. Now let us examine and see what hope of help, what cure or remedy, remaineth unto us in this visitation. The remedy is to be sorted out answerable to the cause of the disease; so that if God's anger against sin hath caused this mortality among us (as heretofore hath been shewed amongst other people), if we shall remove our sins out of the sight of God, his wrath shall cease, and with his wrath our punishment. For the applying of this sovereign balm unto our present sore, there is by public order prescribed that fasting and prayer, the true signs and tokens of our unfeigned repentance and conversion unto God, should be exercised in all congregations, especially in and about London; that all degrees and estates of people might thereby be admonished to humble themselves under the mighty hand of God, to acknowledge their sins, and, by their humiliation and detestation of their former wicked life, to testify unto the world that they desire nothing more then to be reconciled again to their good and gracious God, that he may cause his indignation to cease, and turn away this his fearful chastisement from amongst us. And as fasting and prayer are means spiritual, appointed in the word of God and always practised in the church of God at such times as he afflicteth his people with any contagious diseases or plagues for sin; so are there also other natural and ordinary means not to be neglected, but to be received and used against the natural causes of this infection. For though it be true that all things are guided by God's providence, and that he doth what he

will do in heaven and in earth, yet he effecteth and bringeth his will to pass by order and by means that himself hath determined. The eyes of all things look up unto the Lord, and trusting in him he giveth them their meat in due season; but yet the Lord will have all men to labour and eat the labours of their hands for the maintenance of their life. It is the Lord that bringeth back again from the gates of death, and restoreth men that were sick to their former health, and yet hath he ordained the physician, and created many medicinable and comfortable things to procure and preserve the health of man, and hath commanded us to use them. Men must plant and water, though it be God only that giveth the increase. If the husbandmen should give over their tillage, and pretend that they meant to depend upon God's providence, looking either to be fed from heaven, or that the earth should of her own accord bring forth unto them grain and corn, and all necessary fruits for their relief, were it not in respect of themselves extreme madness, and towards God a most wicked temptation? It cannot be denied but that this grievous sickness which now reigneth amongst us, both is, and shall be, governed by God's providence, do men what they list: but yet such as truly fear God, and are truly instructed out of his word, will submit themselves unto his heavenly providence in such sort as he hath appointed them. When good king Hezekiah was sick of this disease of the plague, as divines do deliver, he prayed and wept, and used those means meet to pacify the anger of God. And when God had determined that he should not die of that sickness, though he could no doubt have healed him without means, by his word only, yet he directeth his prophet to signify unto him the medicinable means of his help; namely, that he should apply a plaster of figs to his sore, to ripen and heal it. So that we see, first prayer to God,

and then the use of other necessary and profitable means must not be neglected. Now if any man should object, or say, This visitation cometh of God, and I know not whether to pray against it, he betrayeth greatly his ignorance in the Scriptures of God. For in every visitation of this or any other plague there mentioned, you shall find that the holy men of God still laboured by prayer and supplications unto God to remove the same from themselves and their people. Moses is said to have stood in the gap to turn away the wrath of God, and Aaron ran with his golden censer to stand between the living and the dead, and Phinehas, the priest, stood up and prayed, and the plague ceased. David, seeing the angel ready to destroy Jerusalem, built an altar, offered sacrifice, and brake forth into that his most ardent and earnest supplication for the people. Again, because in this great mortality of ours, we find by experience, that not so much any general corruption of the air, not any distemperature in the blood, or humours of men's bodies, have been the causes of the spreading and continuing of this infection, as the contagion that the disease itself hath bred, and which one man receiveth from another, the sound from those that are sick: wherefore, also, men are to learn that one chief and ordinary mean of their preservation in this dangerous time is, avoiding of the contagion that cometh by mingling disorderly the sound and the sick together; and if there be any that, being yet sound, do think they are not bound in conscience to shun and avoid the persons and places that are infected, except it be in case of necessity; or if those that are diseased, or do keep in houses where the disease is known to be, shall think much that they are shut up, and restrained from coming abroad, or frequenting the common and public assemblies of those that are clear, having in the mean time such things as are necessary for their sustentation; they must be con-

tent to hear out of the word of God their error therein and ignorance. The disease of the leprosy was infectious as is the pestilence; and whensoever any were smitten with that disease, it was not surely without the will or providence of God; and yet we may safely learn even of God himself, without any prejudice to his good providence, how we ought in that and other kind of infectious maladies to demean ourselves for the avoiding of the damage thereof. The leper (saith the Lord, in the xiiith chapter of Leviticus) in whom the plague is, shall have his clothes rent, and his head bare, and shall put a covering upon his lips, and shall cry, I am unclean, I am unclean. And as long as this disease shall be upon him, he shall dwell alone, without the camp shall his habitation be. The rending of his clothes here mentioned was a sign of his mourning and lamentation for that affliction; he dwelt alone for fear of infecting others; and if at any time he went abroad to take the air, his lips were covered that his breath might not infect such as came near him; and besides, he was to give warning, that all men might the more carefully avoid him by crying out unto them, I am unclean, I am unclean. Furthermore, it was ordered by the Lord, that the clothes that were infected should be burnt, the houses purged, and in some cases of more danger of infection, pulled down and utterly defaced. In which respect, there was a general commandment given to the people, that they should take heed of the plague of the leprosy. All these, and divers other rules and cautions prescribed by God himself, were chiefly grounded upon this, That the disease of the leprosy was infectious; whereby we are to learn, that forasmuch as the disease of the plague is far more infectious, contagious, and dangerous, than that was of the leprosy; we should be so much the more careful to avoid it, and such as are infected more charitably minded and religiously

humbled under the hand of God than, disobeying all authority, to thrust themselves into the company of others, whereby the mortality daily so increaseth. And if any man should think that the disease of the plague were not contagious and infectious, so gross a conceit is rather to be pitied than confuted, being contrary to the common and lamentable experience of these times, and contrary to the judgment of all learned and wise men in all ages. If, therefore, we desire that Almighty God should withdraw his heavy hand from us, and deliver us from this affliction, it is not sufficient for us, by fasting and prayer, to humble ourselves unto his Divine Majesty, except we join therewith our best endeavours and diligence, by using such other means as God hath appointed for the staying of it.

Otherwise, if we despise all good means, if we neither regard to keep ourselves in a good state of our bodily health by the counsel of the learned physician, if we make a mock of all preservatives of art; if we neglect evil and infectious savours, and refuse the benefit of the purer air; if we run desperately and disorderly into all places, and amongst all persons, and pretend our faith and trust in God's providence, saying, If he will save me, he will save me; and if I die, I die; this is not faith in God, but a gross, ignorant, and fool-hardy presidence and presumption, little different from that subtle temptation of Satan to our Saviour Christ, to throw himself headlong from the top of the pinnacle, in hope that God would send his angels to hold him up, which were a wanton and dangerous tempting of God; or else, with St. Peter, to lead himself into temptation, and, by desiring to walk on the water, to bring his life into a needless and unnecessary hazard and peril, without any warrant of an ordinary calling, or any comfort of an good conscience therein.

Moreover, if men at any time will prepare themselves for death, then should they especially when they

are in the greatest danger, as they are who are already infected, or do without urgent cause resort unto them. Now, in preparing ourselves to leave this world, what one thing almost is more necessary than a charitable heart towards all men, which they cannot have by any possible means, who either, knowing themselves to be infected, keep company with such as are clear; or that, being whole, do enter without any necessity into places infected, and afterwards resort into companies, as if they were sure that neither they themselves nor their clothes were tainted. When King Azariah became a leper, because he knew the danger of his disease, and found by the law of God the restraint of those that were so diseased, though king, yet was he content to dwell in a house apart all the days of his life, and Jothan, his son, governed in his stead. This his obedience must needs condemn their disordered licentiousness, who, though the meanest among the people, yet being infected, think scorn to keep their houses, though but for a short time; and break abroad they will, whatsoever come of it; no authority, orders, laws, or proclamations can restrain them, and others there are as wilful to associate and mingle themselves with them. Wherein how cruel the one sort are against themselves in hazarding their own lives, and theirs that depend on them; how uncharitable the other sort are towards their brethren by deriving their infection into them, and how injurious both sorts are to the state and commonwealth wherein they live, by prolonging and spreading the danger, which otherwise by their better government might be sooner suppressed, all wise men of sound judgment are very sorry either to see or hear it. Wherefore, considering all that hath been spoken tendeth to this end,—To shew that our sins have caused this fearful visitation to break forth against us; and that the remedy left unto us for our hope of help

herein is our speedy repentance, with prayer and fasting, together also with the good use of ordinary means, and wary and careful carriage of ourselves out of the danger of contagion: let us be truly wise, and demean ourselves in this time of our trial, as those that make good use of God's corrections; let us neither murmur nor grudge against the will of God, nor take impatiently what our sins have deserved, and God in his fatherly care hath inflicted upon us for our amendment; let us not now add sin unto sin, but forasmuch as the desperate security of those that seem neither to fear, nor to fly from this infection, is but a tempting and provoking of the judgment of God; seeing it may be an hindrance unto the fruit of the prayers and fasting of the church, which, be they never so strict and zealous, shall hardly procure a release of this burden of God, if wilful and intemperate spirits will not be kept in order; seeing such their unruly licentiousness extendeth itself to the breach of all charity, and bringeth upon their own heads no less than the guilt of wilful murder, both of themselves, their children, their families, and neighbours, which hateful cruelty against their own kind, Turks and infidels would abhor; seeing it procureth also a public and manifest detriment to the state and places where they dwell, by hindering their traffic, and impoverishing their neighbours in their trades and occupations; let men at the last be warned, and if there be any fear of God, any obedience to his word, any conscience of the magistrate's authority, any fruits of our faith and Christian profession, whose badge and cognizance is mutual love and charity, to further and procure the common good of all; let us not go forward to tempt God, to continue so cruel to ourselves, and so harmful to others; let us be more humble in the day of our affliction, submitting ourselves to those good and wholesome orders and decrees already published for preventing the

further infection of this our calamity, and making account of all good means, and medicinable help made known unto us for our better preservation; lest we may seem to mock God by prayer and fasting, to beg a mitigation of this his useful chastisement, and yet we frame our actions contrary and opposite to the success we pray for.

And, among all other things yet spoken of, let this one advice be added without offence unto any; That though it be a Christian and laudable custom to accompany the bodies of the dead unto the grave, and commend them in decent manner unto their rest; yet, seeing the end of such assemblies as are then gathered together is, by the use of prayer and the word preached rather to give comfort unto the living, than any benefit unto the dead; let men be advised, persuaded, and content, that their dead should be buried with no more company than is needful for the interring and laying them up in the earth, because the gathering together of friends and neighbours in so common a contagion cannot be without present danger, and hazard of their health and lives: and it is verily thought that infection by this means of meeting hath ensued unto many; and here, if time and place served, the magistrates might be admonished of their oversight, in that they have taken no more care in the beginning for the stay of the overflowing of this evil. But now the contagion being grown so general, there is no probable means, especially in the city of London, how they can by any circumspection do that good which might at the first entrance have been effected. So that now the chief remedy to be expected from man is, that every one would be a magistrate unto himself and his whole family, and endeavour by all good care both to preserve themselves, being yet sound; or, being diseased, not to scatter their infection upon others. If men acquainted with the custom of other countries should compare the great

severity there used in such times as these are, with the remiss indulgence which our magistrates have used, they shall find great difference of care and government; which is not here remembered to urge any sharper directions than may well agree with the nature of our people.

The conclusion of all is this, That though there cannot be too much care taken for the preserving of those that are yet sound, and for the secluding and separating of those that are sick, yet must this warning be therewith given: That the infected households may not be so shut up, as that they be also shut out from all succour, and relief of necessary maintenance, very many of those families which have been, and are yet visited, being of the poorer sort. To whose affliction, if you shall add affliction, and suffer them to want means of ordinary sustentation, alas! what shall become of them, seeing necessity knoweth no law, and want and hunger break stone walls. In which case of need they must, and will break forth for the succour of their lives, though with never so much danger to themselves or others. Wherefore, it shall well beseech those that are rich and able, to shew their fellow-feeling of their brethren's necessity; it shall well become the misery of the time for men to be fruitful in good works, whereby their Christian duty may be testified unto God and men. And it shall agree also with the exercise of fasting and prayer now in hand, that in every assembly gathered together to that end, there be a collection made of the benevolence of the people, to be faithfully and truly distributed by those that are put in trust, unto the poor shut up and visited with this affliction. So shall your prayers, fastings, and almsdeeds, as the incense and odours of the faithful, qualify the stench and corruption of our sins, and as sacrifices, where-with God is well pleased, being made acceptable in that sweet smelling savour of our Saviour Christ, whose intercession shall mitigate the

wrath of God; and turn away this his indignation from us, restoring us again to his wonted favour, and our former health and safety; which grace God the Father of all mercy and consolation grant unto us, even for his dearly beloved Son Christ Jesus, his sake, our only Lord and Saviour. Amen.

Such was the Exhortation or Homily appended to the form of prayer for 1604. An appropriate form of thanksgiving was issued a few months after, on the ceasing of the calamity. A copy of it lies before us; but we have not space for further extracts. We purpose, in our next Number, to notice several other forms of prayer which were issued during the seventeenth century, on occasion of the frequent visitations of the plague during that eventful period.



THE COMMUNION TABLE NOT AN ALTAR.

To the Editor of the Christian Observer.

HAVING lately undertaken the Sunday duties of a brother clergyman, I found on the communion table a thin quarto book, with the following title, which I conceive to be unorthodox and unprotestant: "The Altar Services, according to the Use of the United Church of England and Ireland."

Underneath this apparently authorised but very improper title, were the Cambridge University Arms; and below them, the following words: "Cambridge: printed by J. Smith, Printer to the University," and to my utter astonishment, "*cum privilegio*."

Without further comment on the astounding fact, that the "privileged" printer of a Protestant University in England has either ventured, or has been authorised, to print *so Judaical, so Papistical*, a title to any portion of our Protestant Book of Common Prayer, I beg to offer a few observations on this abuse of the term

"Altar," as applied to the worship and services of our Christian, Scriptural, Apostolical, Protestant church; of which my heart says, "May it be perpetual."

1. The sacrament of the Lord's supper is a commemorative *feast*, and not a preparatory *sacrifice*; therefore there is no victim, no "altar."

2. A supper is partaken of at a *table*, and not at an "altar."

3. The original institution of the holy communion was made at a *table*, (around which the Apostles sat, or rather reclined), and not at an "altar."

4. The Sacred Scriptures nowhere call the place where the elements are administered, an "altar," but expressly use the words "the *table* of the Lord."

5. The word "altar" either carries our ideas back to the Mosaic sacrifices, or reminds us of what has been called by some the "unbloody," and even the "vicarious" sacrifice of the Mass.

6. The use of this term "altar," it is feared, has an almost irresistible *tendency*, to say the least, to lead men away from the one offering or sacrifice for sin of the only Saviour; and to cause them to attempt to substitute in its place an imaginary and self-righteous sacrifice, as though it were equally acceptable to God, and perfective of the one and already perfect sacrifice of Christ.

7. The sacrifices of "praise," of "a broken spirit and a contrite heart," of "ourselves, our souls and our bodies," are not expiatory as if brought to an "altar," but a eucharistic, "living," and "spiritual" surrender or dedication of the soul to God at the Throne of Grace, in the exercise of Christian graces and duties. In this sense, alms given from love to Christ, are a sacrifice pleasing to God.

8. The body of Christ having been once offered, this sacrifice neither needs to be, nor can be repeated.

9. As "there remaineth no more sacrifice for sin," no "altar" is required on which to offer a sacrifice.

10. The "altar" which St. Paul says "we have" as Christians, is not the *table* of the Lord, but the Lord himself; presented in whose name, and through faith in whose blood, our prayers and praises are accepted by our Heavenly Father, through his prevailing intercession.

So much for the arguments from *reason* and *Scripture*. I proceed to state several other objections from *history*, to this use, or rather misuse, of the term "altar."

1. The ancient communion "tables" were made of wood, and had legs attached to them as those in common use, which "altars" had not, and have not.

2. "Altars," both the thing and the name, are of Popish invention and application; Pope Sixtus the Second having first introduced them into the Church of Rome, whence they came to us.

3. The most learned and pious foreign, as well as our English, Protestant divines have written against this use of the word "altar," as applied to the communion *table*.

4. The statute, 1 Edward VI., chap. 1, (A.D. 1547), which denominated the communion "*table*" an "altar," was shortly after repealed; and in the act of repeal, the word "altar" was changed to "*table*."

5. The stone "altars" used in our unreformed church, were, in 1550, ordered to be taken down, and *tables* of wood to be provided in their room.

6. Day, bishop of Chester, and Heath, bishop of Worcester, for refusing to obey the royal injunctions of our Sixth Edward, (which ordered the then "altars" to be removed, and "*tables*" to be placed in their room, and to be so called), were actually deprived of their bishoprics, Oct., 1551.

7. Queen Elizabeth's first injunctions order the "*table*" to be placed in the chancel, without any mention of the word "altar."

8. The rubric of the communion service several times uses the word "*table*," but never "altar."

9. The 82d canon of 1603, or-

ders the "table" to be placed in the body of the church.

10. Archbishop Laud was expressly accused of favouring, if not of reintroducing, Popery, mainly because he elevated the "table" by means of steps, (as though he wished it to appear like an altar, and to be so considered and denominated), and also fenced it in with rails, and placed on it a knife; all which circumstances favoured the Jewish and Popish notions of a sacrifice.

For these twenty reasons I object to the words "altar services," and should have sent my objections to the Cambridge printer as recommended by an aged, pious, zealous, and distinguished member of that University, with the sanction of his name to my strictures, but for the consideration that the error having extended far beyond that renowned seat of learning, the correction of it ought to be made equally extensive.

Patriots and warriors may fight "pro aris et focis," and Politicians may write of "the throne and the altar," while others, who ought to be taught better, will use their "Companion to the Altar," which those who know better ought not to print and circulate; but let the "watchmen" of our Israel, and, the "porters" of the temple, who are "commanded to watch," take heed that no such errors find admission within our walls, or, if they do, lift up their voice against them.

J. W. N.

P.S. Since I wrote the above, I find with much regret, that the sister University has printed a volume with the same improper title.

LETTER FROM THE REV. DANIEL
WILSON.

To the Editor of the Christian Observer.

My time has been so completely absorbed by duties that could not be postponed, that I have not been able to write a line on the subject of the paper of the Reverend the Regius

Professor of Divinity at Oxford. I therefore send you a letter which I addressed nearly fourteen years since, to a Right Reverend prelate in the United States (who had been kind enough to favour me with his thoughts upon a sermon I had then published on the doctrine of regeneration), and which anticipates much of what I might have said on the present occasion; with the advantage of introducing the argument without the irritation that might arise from a personal controversy. This irritation, in the present crisis of the church, is peculiarly deprecated by

Your obedient servant,

D. WILSON.

"Worton, Oxon. July 31, 1818.

".....On the great subject of your letter, Right Rev. sir, I am sure you will expect me to write with that frankness and sincerity which become the cause of truth, tempered with that respect and deference which your longer experience in the sacred functions of the ministry, and your superior rank as a father and bishop in the church, necessarily demand; not to say that a spirit of meekness and humility is the best recommendation of an argument which touches the vitals of religion, and which should therefore be peculiarly adorned by charity and forbearance.

"Permit me then to say, in the first place, that I am far from imagining the doctrine of regeneration to be free from difficulties. In the broad and commanding features of it, it stands clear and conspicuous; but in the details, and especially as connected with the expositions of our church, various questions arise. In fact, I believe this to be the case with regard to every great doctrine of religion. Humility is the way to knowledge. Christianity is more a science of the heart than of the understanding; more a matter of faith than mere reason. I have seldom therefore found much gained by controversy. The passions are soon inflamed and irritated, and truth eludes and escapes from the tumult.

Whilst we keep on plain and practical topics, and follow the varying stream of Holy Scripture wherever it flows, I find I can proceed with comfort; but when I come to minute explications and rigid system, I am aground—my bark refuses to obey the helm—I am bewildered and lost. Whoever then holds the fundamental truths of the total corruption of our nature, and the indispensable necessity of our becoming 'new creatures' in Christ Jesus, 'old things passing away and all things being made new,' is my friend and my brother. Whoever, on the contrary, explains these truths away, and virtually resolves this mighty change of nature into an external reception of the sacrament of baptism; and flatters men with the hope of being real Christians when they are still dead in sin, and far from God and spiritual religion, is, in my judgment, essentially wrong. I say this the more freely, because I perceive with pleasure that here you entirely agree with me. If those on our side of the Atlantic, who have been agitating this controversy, had all agreed with you that baptism confers only privileges as a deed does an estate; that it is only a translation from a state of nature into the Christian church, conveying no moral change in the inward dispositions of the heart, no new nature, but only placing us in a new situation and pledging to us certain benefits (which is, I perceive, your view of the case), whilst the absolute necessity of an entire change of heart and nature, or, as you better express it, 'a radical change in the carnal and sinful heart,' must be enforced on all who are living in sin and neglect of God and serious religion;—if this, or any thing like this, had been the prevailing sentiments of the clergy here, no controversy would have arisen. Mutual charity would have covered those less differences of opinion which seem unavoidable in the infirmity of the militant church. But the case with us, as I conceive, was very different. A bold and open attack was made on the

doctrines of many truly pious clergymen; the errors and extravagancies of enthusiasts were charged upon them; and they were even branded as heretics for maintaining that an entire change in all the powers of the soul is not invariably communicated in baptism, and that such a change is indispensably requisite in order to salvation. In order to support this accusation, Dr. (now Bp.) Mant asserted that a change of heart, sanctification, an inward work of the Holy Ghost, a new taste and disposition does uniformly accompany the administration of baptism; and that it is impossible for any man to say when such a change takes place, if it were not at the sacramental font. The whole statement was calculated to loosen the very key-stone of real practical religion, as beginning in a communication of a principle of holiness, and leading to conversion, penitence, faith, love, and obedience. Dr. Mant, one would have thought, must have seen clearly enough, that the entire arch rested on this connecting and binding point; and that, if he could resolve all that the Scriptures say on the subject of a change of nature into the grace exclusively and inseparably attendant on baptism, the whole of spiritual and vital piety would sink to its fall; whilst a cold and formal religion, decent but not energetic, would be reared in its stead—a religion of external ceremony, worldliness, vanity, and pride, founded on merely human wisdom and power, and extending only to a civil prudence,—a religion whose foundation was no longer 'Jesus Christ and him crucified,' but the natural efforts of reason and education, and the external privileges of the church. But I retract this,—I ought not to say that Dr. Mant intended this,—let me charitably hope that better motives actuated him: it is sufficient for me to assure you, that such an attack on spiritual religion had not appeared in my memory, and that whatever might be the designs of the author, the effect on the judgments and preaching of

the clergy could not fail of being most injurious.

"Under these circumstances it surely became the pious and devout to step forward in the cause of their Saviour, and to contend earnestly for 'the faith once delivered to the saints.' They did this. They attempted to shew, that whether regeneration or the new birth was considered as meaning an inward change of heart, or merely a covenant right to certain benefits and blessings, a radical alteration in all the powers of the soul was absolutely needful before a worldly, self-righteous, proud, profane, or profligate man could see the kingdom of God. This was the point at issue, though other topics were dragged into the dispute, and magnified far beyond their real importance.

"Such was the rise of the controversy on regeneration amongst us; the issue of which has been, that in point of argument Dr. Mant has been driven out of all his positions. His advocates have quitted the field. They have admitted that the spiritual and universal change of all the faculties of the soul does not universally attend baptism, and that this change must be enforced on every irreligious and wicked person. As to the real nature of a renewal after the image of God, different sentiments prevail, according to the state of mind of the various persons who engage in the question. 'The natural man,' amongst us as in every other part of the world, receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' But it is a great point gained that truth is so far triumphant. May the good Spirit of God grant us more of the effusion of his grace, that we may understand more the state of depravity in which we are by nature, and be more penetrated with a conviction of the necessity of that Divine transformation which is to prepare us for the service of God here, and the fruition of God hereafter.

"In all these statements, I flatter myself, Right Rev. sir, that I shall be honoured with your concurrence. Nor am I disposed to proceed further. If I were to come to the details of this stupendous doctrine, as connected with baptism, I should probably be little able to convince you of the correctness of my particular views. Nor have I any right to impose those views on others, much less on a stranger of your rank in the church. Allow me, however, simply to state some of the reasons which have led me to the use of the word *regeneration* in the latitude to which you object. These reasons I will state, not so much with the design of convincing you, as of shewing that I have not lightly adopted the sentiments at which I have arrived. And I select this topic because, so far as I can judge, it forms the chief ground of exception in your mind to the statements of my sermon.

"I use the word *regeneration*, or new birth, for the incipient spiritual change and transformation of the heart of man whenever communicated, whether in the sacrament of baptism or not, because I conceive the Holy Scriptures so employ it. The being 'born again, born from above, born of God, born of the Spirit, begotten again, made partakers of a Divine nature, made alive,' &c., appear to me all descriptive of the same mighty change, the commencement of sanctification in fallen man. And the Scripture seems to my mind to direct us to judge of this great alteration, not by referring us to our baptism, but to the moral and spiritual fruits of the Spirit in our tempers and lives.

"This inward renewal of the soul, however, can be known only to the church when a public profession of faith is made and the sacrament of baptism administered. Then the convert, born already of the Spirit, is born also of water; the change is attested and confirmed, the gifts of grace are implored, the visible transition from 'the kingdom of Satan to the kingdom of God's dear Son' takes place, and the catechumen partakes,

in the liturgical sense of the word, of a new life. When, therefore, we speak strictly and ecclesiastically, the being born again will include the *incipient change of heart, the admission to all the privileges of the church, and the washing with water*. To this language I fully accede. The Scripture leads the way; I follow. The same Scripture, also, more commonly speaks of the change of nature, without reference to baptism; I follow again. For if I refuse to do this, and confine the meaning of the term *regeneration*, or new birth, to *outward privileges*, then I take out from the scriptural word its most important ingredient; I use the word in another and much lower sense, and I am bound in consistency to allow it also to be used in its more full interpretation as comprehending a change of heart. If, on the other hand, I understand the word *regeneration* as including the *beginning of the moral transformation of man*, then I must employ it, as the Scripture does, both in connexion with the water of baptism as the visible sign and seal of it, and also more generally without any immediate connexion with it, as being conveyed by the word and Spirit of God to baptized persons at various periods of their lives. Thus, under any supposition, the use of the word in its popular and general sense, as well as in its ecclesiastical and sacramental sense, is scriptural, and includes the two obvious and most important uses of it as found in Holy Writ.

"I conceive this to be more important, because, allowing the single word *regeneration*, *παλιγγενεσία*, on account of its use Titus iii. 5, to be more properly used in connexion with baptism; yet the terms 'new birth, the being born of God, born again,' &c. &c.—expressions, as I conceive, precisely similar—must not be so restrained, if we would fairly be guided by Holy Scripture; and because all those persons who object to the general use of the word *regeneration*, object also to such a use of its synonyms.

"Besides, in the present circumstances of the church, it is chiefly of infants that the sacrament of baptism and its benefits are predicated. With regard to adults, the case is clear. They come to baptism with repentance and faith; that is, with a divine life begun; and on their profession of faith and washing with water, they are pronounced in the ecclesiastical sense *regenerate* or born anew. The difficulty is with infants; and it is natural it should be so. It has pleased God to say little or nothing explicitly of infant baptism: it is a doctrine of inference from the practice of the Old-Testament church from the general nature of the covenant of grace, the condescending conduct of our Saviour to children, the comprehensive language of the New Testament, and the uniform custom of the Christian church. Our formularies, therefore, seem to view children as a part of their parents: they charitably take them from the world and insert them in the church—they consider the profession of their sponsors as the answer of a good conscience towards God made by themselves—they offer devout prayers on their behalf—and they then baptize them with water, and pronounce them *regenerate: certainly* as to the washing of water, and all the privileges of the church, (including all that you, Right Rev. sir, seem to me to include in the meaning of the term), and *charitably*, hypothetically (or whatever else you may call it), as to the communication of a divine life, and a principle of incipient holiness. Under such circumstances, then, the common use of the words 'new birth, regeneration,' &c., as applicable to the commencement of a holy state of heart and life, or, as you would call it, *conversion*, whenever it takes place, is peculiarly important, because the danger of mistaking a form of knowledge for genuine piety is peculiarly great, and the actual knowledge of the moral state of the heart is only to be gathered by subsequent proofs.

"The two uses of the word are

harmonious and intelligible in this sacrament, just as 'communion with Christ,' and the 'eating his flesh and blood,' are expressions used in a similar manner in the other sacrament. The sign and seal of these spiritual blessings are the visible elements; and the communion we hold with our dying Lord includes, indeed, in its ecclesiastical and sacramental sense, the use of the appointed sign; but is spoken of in Scripture as maintained also in other methods of grace. The two meanings are intelligible and important, and not inconsistent with each other.

"Nor will your argument derived from the supposed degradation of the sacrament of Baptism, by considering the full spiritual grace not invariably conveyed by it, have any weight, till it is shewn that the acknowledged separation of the grace sealed by the sacrament of the Lord's Supper tends to degrade that sacred ordinance.

"There was, moreover, less reason for the relinquishing this popular use of the words *regeneration* or *new-birth*, at the time when Dr. Mant made his appeal, because the long and established language of our best divines had authorized it. It was no invention of the divines whom Dr. Mant opposed. They found it in the writings of the Reformers of our church. They objected not to the ecclesiastical and sacramental terms employed by those writers. They followed them in the use of them. They followed them also in their more general language, in which *regeneration*, *renovation*, *conversion*, &c. were employed indiscriminately, or nearly so, for the great and commanding truth of a radical change of heart. On this point I believe no question has been raised. I have, myself, looked into the writings of above a hundred of our first divines from the Reformation downwards, and can safely say I have found the practice which I am now speaking of very general. It would have been a dereliction, then, of truth to have relinquished to a precipitate

adversary, the established language of theology, authorised by Holy Scripture, consistent with the formularies of our church, and confirmed by all our first writers. On the great doctrine of the Holy Trinity, a surrender of intelligible and precise terms of divinity, even though not in so many words Scriptural, has always been most justly deprecated, as either proceeding from, or involving, some compromise as to the doctrine in dispute. Much more, then, should terms *ipso facto* in Scripture be used as they are used there; sometimes, indeed, in connexion with the sacraments, but by far more commonly with no such limitation.

"For it is not merely the case of a few devout and pious persons which is to be considered. These, if they object conscientiously, however erroneously, to this or that Scriptural term, may do it perhaps without material injury, whilst the great principles of piety remain in healthy operation. But in the case of the immense majority of mankind, and even of divines, the tendency to sink into mere formality is so great, that the surrender of the terms *new birth*, *regeneration*, *born again*, &c. except in connexion with baptism, would rapidly bring on a departure from the spiritual and holy faith of the Gospel. Indeed, when worldly men conceive a dislike of religious activity and decided holiness in others (departed sanctity is less irksome), they commonly begin by objecting to terms and phrases—so it is as to the doctrine of justification, so as to the doctrine of separation from the follies of the world, so in the truth of communion with God. Conscience prevents men from openly impugning the doctrines of grace and holiness: they manage their attack, therefore, under cover of some particular expression and practice.

"Such are some of the reasons which have induced me to adhere to what I conceive to be the good old divinity of our forefathers, the founders and defenders of our church. But, independently of these consi-

derations, the controuling motive with me is the clear line of Scripture language. Other arguments may have their weight; this is a paramount and overwhelming consideration. If the Scriptures had always connected the new birth with baptism, I would have done the same. As they appear to me decidedly not to do so, I must beware of putting human explications in the place of divine.

"At the same time, allow me, again and again, to repeat (without any reference to yourself, Right Rev. sir, whom I now beg leave, for a moment, to put out of the question), that I would never enter upon controversy with a person who merely objected to the single term *regeneration*, and cordially admitted the necessity of being 'born of God, made a new creature, turned from darkness unto light, raised from the dead, begotten again, made partaker of a Divine nature,' &c. &c. Nay, I should esteem such a person just as highly as if he entirely agreed with me. Where I take my stand is on the footing of that grand and fundamental truth of the necessity of a thorough change of heart and life, which, now the Sacrifice of the Cross has been offered, appears to me the turning point in Christianity. There, as I conceive, the world and the spiritual church divide. There the formal and the real, the outward and the inward, the nominal and the sincere professor of the Christian faith, separate from each other. The cold and worldly, with all their subtrefuges, deny at last the necessity of an entire and spiritual transformation of fallen man by the power of the Holy Ghost; and the doctrine of the sacrament is only a step (not perhaps in their apprehensions, but in fact) to this further end. On the other hand, the sincere and devout Christian who feels and laments the power of inherent evil, and who struggles to love and obey God, sees at a glance the nature and supreme importance of the quickening operations of the Holy Ghost; he feels the ne-

cessity and suitableness of this truth of our new birth: and this source of holiness is the spring of all his efforts, prayers, acts of self-denial, beneficence, humility, and love. Connected with this, the discovery of the glory of the Redeemer is ever dependent on a real transformation of heart. Nature knows nothing of Christ. All the doctrine in the world will never lead a man to a right view of our mysterious Lord and his stupendous sacrifice. To the unawakened mind Christ has no beauty nor comeliness. But the man who is born of God, and has learnt, in a penetrating and effectual manner, the holiness of the law, the heinousness of sin, the impotency of man, the entire depravity and corruption of every power of his soul, and the infinite purity, justice, and truth of God, is prepared for the salvation by grace which the Gospel reveals. Light is not more adapted to the eye than the truth of a crucified Saviour is to the faith of the quickened heart. He finds pardon and justification by 'the gift of righteousness;' 'faith is counted to him for righteousness;' he 'works not, but believes on him that justifieth the ungodly.' Peace with God, adoption, hope, joy, now succeed each other; and appear in their proper fruits, humility, meekness, righteousness, sobriety, truth; and by these fruits the genuine work of new-creating grace is distinguished from every counterfeit. Thus the doctrine of a divine birth runs through every part of Christianity; and this is the doctrine which God will own with the broad seal of his blessing. This is the doctrine which actually produces an effect on men. The law convinces them of sin; the Gospel brings them consolation; the Holy Spirit renews and sanctifies their whole nature, using the law and the Gospel as instruments in his hand for producing repentance and faith, and then communicating perpetual supplies of grace from the fulness which is in Christ Jesus. On this doctrine the church is built, the 'foundation of apostles and prophets,

Jesus Christ himself being the chief corner stone.' And blessed be God, our own Protestant Reformed church has laid this doctrine as the foundation of all her services. But the builders in every age disallow too frequently this foundation. Men arise who neither understand nor feel one truth on which the Reformation proceeded; and who force the Articles and Homilies and Liturgy of their church to speak the cold and heartless language which suits the unrenewed mind. At least, thus it is amongst us. In the Church of Scotland, the case, I am told, is the same. The Protestant and Lutheran churches on the continent of Europe are in a similar state. The number of real and spiritual Christians is, in general, comparatively few—'strait is the gate and narrow is the way which leadeth unto life'—whilst the crowd of worldly and vain persons, both amongst clergy and laity, is immense. These, having numbers on their side, drown the voice of truth by noise and clamour, stifle remonstrances by a spirit of party, and have the rulers and great and many of the learned on their side. The spiritual church still protests against declines from Scripture doctrine: she prays, she waits, she hopes; and at this time more especially, because there is a wide diffusion of Scriptural truth and feeling, and the younger clergy are reading and examining for themselves. These are the salt of our church, the light of our country, and the best hope of our preservation amidst the conflicting sentiments and controversies of our free and enlightened nation.

"But I have proceeded beyond all apology. My pen has run on without my perceiving it, into a long train of contemplation on the state of England as to religion and the progress of truth. I can only plead as an excuse, a desire to be candid and explicit on all the bearings of the doctrine of regeneration, as it presents itself to my mind. I flatter myself that most of what I have advanced, with the exception of what

relates to the term *regeneration*, may meet your approbation. I wish to submit the whole to your better judgment, and shall be most happy to enter upon any further explanations which you may have the condescension to suggest to me as advisable.".....

"DANIEL WILSON *."

* The prelate to whom the above letter was addressed was the late Bishop Kemp, of Maryland. It may not be uninteresting to our Reverend correspondent, or our readers, to learn a few particulars respecting the deceased prelate. We shall state them in the words of one who knew and highly esteemed him, and who espoused his views in regard to those differences of opinion which have at times greatly divided the clergy of Maryland, and generated very painful controversies; so much so that after the decease of Bishop Kemp, in 1827, no bishop was elected for three years, the clergy being too discordant in opinion to ensure the requisite majority of votes for any one candidate. At length however Dr. Stone was unanimously elected, and the affairs of the diocese, we are happy to learn, proceed in much peace and mutual forbearance and good will. We have not before alluded to these circumstances, or to various other painful controversies which have harassed the infant Episcopal church in the United States, as our interference might appear officious, and could only tend to keep up irritation; and we only allude to them now as matters of history and solemn admonitions for the time to come. We have endeavoured to act in the spirit of a pledge which we gave to Bishop Chase and Bishop Hobart, that if we could in any way assist the great cause in which our American brethren are engaged, we should rejoice to do so, but that, as regarded vexatious controversies, we must say, in the well-known words of Bonaparte, "Cleanse your soiled garments at home."

We do not make ourselves responsible for the remarks or sentiments in the following notice, which, for the sake of impartiality, we give in the words of a friend of the bishop's, though they partake too much of the partizanship which he blames. He might surely, without any superfluous extension of charity, have attributed to those who opposed Dr. Kemp's election from not approving of his sentiments better motives than those which he is pleased to impute. But we have no wish to revive controversy; we only copy the statement as furnishing a suitable accompaniment to Mr. Wilson's letter, and, we think, to those who look beneath the surface, an instructive comment upon it.—

THE TEARS OF PARENTS.

For the Christian Observer.

THE writer of the cursory letters to a friend, entitled "A Visit to a Cathedral," respectfully submits to the readers of the *Christian Observer* the following to another friend, on

"James Kemp was a native of Scotland, and was the son of pious parents, who gave his mind an early direction to the path of religion. At a suitable age he entered the Marischal college, Aberdeen, where he completed his education. When he had graduated, a friend made him liberal offers of patronage and assistance, on condition of his remaining in his own country. But, like many others of his young countrymen, he was captivated with the prospects of success and usefulness which were opening in America, on the acknowledgment of the independence of the United States by Great Britain. He accordingly embarked for America, and soon after his arrival engaged as a private tutor in a respectable family in Dorchester county, on the eastern shore of Maryland. In this situation he passed some years. At length, determining to pursue the study of theology, his attention was drawn by the circumstances in which he was then placed, to the Episcopal church. He had been educated a Presbyterian, and till his coming to America had known little or nothing of the Episcopal church. The members of that church, in his own country, suffering under the heavy operation of penal laws, were obliged to withdraw from the light, and to worship in retired places, with closed doors. (?) Of course, there was nothing to remind a young collegian that such a church existed in his native land. But in Maryland it had been, up to the period of the revolutionary war, the established religion, and at the time of his arrival, though suffering from the great changes which the Revolution had produced, her claims to attention presented themselves to Mr. Kemp in a very imposing light. Her mode of worship to him was novel, her institutions were peculiar, and he immediately began the inquiries which would enable him to understand the utility and propriety of these peculiarities. He soon determined to apply for admission to the ministry of the Episcopal church, and having for some time pursued the necessary studies under the instruction of the late Rev. Dr. Bowie, then rector of Great Choptank parish, he was admitted to deacon's and priest's orders, by Bishop White, 1789, and the following year, succeeded Dr. Bowie in the charge

a mournfully interesting subject,—
the Tears of Parents. VIATOR.

To the — the — of —
Jan. 2, 1832

My dear friend,—Yesterday was the first Sabbath, and the first day, of a new year: what that year may bring with it, or what it may take away, He only knows who has all

of that parish. He remained in the charge of the same parish, greatly esteemed and beloved, till the year 1813, when he was called to succeed the Rev. Dr. Bend, as associate rector of St. Paul's parish, Baltimore. Previously to this removal, he received the diploma of Doctor in Divinity, from Columbia college, New York.

"In 1814, the Convention of Maryland chose him their bishop, to act as suffragan during the life of Dr. J. T. Clagget, the then bishop, who was prevented from fully discharging the duties of his office by great bodily infirmity, and to succeed him on surviving. It is right to state, for it is matter of record, that considerable opposition was made by a portion of the minority of the Convention and others to his consecration; but this, in the case of most of those concerned, was a mere effort of party, though in a few it was doubtless caused by a want of right principles, as well as an absence of Christian feeling. He lived to have full justice done to him in this point, and to see among his most respectful friends, some of those who had on this occasion manifested different feelings towards him. He was consecrated in 1814, by Bishops White, Hobart, and R. C. Moore. On the death of Bishop Clagget, in 1816, he succeeded him as diocesan, and faithfully discharged the duties of that high and important office, till the very sudden dispensation which removed him from the world."

"The late bishop was a well-read divine. He had found time while engaged in his parochial cure in Dorchester, comprising several churches, and although obliged in the early part of his ministry to cultivate a farm, and subsequently engage in teaching, for the support of his family, to read the works of many of the best writers on theology, and its kindred subjects. His letters to Dr. Miller, which were published in the *Churchman's Magazine*, at New York, in 1809, shew that he had made himself well acquainted with ecclesiastical history, and that his adoption of the Episcopal church was not a mere casual expedient."

"He was an able and instructive preacher. His discourses were prepared with care and patient reflection. He did not view the duty of the pulpit as one which might be carelessly and hastily

events in his hands, and all issues under his controul. We live wisely, we live happily, when we live beneath the shadow of his wings; content to enjoy or to suffer, to diminish or to abound, to live or to die, as He knows best; for He is too wise to mistake, and too merciful willingly to grieve the children of men. In his favour is life; in his smile is felicity; and approaching him with a true and lively faith as our reconciled God and Father in Christ Jesus, we have a peaceful contentment of spirit, which, as nothing worldly could give, so, blessed be his name, nothing worldly can take

performed. It was not to produce excitement, but to convey instruction that he sought. When, as was sometimes the case in the varied circumstances in which he was occasionally placed, he was called on to address a congregation without time for preparation, he generally confined himself to an exposition of some chapter of the Scriptures, when, with his thorough knowledge of them, fluent speech, and impressive manner, he would fix the attention of all his auditors. His sermons were generally of a practical kind. He avoided himself, and discountenanced in others, the introduction of controversial topics into the pulpit. He loved to dilate on the sacrifice of the blessed Jesus—on the mercies of redemption offered to sinners by the Gospel, and the various duties required of those to whom it is offered. His own mild and subdued feelings led him to set forth a compassionate God and merciful Saviour, rather than the terrors of the Lord—to dwell on the blessings of the Gospel, rather than to display the awful denunciations of the Law. Of a pure and guileless disposition, he was able to form but limited conceptions of the depravity of human nature, and was perhaps too ready to believe that others had hearts as readily accessible to, and as much under, the restraint of Divine grace as his own. Still he shunned not to declare the whole counsel of God, and he did it earnestly, feelingly, as one who knew and felt its inestimable value to those committed to his charge.

“He was a devoted Christian. His piety was deep, controuling, evident, and unfeigned. No one could have been indulged with a familiar acquaintance with him without feeling this to be true. Nor was it such as to be hidden from the sight of others. His piety was never obtrusive, but it could be readily seen to be a habit of his mind, exhibiting itself naturally, and in the most attractive way. His faith

away. The year that has commenced may be eventful, as indeed what portion of human existence is not eventful? Yet peculiarly may this be so, whether we regard the political, the moral, the religious, or, so to speak, the physical aspect of the times. We have a disturbed political horizon both at home and abroad; there is an universal turmoil for reform, and no reform, and anti-reform, and ultra-reform, and ne-plus-ultra reform: our church is also unsettled; our religious societies are unsettled; rent, trade, tithes, and every species of income and property are unsettled; the public feeling is unsettled, even

was strong and abiding, leading him to overcome the world, and to look forward, in the full assurance of hope, to the rest that remaineth for the people of God. His benevolence was of the most enlarged description. No call was more welcome to him, or met with a more ready attention, than those which led him to the bedside of the sick, the dwellings of poverty, or the house of the mourner. And amid the many and varied employments of his latter days, these were never forgotten. His humility was such as to enable him to walk consistently before the Lord in the land of the living, and was conspicuously seen in his conduct in the Episcopal office. No presuming acts pointed him out as one placed above his fellows. While all proper deference was required, and generally yielded, the rein of authority was not felt, and no act which could be construed into unkindness ever distinguished in his intercourse the ‘sometimes disobedient’ from the unvarying friend. Without the affectation of proclaiming himself ‘the servant of all,’ he was such in reality. Without telling others what should constitute the character of a Christian bishop, he placed before himself the models in the Scriptures, and endeavoured ‘so to walk, as those who have them for an example.’ The mildness and urbanity of his manners are familiar to all who have been admitted to his society, and won for him general esteem.

“But he who, with such meek and unaffected grace, adorned his station, has been removed from us, in the full vigour of life, and all his faculties; when his character had developed the fulness of its virtues—when the tongue of slander had ceased its busy defamations, and none withheld the meed which was his due—when he had attained an eminence of office and of character which gave ample influence and operation to every quality of his mind, and every virtue of his heart.”

to the extreme of alarm, from the fearful prospect of a desolating pestilence: in short, what is there settled but that infinite Being who is immutable; that Saviour who is the same yesterday, to-day, and for ever; that haven where no storm penetrates, and where the wicked cease from troubling, and the weary are at rest? In our God we have certainty; in him we have repose; and committing to him our souls, our bodies, our property, our character, our comforts, our beloved families and friends, our distracted country, the universal church, and the whole human weal, we may enjoy amidst every trial a peace which passeth understanding; we can weep with those that weep, and rejoice with those that rejoice; we shall learn to feel happy in the duties and the mercies of the passing day; and contentedly leave the prospects of eighteen hundred and thirty-two, where alone they can be left with safety, in the hands of Him who makes all things to work together for good to them that love him and are the called according to his purpose. And what is that purpose? A purpose of love and mercy in Christ Jesus, to all who in a world of sin and sorrow flee to him for pardon and peace.

To this conclusion, very commonplace I allow, and said and sung times without number, but not on that account the less practically important, had I arrived in my silent meditations at the opening of this new year, surrounded by those domestic blessings which a merciful Father pours so richly into our cup, in order that we may learn to love him more in his gifts. It was not indeed an unbroken circle; alas, my dear friend, what on earth is unbroken? One for whom in Christian paternity you vouched with hallowed vows at the altar of baptism was not present to enliven it; he had joined a circle that is unbroken, and had found there an elder olive branch transplanted from the same table, over whom some thirteen years

since were pledged kindred vows by one who said even then that her lengthened race was run, that that was the last time her name or her pledge was likely to be given to a new denizen of earth; a new heir of immortality; a new candidate for eternal glory; yet such are the fallacies of human computation, while an infant is taken to the bosom of its Saviour, our beloved and revered friend is still spared, or, as the old epitaphs would say, she still "defrauds the skies," to edify, by the mild and holy splendour of her last days, a world which she had so long instructed in lessons of "prayer," and "Christian morals," and "practical piety." Memory, my dear friend, on the recurrence of the opening hours of a new year, might turn to scenes like these: anticipation also might be busy in cogitations for the future; but the present moment presented the most interesting and pressing duties; plans were to be laid and vows formed for another year; there were blessings to be acknowledged, and mercies to be enjoyed, and petitions to be offered, and smiles to be met with smiles, and perhaps sorrows to be soothed, and instructions to be gathered, and tokens of affection to be exchanged; and then, when the whole was over, and the group had dispersed, and musing had re-kindled, and the heart had expanded from what was passing around one domestic altar, to the kindred scenes in many a household and many a land, and friends were remembered and their names were heard in heavenward breathings, the pen that addresses you was taken up, and the stream began to flow, and you became destined, little knowing it, to receive as a new-year's gift, or a new-year's infiction, which you will, one or more rambling epistles upon THE JOYS AND TEARS OF PARENTS.

But the subject is too large—let us leave out at least one half; and which half shall it be? It shall be the joys. And now, my dear friend, have I truncated the larger or the

lesser portion? There is a thesis for your meditations; I say nothing upon it: perhaps in a large number of cases the division is equal, in others it preponderates on the one side or the other; whether by circumstances not under human controul, or more often, perhaps, in consequence of the good or evil conduct of parents themselves. But I must leave the philosophy of the question to your deeper meditations, and hasten to my theme, *The tears of parents*.

And now that I have cut off one half of it, and chosen the sadder portion, the remainder is still too large. There are tears both of joy and grief, from the first moment of hope to the final adieu of bereavement; the infancy, the childhood, the youth, the riper age, of a son or daughter, are all full of anxieties to the heart of a parent; health, education, worldly prospects, mind, morals, religion, what word is there connected with this hallowed relation but carries with it a scroll, not indeed written wholly within and without—for our God is too merciful to allow such a desolating tide of bitterness to overflow every blessing—with mourning, lamentation, and woe; but at least blotted on one side with these darker characters, even though the pencil that inscribes the other should be dipt in light and sunshine. To take the whole range would be an encyclopædia; let us narrow it down to one point, and that will be amply large for the grasp of two or three cursory epistles: that point shall be, *The tears of parents over the grave of their offspring*. These are not, indeed, always the bitterest tears—no, there are others more bitter; but still bitter they are, as you, my friend, can tell, who have not been spared them, as you bent over the tomb of one who bore the name and might by the blessing of God have copied the heavenly virtues of, I believe, the most sainted man who has adorned the annals of the modern Christian church. But I must generalize—yet generalize as we will the heart will individualize; and much in that respect, as in every other,

must we admire that blessed book which is so constructed as not only to tell us all that ever we did, but all that ever we felt, and whose graphic pictures—nay, whose most didactic arguments, become affecting and personal appeals.

To that blessed book then let us first turn, for some memorable illustration of the funereal sorrows of parents. If you have never looked through it in this view, you may be surprised at observing how much of it relates to this very subject. Its opening pages commence with it; for the first history after the Fall is a tale of family woe, and other narratives of bereavement, more or less painful, occupy many a subsequent page. But I pass over ante-diluvians and patriarchs, and the tears of private life, to select a scriptural example in the highest range of human dignity. I will tell you of one who was a king and a conqueror, with every thing that earth could give at his command; but who “went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot; and all the people that was with him covered every man his head, and they went up, weeping as they went up;” and all this for an ungrateful and rebellious child. And yet when the welfare, the very existence, both of the monarch and the state depended on the defeat of the young profligate’s parricidal enterprise, the parent shed still more agonizing tears at the peril, than he did at the treason, of his child; for he sat between the gates, and gathered every passing rumour from the watchmen, till the nation’s deliverance and his own overwhelming grief burst upon him in one thrilling annunciation, “The enemies of my lord the king be as that young man is;” and then “he went up to the chamber over the gate, and wept; and as he wept, thus he said, O my son Absalom; my son, my son Absalom; would God I had died for thee, O Absalom, my son, my son.” ^{2 Sam. 18: 33} Let us analyse the constituents of bitterness in these

tears in another letter. For the present, I must conclude; but I leave you subjects sufficient for thought, if I recommend you to consider such cases as the following:

the death of pious children, of wicked children, of precocious children, of children dying in infancy, and many others that will occur to your fertile and meditative mind.

REVIEW OF NEW PUBLICATIONS.

The Offices of the Holy Spirit; Four Sermons, preached before the University of Cambridge, in November, 1831. By the Rev. C. SIMEON, M.A. Senior Fellow of King's College.

IF the Christian mind has sickened and saddened at the mistaken notions which of late have been obtruded upon the world in relation to the agency of the Divine Spirit of grace and consolation, it will be comforting and instructive to forget all painful scenes and overheated speculations, and to turn to this rich, edifying, and scriptural production of a master in Israel. Mr. Simeon, during a long and eminently useful life, has been endued with grace, wisdom, and courage, to stand up manfully in defence of the Gospel, particularly in reference to some of its essential verities which half a century ago were grievously neglected, deteriorated, perverted, or almost lost sight of in the pulpit ministrations of our Established Church. Among these verities he has been ever assiduous in inculcating the momentous doctrine of the Holy Spirit's influences, and his operations upon the hearts of men, as an Enlightener, a Sanctifier, and a Comforter; convincing them of sin, working in them repentance and faith, leading them to the cross of Christ, regenerating their souls, sustaining them under trial, purifying them, and progressively making them meet to be partakers of the inheritance of the saints in light. And now, in the work before us, we find this venerable servant of Christ

setting forth the same important theme, with the accumulated scriptural knowledge and practical spiritual wisdom derived from long study, much prayer, and enlarged experience. We cannot but notice the earnest zeal tempered by meekness, sobriety, and equanimity, which are conspicuous in Mr. Simeon's writings. When accused, as once he was wont to be, of fanaticism, because he insisted so strongly upon the doctrine and details of the Holy Spirit's influence; he did not allow himself to be chafed by opposition to an unguarded and overstated manner of explicating this solemn subject, or cease to be practical under a notion of being more spiritual. And now, when fanaticism is really afloat in the world, and certain preachers and writers are reproaching those who have long dwelt upon the necessity of supernatural influence, and of prayer for the effusion of the Holy Spirit, as being blind to the alleged answer to their own petitions, evinced in the late claims to Divine manifestations, and as resisting the very grace they had implored; we find Mr. Simeon equally imperturbable, and not in the least inclined to detract from the pressing importance of the scriptural doctrine on this subject, because it has been lamentably mistaken and abused. To scepticism on the one hand, and to fanaticism on the other, he offers the same reply, and that reply the best—he sets forth solid, simple, Christian truth. Are you doubtful about the nature or reality of Divine influence? it is here described. Are you inclined

to carry your notions upon it to an unscriptural and enthusiastic excess? the same description is the best preventative. He does not withhold the bread of life, the heavenly manna, the aliment and nutriment of spiritual existence, either because the dead ask for no food, or because the feverish crave ardent stimulants to keep up their excitement. This is the true character and right temper of a Christian pastor; and we sincerely believe that if Mr. Simeon's example in this respect were more generally followed, if our clergy and theological writers, instead of chasing the Cynthia of the moment, controversially assailing every passing error, and elaborately guarding men against prevailing novelty, were more to addict themselves to laying a solid foundation of scriptural truth, and fortifying the moral, spiritual, and intellectual constitution against the approach of epidemic, instead of forcing down large doses of specifics when it arrives, the result would be much more auspicious than by a contrary proceeding. In saying this we may seem to condemn ourselves, and in part we do so; but if such discussions are desirable any where, a religious periodical publication is perhaps the best place for them: at all events, the less of them that intrudes into the pulpit, unless under peculiar circumstances, the better. We have uniformly observed that those congregations which have been the most unsettled, and among whom errors and novelties have found the most assailable subjects, have been those in which the pastor, with perhaps the best intentions, has involuntarily excited a spirit of prurient curiosity to inquire into the merits or demerits of every new and exciting speculation. As well might a parent, forgetting that terror is more powerful than reason, set a child to read the *Mysteries of Udolpho*, in order to fortify his mind against ghost stories; or an artist direct his pupil to study every new caricature, in order to make him in love with Michael

Angelo and Raphael; as a clergyman think to build up his flock in sound doctrine and vital godliness, by keeping them in a perpetual ferment, even for the laudable purpose of refutation, in regard to every novelty of error. It might be a worthy theme of discussion by our correspondents to inquire whether the injunction, "Prove all things," in order to "hold fast that which is good," ought to be construed in the way in which many wavering Christians seem to interpret it, as if they were bound to disentangle the knotted yarn of every absurdity, and to rake into every receptacle of mud and feculence, in order that they may be the better able to give a reason of the hope that is in them. "I am not inclined," says a foolish child in her teens, "to follow all that I hear is going on at Mr. Irving's church; but I think it my duty candidly to inquire into the matter, and to go and hear for myself, that I may not be guilty of judging without due examination; you know we are commanded to prove all things." We wish that foolish children were the only persons who thus argue. It is not without reason, that the word of God says so much of walking in the old paths, and not being carried about with every wind of doctrine.

The four discourses in our hands are an epitome of what revelation discloses to us respecting the Holy Spirit and his offices. They are not controversial, but argumentative, hortatory, and scriptural. If the reader knew nothing more than he might gather from these discourses, he could scarcely be ignorant of any thing essential to his soul's health on so vital a subject; and he would be further enabled, in his reading of the Scriptures, to compare, classify, and apply with discrimination, the numerous passages which relate to it, so as to become fully instructed in the whole counsel of God.

The passage on which the four discourses are grounded, is Rom. viii. 9: "If any man have not the

Spirit of Christ, he is none of his." The author states as follows the importance and the difficulty of his subject.

"In entering on a subject so deeply mysterious as this, I may well ask, 'Who is sufficient for these things?' Besides, in reference to it, there is a still further ground of discouragement, arising from the opposition which the subject itself meets with in the human mind. To a person who has never experienced any thing of a work of grace upon his own heart, the work of the Spirit appears to be little better than an enthusiastic conceit; and when pressed upon his conscience as a matter to be experienced at the peril of his soul, it excites, I had almost said, a feeling of indignation, inasmuch as it requires of him a greater degree of submission to God than he is willing to yield, and a closer intercourse with God than he has any inclination to attain.

"I think this admits of an easy illustration. It is an indisputable fact, that we are, by nature, altogether alienated from the life of God. Now we all feel, that, when alienated from a fellow-creature, however we may bear with him in a crowd, we are indisposed to have much personal intercourse with him alone. So, also, we feel in reference to God. We can hear of him at a distance, and not be disturbed; but, by reason of our alienation from him, we are averse to be brought into very near communion with him. We can bear with a display of his perfections in the universe, because, though we see him as our Creator, he is not sufficiently near us to exercise any material controul over us: but when he is brought nigh to us in the law, as our Governor, we feel somewhat of a painful constraint, because of our responsibility to him, and the account we must one day give of ourselves to him at his tribunal. Let him then be brought still nearer to us in the Gospel, as our incarnate and suffering God, and our inquietude is proportionably increased; because we are made to realize more deeply the terrors of his wrath, which demanded such a sacrifice, and the personal obligation which lies upon us to surrender up ourselves unreservedly to him. But, in the offices and operations of the Holy Spirit, we are led to view him, not merely as God, in the universe, displaying himself around us; or as God, in his church, declaring his will to us; or as God, in our nature, interposing for us; but as God, in our hearts, dwelling and operating in us: and this brings him into such immediate contact with us, and requires of us such a minute attention to all our ways, that we shrink back from every part of the subject, and, for the pacifying of our own minds, cast reflec-

tions upon it as visionary, unintelligible, absurd. I do not mean to say that there is in the minds of men a distinct consciousness of such a process, but only that there is in reality such a process in the human mind, though men are not exactly aware of it. Men do not like to have God too near to them; and the nearer he is brought to them, the more they shew their aversion to that which is the means of presenting him to their minds. Under such circumstances, I scarcely know how to enter upon the work which I have undertaken." pp. 1-4.

The author proceeds to discuss the four following particulars; which embrace the whole of the argument and its application.

"I. Who is that Spirit whom all of us as Christians are expected to possess.

"II. Why the possessing of that Spirit is indispensable to our being Christ's accepted followers.

"III. What that Spirit will work in us in order that we may be Christ's.

"IV. What he will work in us when we are Christ's." p. 6.

In reference to the first of these heads, Mr. Simeon shews that by "the Spirit of Christ," in this passage, we are not to understand the disposition, character, or grace of Christ implanted in our own souls (though these are indispensable also) but the Holy Spirit, the third Person in the sacred and undivided Trinity. He is fitly called the Spirit of Christ, says Mr. Simeon, for three reasons: "Because of his peculiar agency in reference to Christ himself; because of his subserviency to Christ in the economy of redemption; because of its being his special office to glorify Christ."

These specifications, which take the phrase out of vague generality, and give to it tangibility and precision, appear to us satisfactory and scriptural. The author, however, guards against a possible misapplication of his argument, as if such a mode of speaking might seem to make the Holy Spirit inferior to the Father and the Son; just as in speaking of Christ himself in his mediatorial work, we may seem to represent him as not equal with the Father.

"But the inferiority is not personal, but official; not as the Sacred Three subsist in themselves, but as they sustain and execute their respective offices in the eco-

nomy of redemption. As bearing what may be called a subordinate part in the mysterious work of man's salvation, a disparity may be ascribed to him; and he may be called 'the Spirit of the Father,' and 'the Spirit of Christ:' but, in himself, he is equal both with the Father and the Son, and is in every way entitled to the same respect and 'love,' and confidence as they." p. 15.

This Spirit we must have; and if we have him not we belong not to Christ. But then occurs the important question, what is meant by having him. Is it in the imputation of gifts, or of graces, or of both? The former part of the question would, till of late, have been scarcely thought necessary to ask; nor does Mr. Simeon consider it requisite, even now, to spend much argument upon it. He therefore passes it over very summarily, and proceeds at once from temporary gifts to permanent graces, setting forth most strikingly in what the ordinary indwelling of the Holy Spirit really consists. For ourselves we are satisfied with this summary process, as was probably his academical audience; but since his discourse has gone out to the world at a moment when the question is much agitated, and when some really faithful servants of Christ state that they are not without difficulties on the subject, it might not have been unseasonable, in compassion to the weaklings of the flock, and to some of the "brainsick enthusiasts" themselves, if our venerable friend had appended a note shewing concisely some of the reasons why the miraculous gifts of the Holy Spirit are not now to be expected. "An Inquirer," in our Number for last December, p. 722, has proposed the question in a manner so fair and scriptural that we think it deserves an answer; and no man could answer it more satisfactorily than Mr. Simeon. If he should see fit to favour us with his views on the subject, we will gladly give insertion to them; for though we do not suppose they would satisfy "brainsick enthusiasts," they might be useful to some honest though not well in-

structed inquirers, who have not yet been able to convince themselves that gifts and graces ought to be separated, or why some of the endowments spoken of by the Apostle are ordinarily represented as temporary, and others in the very same sentence as permanent. We have so often taken up the subject that we shall not enlarge upon it in this passing notice; but a few lines from the pen of our revered friend might have assisted in setting at rest some ingenuous but wavering minds. As for the "brain-sick enthusiasts," we almost despair of a cure, unless, indeed, it be by a miracle. If any thing could operate as a cure it might be the extraordinary pamphlet published by Mr. Pilkington, who details the anomalous part he himself took in the scenes enacted at the Caledonian Church. It is not often that a man puts upon record so *naïve* a statement of his own momentary weakness; but the confession adds greatly to the conviction of the reader as to the frankness of the writer; and if his facts be granted, or the main features of them, never was there a more extraordinary instance of folly, delusion, and duplicity. We write thus with pain; and not the less so if some whom we know and love have been agitated by the momentary effervescence. May He who is the guide of the wanderer that looks to him for direction, stablish and settle their minds by the teaching of His Holy Spirit, and the instruction of his blessed word. The following is the passage alluded to.

"But here it will be asked, What is meant by 'having' the Spirit? Are we all to possess the power of 'working miracles, and speaking divers kinds of tongues?' No: the time for such things is long since passed. That they may be renewed at the time when God's ancient people shall be restored to his favour, and the whole Gentile world shall be converted to the faith of Christ, is probable enough: but no such power exists at this day, except in the conceit of a few brainsick enthusiasts; nor, if it did, would it have any bearing upon the subject before us. The possession of that power would not constitute us Christ's: for we have,

reason to think that Judas wrought miracles, as well as the other Apostles; and yet, as our Lord tells us, he was no better than a devil all the while. That possession of the Spirit of which my text speaks, is of such a discriminating nature, that no man who has it can fail to belong to Christ, and no man who has it not can have any part or lot with him. The Spirit of God is promised to us, to dwell in us as in his temple; for we are to be 'the habitation of God through the Spirit;' and he is further to operate in us effectually for all the ends and purposes of our salvation, producing in us all 'the fruits of goodness, and righteousness, and truth.' His motions may not unfitly be compared with the operations of the soul in the human body. Without the soul, the body cannot perform any vital function whatever: but when that spiritual inhabitant is present with us, and discharges its proper offices, we shew, by the various exercises of our mind and body, that it really dwelleth in us. Now the Spirit of God performs in the soul an office somewhat analogous to this. The soul by itself has respect only to things visible and temporal; but when filled by the Spirit of God, it occupies itself about things invisible and eternal. And precisely as the body needs the presence and operation of the soul for the discharge of its offices in relation to this world, so does the soul need the influences of the Holy Spirit for the discharge of its duties in reference to the world to come." pp. 16—18.

The nature of the Holy Spirit's indwelling being thus stated, our author proceeds to shew why this inhabitation is necessary to our being Christ's accepted followers. It is so, he says, because our faculties are impaired by sin, because without renovation of them Christ can never accept and acknowledge us as his; and because none but the Holy Spirit can accomplish in us this necessary work.

The following is a portion of the argument under the first of these heads. It is one of those powerful appeals "as to wise men," which no person who honestly reflects can attempt to gainsay; and it is followed up by references to Scripture which fully substantiate it.

"It is clear, that we are not now such as we were when we first came out of our Creator's hands. We were created, originally, 'after God's own image.' Our mind was in perfect accordance with his mind, and our will with his will. There was not so much as a thought of our hearts

which did not emanate from him, and had not respect to his glory. Our bodies were every way fitted to aid the soul in all its operations. Not an inclination, affection, or appetite, existed in us, but in perfect unison with the proper offices of the soul, and in subserviency to its dictates. Man's whole delight was in God alone. As far as his happiness was in any respect derived from the creature, it was God in the creature, and not the creature itself, that was the real source of that happiness: the creature was only the medium of communication between him and his God. The goodness of God was seen and tasted by him in every thing; and every object around him afforded him an occasion of admiration, and gratitude, and love. To dwell in the presence of God, to commune with him, to receive and execute every intimation of his will; in a word, to admire God in every thing, to adore him for every thing, and to glorify him by every thing, this was the constant employment of man in his state of innocence, and the one uniform occupation both of his soul and body.

"But what of all this is now left to us? We are altogether departed from God. Every faculty of our souls, and every member of our bodies, is become depraved, so that there remains in us no part of the moral image of our God. As beings of a superior order, we still are the lords of this lower creation; and, in the exercise of this authority, we, to a certain degree, resemble Him who is the governor of the universe. But in righteousness and true holiness, which I call his moral image, we bear no resemblance to him whatever. Our understanding is blinded, so that, instead of approving God's revealed will, we turn away from it with dislike. His law, as contained in the Ten Commandments, is deemed by us unnecessarily strict; and the sanctions by which it is enforced are regarded as needlessly severe. His very Gospel, which is the result of his eternal counsels, and contains in it 'all the treasures of wisdom and knowledge,' is treated by us as a cunningly devised fable. To the self-righteous amongst us, it is a stumbling-block; and to those who are wise in their own conceit, it is mere foolishness. We are, both in heart and life, altogether opposed to it. In our eyes sin has no deformity, and holiness no beauty. Communion with God affords us no pleasure. Prayer and praise are exercises which are a burthen to us, rather than a delight; and instead of walking in constant and familiar intercourse with God, as Adam did before the fall, we flee from him, as Adam did after his transgression, and rather hide ourselves from him as an enemy, than go forth to meet him as a friend." pp. 31—34.

Under the third head, namely, to

shew that it is the Spirit of Christ who alone can work in us the requisite transformation, Mr. Simeon replies as follows to those who think it is of necessity wrought in baptism.

"I presume not to say that God cannot accomplish it then as well as at any other time. Nor do I deny but that God does, on some occasions, make that ordinance the means of peculiar benefit to the soul. But the mere administration of the baptismal rite can no more sanctify a man, than the administration of the Lord's Supper can. And if a man at the Lord's Supper may, by receiving it amiss, 'eat and drink his own damnation;' so, by receiving baptism amiss, he may receive a curse rather than a blessing. This was actually the case with Simon Magus, who, though baptized by Philip the Evangelist, remained in the very 'gall of bitterness, and the bond of iniquity.' There is, doubtless, (and I wish the avowal of it to be distinctly noticed,) a great change effected in baptism. But it is a change of state, and not of nature. By baptism a person is admitted into covenant with God, and obtains a title to all the blessings of the Christian covenant, exactly as a Jew by circumcision became entitled to all the blessings of the Jewish covenant. St. Paul says, 'To them, as Israelites,' (who have been admitted into covenant with God by circumcision,) to them 'pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.' But were they therefore renewed, and sanctified, and saved? Surely not: for the Apostle appealed to God, that, notwithstanding their title to these blessings, he had 'great heaviness and continual sorrow in his heart' on their account. So then it is with those who have been baptized: they have a title to all the blessings of salvation; a title which, in an unbaptized state, they did not possess. But the actual possession of those blessings can only be obtained by the exercise of faith in Christ for the justification of their souls, and by the influence of the Holy Spirit for their restoration to the Divine image. To regard it in any other view, is to assimilate it to the extreme unction of the Papists, and to lead men into the most fatal error." pp. 41—43.

We shall not on this occasion lead back our readers to the labyrinth of the baptismal-regeneration controversy, which have been so often threaded in our pages: but we must say, that it seems to us impossible to advance much further than Mr. Simeon does in the above passage, in the matter of baptismal privilege, without equally contradicting

reason, Scripture, and fact. The history of the baptismal controversy is somewhat curious, in this among other points, that while the same expressions have continued to be used, the real questions at issue have been greatly modified. The point that gave such emphasis some thirty or forty years ago to the discussion, was that the doctrine of baptismal regeneration was currently urged, not so much for the sake of the doctrine itself, as for an *argumentum ad hominem* to those of the clergy who were constantly insisting upon the necessity of conversion of heart to God, newness of nature, transformation of the spirit of the mind; in one word, a new birth or regeneration. Now it was a well-devised answer, on the part of those who opposed this doctrine as fanatical, and yet could not set aside the plain declarations of Scripture, to resolve the whole matter into the grace of baptism; and moreover, to appeal to the services of our church in proof of their statement. It were affectation to deny that, at the period we speak of, this was the real practical bearing of the question; so that, even had those who used the word regeneration for conversion given up the word, but retained the substance; had they allowed that the expression *new birth*, was properly applied to baptismal privilege, but that, in point of fact, baptized or unbaptized, men imperatively required the spiritual change above mentioned before they could inherit the kingdom of God; the opposition would have been equally zealous. It was not a term, but a doctrine that was at stake, and those who opposed the doctrine as fanatical, would not have been satisfied with a mere change of expression.

Bishop Mant's two tracts rather modified the discussion: for while the first attached regeneration to baptism, the second spoke of the need of conversion or renovation; not indeed in terms adequate to the importance of the change, or sufficiently explicative of its necessity to every child of fallen Adam, but still such

as shewed that the maintainers of regeneration in baptism could not deny the necessity of another *quasi* regeneration, at least where the supposed grace of baptism was considered to have been neglected and lost.

But then came a third step; for while the majority of those who asserted baptismal regeneration dwelt little upon the need of a radical renewal of heart; and while those who dwelt upon the latter often expressed it by the term regeneration or new-birth, irrespective of the grace of baptism, other pious persons were found to symbolise with the second in their general views of doctrine, yet to agree with the former in the annexation of regeneration to baptism. Mr. Budd's work may be referred in a good measure to this head. The result has been so far remarkable, that baptismal regeneration is now no longer a badge of what was wont to be called "orthodoxy;" for some of the most zealous five-points men are among the most zealous sticklers for it: and as if extremes must ever meet, its warmest defenders at this moment are not what are called the high-church, but the new sect of the Morning-Watch school, the "Social-duties" school, the Irving school, the Miracle school. Mr. Irving is, or at least was when he published his "Homilies on the Sacraments," the Coryphæus of what used to be called orthodoxy in this matter. We copy a few passages from that work on the point.

"The sealing is the last act of every covenant, and maketh it fast and sure. Now there are two seals connected with our salvation, Baptism and the Lord's Supper; and therefore there must be two distinct things which they seal up, conclude, and determine. These two things are our justification and our sanctification; the former of which we came to the inheritance of in right of our fathers' faith, the latter of which is a work accomplished in and upon ourselves, in virtue of which we may transmit the holy seed to our children also."

"Here, then, is the mystery of baptism revealed unto all believers, and a most glorious mystery it is, that no sooner is a child born into this world of sinfulness and sorrow, by natural birth, than by a spiritual birth it is born into a spiritual

world of grace and blessedness.... Before the principle of ill hath gotten a hold, the principle of good is also implanted, to wrestle with and strangle it in the cradle."

"I mean always by baptism, not a sign, but the thing signified also; not a shell, but a shell with the kernel in it."

"Is it not my part to speak to the baptized as to men pardoned, who have right to have the blessedness of those whose sins are forgiven, and whose iniquities are covered; and this not only of the pardon of sin, but of all the other blessings therein sealed to us?"

"Put me in no *ifs*, no conditionals of any sort; there are no such words in the decrees of God; I tell you it was not only worded in baptism, [that is, the death-warrant of the natural man, &c.] but it was done, if only ye have faith to believe it; therefore 'go about the work of life and holiness, of resurrection life and holiness, as mighty men who are disincumbered of the clayey tabernacle, with all burdensome weights'—these being wholly done away in baptism."

Mr. Irving, indeed, limits these effects to the elect; but as the church cannot know who are elect, she ought, he adds, to believe them of *all*. Thus, however wickedly the child may turn out, whatever his conduct may be in after life, still "the parent is never to doubt that a spiritual substance is in his child after baptism, and he is never to cease to pray, to hope, to speak, to act towards his child as one who so believeth; and whatsoever perversity, and obstinacy, and malice, and wickedness, he may discern in it, he may still pray and hope and act in the same holy spirit, because God hath no where said at what time of life he shall effectually call his own elect." He gets over this difficulty as follows:—

"Where is the faith of the church, if she cannot believe in the covenant of baptism made with a person, because that person seems hitherto to have been barren, and at present to be dead? or doth she think that she shall have the end of the promise upon the instant of its being given, as if she could trust God for a day, or a year, but not for ten, or twenty, or thirty years? or must she have sight to help out faith?"

Our answer is, "By their fruits ye shall know them." If a man at "thirty years" is living as an utter reprobate, it seems to us not "faith," but utter absurdity to account that man a "believer," a man whose

nature was actually, and not merely in hope or in judgment of charity, crucified to sin in his baptism. Mr. Irving proceeds:

"It is the duty of the church to believe most surely of every baptised child, that in the fullness of time fixed in his own counsels, God will fulfil his own covenant engagements to it."

True, if it can be proved, that God really did make such a covenant engagement on his part in baptism, where there was no faith in the adult, or the faith charitably presumed by the sponsors for the infant never takes place. The writer continues:

"Baptism is the most solemn act, whereby a soul is introduced into the full inheritance of Christ's purchased redemption."—"Though the persons who presented us at the laver of regeneration, and the priest who washed us therein, and the people who were witnesses thereof, had been all faithless and idolaters, and the little one made but a cold, unfathered, unbefriended entrance into the church; yet within the covenant it is now found."—"The baptised person must be believed to be a justified person, otherwise baptism is a hollow falsehood."—"If any one say, I am sure I had no faith till such or such a period of my life, (my conversion to God,) and without faith there is no gift of the Spirit; I answer, But art thou sure, thou boaster in thy shame, [we do not perceive any boasting in the above remark,] that thy father had none, or thy mother, or the church which received thee as her child?"—"Baptism joins us to Christ, and bestows upon us the Holy Spirit."—"This solemn covenant apprehends us altogether sunk in sin, and destitute through every infirmity; and apprehending us thus, doth, of free grace, endue us with the forgiveness of sins, and the powers of the Holy Ghost.... To doubt (after baptism) of our forgiveness at any time, or for any sin (except the sin against the Holy Ghost), is to doubt the covenant of God.... The faith of a baptized person is, that he himself is forgiven, and every thing short of this is to make void the covenant."

We have quoted these passages as a striking example of the little dependence to be placed, in judging of men's sentiments, upon the supposed school to which they may be considered to belong, or upon any imagined cognate train of doctrinal views. It used to be said, when these matters were not so well understood as at present, that such men as Mr. Simeon were not ortho-

dox, not truly Church of England, in their views respecting baptismal regeneration; it might as justly be said that they were not disciples of Mr. Irving. The link by which such extremes have been brought to meet seems to us to be, that whereas some intended opponents of fanaticism resolved regeneration into baptism in order to get rid of what they considered the enthusiastic notion of the Holy Spirit's influences in conversion; so the members of the new school of fanaticism have advanced to a yet higher grade of the same sentiment, because it so strongly coincides with their enthusiastic propensities, by making the new birth, which, according to the interpretation of such men as Mr. Simeon, is a doctrine as rational as it is scriptural, a mystic operation, unaccountable in its origin, unseen in its effects, and visionary as to any spiritual and practical purpose.

Mr. Simeon next goes on to shew what the Holy Spirit will work in us "in order to our being Christ's;" namely, that he will convince us of sin; reveal Christ to us as the appointed and only Saviour; and lead us to an unreserved surrender of ourselves to God; in other words, he will work in us repentance, faith, and obedience. This notification of what the Holy Ghost does in us "in order to our being Christ's," is followed up by what he does in us "when we are Christ's;" under which head, also, we find a tripartite division; he will teach, sanctify, and comfort. The author's meaning is evident, and the two heads which he uses to convey it flow from the wording of his text; but when followed out into a discussion they soon begin to run into each other; for how can there be repentance, faith, and obedience, without some portion of Divine teaching and sanctification? and how can sanctification be a new work when obedience has been already in operation? It seems to us that it is hazardous to attempt to define with over accuracy exactly what

is requisite as preliminary to our being Christ's, as distinguished from what follows when we are Christ's; for call the turning point what we may, whether election, adoption, regeneration, or conversion, no moment can be pointed out in which there exist repentance, faith, and obedience, without some measure of Divine teaching, sanctification, or comfort: nay, we should almost have felt disposed to transpose two, at least, of the terms, obedience and sanctification; making the latter, if we must distinguish them, antecedent to the former rather than posterior, just as life precedes action. But the instruction intended to be conveyed is so clear and scriptural that we readily pass over what may not be perfectly accurate in definition; especially as the inaccuracy, if it be one, arises from the nature of the subject, which does not well admit of the nice line and plummet of technical theology*.

* It is remarked in one of the St. Davids' Prize-Essays, "In tracing the origin and progress of religion in the human soul, it is impossible to reduce it to a series of precise and invariable operations, and to allot to each of our faculties and powers its definite share in the general process. It seems indeed to be the ordinary course of the Holy Spirit, in his agency on the heart and mind of man, first to illuminate and convince—then to convert—then to sanctify; or, in other words, first to lead men to a perception of their natural condition, and of the character of the Gospel; to teach them their sinfulness and spiritual inability; and to pour into their hearts the grace of contrition and penitence; then to guide them, as conscious transgressors, to the Great Sacrifice of Calvary, to repose by faith in the death and merits of the Saviour alone for pardon and acceptance with God; and then to bestow upon them that peace which accompanies a true and lively faith—to sanctify them by his gracious influences—and to render them fruitful in every good word and work, as becometh those who being bought with a price are not their own, but are bound in point of duty, and are also anxious in conformity with their renewed nature, to live no longer unto themselves, but unto Him who loved them, and gave himself for them. But the successive stages of this spiritual process do not always follow each other in the strict order assigned to them by artificial systems of theology.

Under each of the divisions and subdivisions will be found a strain of remark, faithful, spiritual, discriminating, and scriptural, and well calculated, by the blessing of that Divine Agent to whose glory these discourses are dedicated, to shew the Christian his high privilege, not only of "*having the Spirit*," but of "*being filled with the Spirit*." The author has followed a practice which was very rare some years since in academical sermons, and is not now so common as is desirable, of inserting a distinct pointed application to the hearts and consciences of his hearers, in each of his discourses. We might quote with much satisfaction from these and other portions of these valuable addresses; but we have already written and extracted sufficient, we doubt not, to incite our readers to peruse the whole for

Sometimes the understanding, sometimes the will, sometimes the affections, seem to take the lead. The graces of love, joy, faith, zeal, humility, vigilance, knowledge, though co-existing in the heart of every true Christian, do not always unite in equal proportions, or follow each other at accurately defined intervals. They mutually act and re-act, augmenting each other by their reciprocal influence; so that what was originally an effect, becomes in its turn a cause, and gives birth to new causes and effects in perpetual succession.

"These remarks apply in an especial manner to the three Christian graces of knowledge, faith, and obedience. Strictly speaking, there must be some degree of knowledge before there can be faith: 'he that cometh to God must first know that he exists, and that he is a rewarder of them that diligently seek him.' There must also be faith before there can be genuine obedience; for faith is the only true source of Christian virtue. Yet, on the other hand, our Lord teaches us, that 'if any man will do the will of God,—that is, will commence a course of humble and ingenuous obedience,—' he shall know of the doctrine: 'his practical attention to duty shall prove the harbinger of new accessions of spiritual information: and not of information only, but of faith also; for the Scriptures accurately trace up the want of faith to a moral as well as merely mental obliquity: they speak of 'an evil heart of unbelief,'—an expression which, however peculiar it may seem, will, upon investigation, be found perfectly philosophical, and consistent with the phenomena of daily fact and experience."

themselves. Were this much-ven-erated Christian instructor—to whom so many successions of students have looked up with reverence and affection, and who has effected more, under the blessing of the Holy Spirit of whom he writes, towards promoting truly scriptural piety in the Church of England, than, perhaps, any man now living,—never more to preach or pen a single line, these discourses, in connexion with his former publications, would remain an honourable and valued testimony to his soundness of doctrine, his judicious discrimination, and his truly scriptural moderation of statement, combined with the most ardent zeal for the glory of God and the souls of men. We understand that these discourses have excited much attention at Cambridge, not only from their great intrinsic value and seasonable adaptation to the circumstances and inquiries of the times, but from the peculiar fervour and unction which characterised their delivery, and rivetted in breathless attention an overflowing academical auditory. May they be abundantly blessed to a still larger number in their present form, and add to those seals and testimonies of his ministry which are the highest reward of those who, like our revered friend, covet souls for their hire.



Remarks on Clerical Education. By the Rev. H. RAIKES, A.M. Chancellor of the Diocese of Chester. 1 vol. 12mo. 1831.

THE importance of specific clerical education is becoming every hour more extensively felt and acknowledged. Almost every Dissenting community has its theological seminary; the various missionary institutions have similar establishments; and the advanced state of public information, the progress of Socinianism, Popery, infidelity, and literary irreligion, the inroads of extravagance and fanaticism, and the exten-

sion of schools of every class, and the general features and demands of the age, as well as the just expectations of pious and well-informed minds, all require high professional as well as spiritual competency in the clergy of the Established Church. And yet to this hour there is no appointed seat of theological training for our clerical candidates. The universities afford the basis of a solid education, and require such a general knowledge of sacred literature as may be expected from lay as well as professional students; but they go no further, and the graduate must glean, where and how he best can, the great mass of what is necessary to the efficient discharge of his sacred function. The word of God says, "not a novice;" but novices, so far as respects any public provision for instruction, must be not a few of our candidates for holy orders; and as the bishop can ordain only the best he can get, novices are every day thrust into our parishes to take the oversight of souls, and often with less scriptural information even to compose a sermon, or to follow up the detail of pastoral duties, than falls to the share of many a well-taught national-school boy. True it is, that to the blessed influences of the Holy Spirit we must trace up all that is beneficially effected for the conversion of sinners, and the edification of the faithful; but this Divine Agent is pleased to work by the means which he has himself appointed: and how can we expect his blessing if we systematically neglect them, as we do in one most essential particular if we admit into the sacred office those who having never learned cannot be "apt to teach?"

It is not enough that a young man is even pious and diligent—though these are essential prerequisites, and by Divine grace will, in the end, lead the way to larger measures of knowledge and ability,—he requires, besides these, time to learn, and a suitable teacher to instruct him; and these ought to be amply secured in the ordinary arrangements for the clerical function. Even were it ne-

cessary to keep him some months longer than at present, before he receives holy orders, he would still not wait so many years as his Saviour did before he opened his Divine commission; but this delay would not be necessary if the whole course of his training at an earlier period were specifically directed to his intended profession.

We do not mean to say that educational training is every thing, or that it will be any thing without higher qualifications. The main basis must be laid in the heart and the affections; and it is a mournful fact, that too many young men commence their ministry with a more slender stock of piety than even of theology; nay, many who really are in the main sincere servants of God, begin with very low and inadequate views of the nature of the ministerial office, and of the heights and lengths and breadths and depths of true religion. But without a basis of solid piety, a firm and sustained devotion, a yielding of the heart to God, and the faculties to his service and glory, there are no materials on which to erect the superstructure either of the Christian or the ministerial character. Yet, even where this foundation is laid, helps and instruction are still desirable and necessary; and a sound theological training should have respect to each class of qualification; taking in the offices of the heart and the understanding, so that both may co-operate to build up the well-furnished scribe in the kingdom of God.

We have often invited the attention of our readers to this important subject; it has also been touched upon times without number, in sermons, charges, and pamphlets; and the public mind, we trust, at length, has become fully ripe for its discussion: but to the pious and judicious author of the publication now in our hands, are we indebted for bringing it before the friends of the church in a detailed and practical form, and with at least one feasible suggestion towards supplying what is needed.

Mr. Raikes commences his work

with shewing, that though there have never been wanting in the Church of England, divines of the highest attainments, chiefly self-taught and volunteers, who are an imperishable honour to our communion, yet that there has been no regular system of instruction for the great mass of clerical candidates. A comparatively few have attained eminence, but a large number have been lamentably incompetent: scholarship has been abundant, and religion has found an ample supply of public champions; but there has been a grievous defect in carrying its truths and its consolations with zeal and efficiency to our hamlets and cottages.

To supply in some measure this deficiency, without a larger sacrifice of time and expense than at present to the student, Mr. Raikes proposes that the universities should permit young men intended for the ministry, during the last two years of their residence, to substitute studies more purely professional for the usual pursuits of the place. This, he suggests, would allow of their attaining such a degree of acquaintance with the original languages in which the Scriptures are written, with ecclesiastical history, and with the principles of exegetic divinity, as might give a character to their future labours, and greatly increase their usefulness. This plan, if left optional on the part of the student, would not interfere with the pursuits of those who wished to obtain university distinctions and rewards in the ordinary course, intending to devote themselves to theological reading after taking their degree; but it would supply a useful employment to others who had not the desire or ability to grasp at academical honours, and wished simply to qualify themselves for usefulness as parochial ministers. Of these, a large number do little or nothing during half their college life; and a most beneficial thing it would be if their studies were directed to what is infinitely valuable and profitable.

We confess that we still feel so

much of "romantic attachment" to the old forms of education at our universities, and still think so highly of them as salutary for the mind, and a basis for ulterior labours, that it requires an effort of abstraction and reason to reconcile it to our feelings to deduct two years from the usual course; and we should prefer, were it generally convenient, which we fear it would not be, that the student should reside at college for theological study, a year after taking his degree, the degree being perhaps somewhat anticipated, as proposed by Dr. Adams in his commencement sermon at Cambridge in 1830. But if this could not be generally carried into effect, on account of the additional time and expense, Mr. Raikes's plan would well deserve a trial. It is at least simple and feasible, and would, we believe, be in a good measure efficient, provided the theological tuition was what it ought to be.

We have often thought that somewhat might be done in our cathedrals, to make them, as some of the Reformers proposed, schools for theological education, and seed-beds to the church. We will not, however, discuss this point at present, both because it would take us too far from the book before us, and because we purpose devoting a few pages to the important question of cathedral reform in our next Number. We will only say at present, that if the violent hand of spoliation is to be effectually warded off, the most likely means to effect this object will be to make these seats of ecclesiastical dignity and emolument so obviously and practically useful, that no man who has the least regard for religion or the church, would wish to curtail their revenues, or diminish their splendour. Chancellors, archdeacons, and deans, are more or less working officers, though not in every case to the extent that might be desirable; but canons, prebendaries, or other dignitaries who succeed to a portion of the emoluments designed for those who in the times of Popery had much

to do in celebrating masses for delivering souls out of purgatory, but whom Protestantism has emancipated from such vain and onerous offices, might surely, under a well regulated plan, superintend a school of theological instruction, deliver lectures to the students, and in other ways benefit the church and diocese. But more of this hereafter.

Our much respected and judicious author proceeds to lay a solid foundation for his argument by shewing the necessity of a regular education for the Christian ministry, and the limits which should be assigned to it. He admits, indeed, the apophthegm of Bishop Burnet, that much piety with little learning will, by the blessing of God, effect more than much learning with little piety: but this does not prove that learning, when brought into subjection to the cross of Christ, is not of great and essential value. Besides, even in those cases where there has been much usefulness with moderate scholarship, Mr. Raikes most justly remarks, there might be peculiar qualifications in the things which were most important and indispensable, notwithstanding the defects in other matters.

"A man, for instance, may be considered illiterate, if tried by the standard of human attainments, who still may be, like Apollos, mighty in the Scriptures. He may be destitute of outward graces, and still may be able to speak to the souls of his hearers with a power which they cannot gainsay or resist. He may be ignorant of this world's wisdom, and still be deeply read in the intricacies of the human heart. He may have received none of those artificial assistances by which man endeavours to supply the want, or to increase the effect, of natural powers; and still he may have been endued with an unction and a power from above, which shall set all the feeble imitations of man at defiance. It is easily possible to conceive a person such as this; one who should be to all appearance destitute of education, and who should still possess, in a degree which education cannot reach, that great power of moving men's minds, for which it is the office of education to prepare the preacher; and who, in his Bible only, thus read, marked, learned, and inwardly digested, should have obtained just the only knowledge that is wanted for the work of the ministry; the

knowledge, without which no saving effect can be produced; but with which, when duly and affectionately exerted, the man, whosoever he may be, becomes at once a scribe rightly instructed unto the kingdom of heaven." pp. 31—33.

But this very alleged case of great utility without what is by many considered essential learning, leads to the essence of the whole question; namely, that the chief qualification, so far as schools and study can qualify, is that which this supposed unlearned man possessed in a very high degree,—a thorough knowledge of the word of God. Most delightful is it to us to observe the explicitness and Christian boldness with which our author, himself an examining chaplain, lays down and urges this important proposition. The candidate for holy orders has been too often relegated to rival schools of theological dialectics, instead of being sent at once and supremely to the oracles of Inspiration. Many a young man well disposed to religious inquiry, and not inclined to shrink from a reasonable portion of study, has felt himself so overwhelmed with an array of Greek, Latin, Hebrew, and Syriac, fathers, antiquities, ecclesiastical history, intricate controversies, hermeneutics, thorny and thistly systems of divinity, elaborate collations of families of texts, and individuals of families, as almost to despair of ever being able to understand the plain meaning of the Bible, or to compose a discourse for popular edification. We are not disposed, nor is Mr. Raikes, to undervalue this sort of Biblical apparatus, so far as it can be obtained without unreasonable sacrifice: but after all, the Bible, and the Bible alone, is the religion of Protestants; and the Bible, and the Bible alone, is the foundation of knowledge for the Christian minister.

"The Bible, and we may add with safety, the Bible alone, is the learning essential to the Christian minister. Other accomplishments he will need; but he will need them only in reference to this, and in subordination to this. He will need the knowledge of languages; but it will be merely that he may understand more accurately the meaning of the word of Scripture. He will need a knowledge

of antiquities, but it will be merely that he may comprehend more fully the peculiarities of expression he meets with in the Scripture. He will need, more or less, those sciences which are usually taught under the names of logic, rhetoric, or philology; but he will only need them that he may be able to state more clearly, and to impress more deeply, through their help, the inferences he deduces from the Scripture. To enable him to extract from Scripture something of its inexhaustible riches of wisdom and of knowledge, he will need every aid which study, or experience, or learning can afford. To enable him to meet the obstinate deceitfulness of the human heart, and to apply to the conscience those wholesome truths which it is unwilling to admit, he will need every art which the schools of rhetoricians used to offer; but these will be merely used as means for a certain end, and they will be all sought in order that they may be turned to that purpose. The comprehension of Scripture, the interpretation of Scripture, and the application of Scripture, these will be his employments; but, under all the varieties of his work, Scripture will be the material on which he is employed; and nothing will possess any value in his eyes, nor seem to contribute to the accomplishment of his end, except it is derived from the authority of Scripture as its principle, or tends in some way or other to maintain and impress it upon others.

"In conformity with this principle, by which the preparatory studies of her ministers are to be regulated, the Church of England seems herself to have been guided. She does not despise antiquity; she does not neglect those human means which may add dignity to her offices and solemnity to her worship; she does not reject the use of that light which God kindled originally in the intellect and reason of men; but she endeavours so to use, so to employ and exercise them, that they may act in subordination to the revealed word, and display and manifest forth its powers to greater edification. In the same manner the studies of her ministers are to be applied, not to the neglect, far less to the exclusion, of the Scripture; but simply and entirely to the development of its statements, to the elucidation of its mysteries, for the purpose of inquiries carried on in the most reverential respect for its authority, and in the most entire submission to its conclusions. That sacred volume which is placed in the hands of her ministers at the moment of their ordination, is not merely the token, but it forms the substance of their future labours. Thenceforward that book is to be their all. In that, they are to trace their own credentials. In that, they are to find the terms of the reconciliation which it is their office to proclaim to others. In that, they are to seek the re-

medy for the various evils which it will be their duty to combat or relieve. Nothing that they can find within that book can be neglected, for all is given by inspiration of God; and in its various applications is profitable for reproof, for correction, for instruction in righteousness. Nothing that they can say will possess authority, unless it be derived from this; and nothing which is derived from this can be rejected with impunity by those to whom it is addressed.

"Look at it in whatever way we choose, the claims it possesses are paramount, are irresistible. As coming from God; as being literally his word—the word which the Creator utters to his creature man, the knowledge which Infinite Wisdom sees fit to communicate—what can demand such reverence? As addressed to man himself, as containing the message of reconciliation, the means by which the sinner may find peace and acceptance with God—what can be of so much importance for men to hear? As offering comfort to those that are wretched, light to those that are in darkness, hope to those who are in despair—what can be so welcome? As opening heaven to the view of man, as unfolding the purposes of God towards ourselves; as clearing up the doubts and uncertainties of our present state by the realities of that which is to come; as raising us above ourselves, and as shewing us things which are beyond all nature—what can be so glorious?" pp. 38—39.

This brings the whole matter into a comparatively small and manageable compass. There is ample study for the longest life and most powerful intellect; yet there is tangible instruction for those whose leisure is little, and their ability not great. The most simple may rise to it; the most elevated cannot ascend above it. Few clergymen have time, even if they have taste, to go very deeply, and least of all in their preparatory studies, into some of the matters of critical and biblical learning, so admirably condensed by Mr. Hartwell Horne; nor is it every one, Mr. Raikes remarks, that can fill up the whole outline traced by even Mr. Bickersteth and Mr. Bridges in the *Christian Student*, and the *Christian Ministry*, though this range is less learnedly discursive than that which is often propounded in books on clerical study, and more directly connected with practical, devotional, and pastoral matter, than with critical in-

terpretation. In all pursuits, something may be taken for granted; and we may safely enter into the labours of other men in points of mere research, which we cannot work out for ourselves. The full length and breadth of theological lore are, at all events, rather for subsequent study than for previous training. If much can be attained, it is well; the more solid and valuable reading the better, provided the student duly ruminates upon, and prays over, what he reads; but if candidates for orders cannot attain every thing, it is surely better to begin with the beginning, and to learn what is most essentially, directly, and substantially serviceable. The sacred Scriptures, read, marked, learned, and inwardly digested, are the nourishment of spiritual life, and the peculiar qualification for one who aims to be a faithful minister of Jesus Christ. In religion a text is an argument, and the strongest of all arguments; and much of excellent demonstration and declamation is often quite thrown away, when "Thus saith the Lord" would have settled the question. Every merely moral argument in a sermon may be met by counter arguments; for if virtue is excellent, vice is alluring; but what can be replied to "Be ye holy, for I am holy;" or to "We beseech you by the mercies of God that ye present your bodies a living sacrifice, holy and acceptable unto God,"—even if it had not been added, that this is "a reasonable service?" Forcibly does Mr. Raikes demand,—

"Alas! is it not obvious, that while men have been engaged in this lengthened, fruitless course, time has been passing, souls have been perishing, and breaches many and wide have been made upon the church of Christ? Is it not notorious, that the victories gained in this mode of proceeding, have been few, and questionable, and undecided? The regular may have been made more regular; the moral, the intellectual part of mankind may have been amused, enlightened, or confirmed in the paths they had chosen; but no brands have been plucked from the fire, no sinners have been converted, no inroads have been made on the kingdom of ignorance and vice; and Satan may have seen with satisfaction the energies of the

Christian world exerted in a form, which would never endanger the security of his empire.

"But it is otherwise with the word of God. From that there is no appeal; against that there is no resistance to be offered. Men must either be convinced and believe, or must throw off the self-delusion of religion together with its semblance. In this case they cannot protect their disobedience by a long-protracted combat; they cannot be defending their sins by disputing the authority which condemns them. The contest must be at once decided: and they must soon be made to feel that the Scriptures are to them the savour of life unto life, or of death unto death." pp. 61, 62.

Mr. Raikes proceeds to answer the objection, that this method of theological study—namely, sending the inquirer to Scripture to form his views, rather than taking a system of divinity, say the Thirty-nine Articles of the Anglican Church, as a centre to set out from in his excursions—is likely to render his reading desultory, and to lead him into mistakes which he might have avoided, had he taken with him a clue to the general question. There is doubtless something to be guarded against, and something to be gained on each side. We read the Bible with more intelligence when we know beforehand, as every person educated in Christian principles does, some of the chief points to which it relates. This enables even an unlearned man to appropriate and apply its declarations with comparative facility; whereas, were it put into his hands for the first time without a word of explanation, he must read the whole of it over more than once before he could be sure that he had grasped the general scope. The great truths which enter into all orthodox creeds and catechisms are a common stock accumulated by the diligent study, meditation, and prayer of many wise and holy men; they are results, not authorities; and may be lawfully and serviceably used as assistances and stepping stones. These, of course, Mr. Raikes does not mean the student to put out of sight. With regard to more elaborate systems comprising numerous details,

like our own truly scriptural Articles, we agree with our author that there is danger of the mind becoming cramped, if these, instead of the Scriptures, are made the text, and the Bible is only used, as it were, to prove or illustrate them. There is, however, no reason why both methods should not proceed together; there must, indeed, inevitably be more or less of a system in the mind of every person who has heard sermons, or read religious books; and the danger hence resulting is, not in using what light we have already attained, or suppose we have attained, with a view to gain more, but in so confidently taking for granted that we are right as to refuse to listen to Scripture against our system; thus bending the text to the comment, instead of the comment to the text. The plain simple way of getting at the water of life is, doubtless, to go to the fountain: in the Bible is all essential religious truth; but since there are many versions and perversions of this truth extant in the world, it becomes necessary, it cannot indeed be avoided, to try what we hear by what we read; what man tells us is Scripture, by what Scripture itself says; and in this view it is surely a profitable study, and conducive to large views of Christian theology, to take what is called a system of divinity, such as we find in our creeds, articles, and catechism, and to try it, point by point, by the word of God. Mr. Raikes, we are sure, does not mean any thing contrary to this; indeed, so far as we can gather, he expressly intends to urge this mixed view of the subject; but the more general danger is in beginning with human systems rather than with the word of God: and therefore most useful and seasonable is his exhortation to the religious student to make the Bible his text-book, and to call no man master in matters on which the inspired record is our only guide. We merely interpose the opposite caution, for the sake of some who really do verge towards what is lati-

tudinarian, and are shaken to and fro, by not considering that general analogy of faith which may be lawfully and usefully employed—not to oppose Scripture, but to elucidate it, by bringing the results of many plain texts to bear upon any one which appears doubtful. Mr. Raikes, in his cautionary remarks against misemploying systems in biblical interpretation, seems particularly to refer to such questions, for example, as the Divine decrees; and here we heartily agree with him, for if a man come to the Bible, determined to strain every thing to a preconceived notion on points like these, he must procrustianize not a few texts in the operation.

The word of God, then, is the proper subject for the minister's studies; a sentiment most religious and Protestant, and which we the more rejoice to see so directly and zealously advocated by a clergyman filling the responsible office of a bishop's examining chaplain, because we have thought that the wish to secure clerical competency is not always duly regulated by a just consideration of what that competency mainly consists in. The examinations of candidates for holy orders were too often, a few years since, disgracefully lax and perfunctory; to remedy which, some prelates have instituted examinations, strict indeed, and requiring much information and effort, but often, as to the most essential points, of comparatively little practical value. Too much has been expected from what is barely technical; from the tools and implements of the profession, considered in the hard dry character of "a profession." Mr. Raikes would go far beyond this; and quite sure we are that an examination for orders conducted upon the principles adverted to in this book, would be a far more effectual guarantee for pastoral and pulpit efficiency, than the most rigid inquisition conducted upon a mere scholastic plan, whether classical, critical, or historical. Scholarship is not indeed to be de-

spised, nor is science or elegant literature, or even good taste; and Mr. Raikes's own pages and periods would loudly reclaim against his parricidal act, if he affected to overlook their value; but he evidently feels that these things have been too often put out of their place; and that, strange as it may appear in a Protestant and Apostolical church, it has become necessary to vindicate the claims of the Bible to be the text book, the manual, and the oracle, of the Christian and clerical student. Every man who is anxious for practical spiritual usefulness, will feel the force of our author's arguments. In so saying, we do not diminish from the claims of our universities, which give that basis of general education which is desirable for the members of every liberal profession. But here their present system stops; they do not profess to make lawyers, or physicians, or divines. The lawyers and physicians are formed elsewhere; but where are the divines formed? What moral hospitals are open for them to walk? What spiritual inns of court invite them to sacred studies? Where are they taught the statute law of Heaven, and the forms and precedents of pastoral theology and practice?

The nearest resemblance to the kind of theological institution which we think the exigencies of the times and the church demand, may be found in some of the Dissenting and Missionary establishments, and in the theological seminaries in the United States and elsewhere. The Church Missionary Society's Institution at Islington, with such alterations as might be necessary from the difference between a missionary and an ordinary pastor, would furnish an excellent model. What is wanted is an institution in which not so much literature (even sacred literature) is the great object of pursuit, as religion, and the means and habits under the blessing of God of diffusing it. We do not ask for a college, but for a clerical family. The daily prayers, the lectures, the public services, the social recrea-

tions, the table talk, should all bend, so far as human frailty will allow, one way. Much should be heard of God and Christ and redemption and holiness, and the soul, and eternity; of ministerial duties and personal religion, and all the doctrines and the precepts of the everlasting Gospel. Young men not spiritually disposed to this atmosphere of piety, would shrink from such an institution; but the church could well dispense with their services, and others of better mind would occupy their place.

If any reader should have fancied, from the tone of the preceding remarks, that Mr. Raikes would allow young men to be idle under the notion of being too spiritually minded to study, he has but to turn to several of the next chapters in the work to correct his mistake; for though our judicious author has marked out a course differing from what many other writers have prescribed for initiatory clerical study, it is by no means a course of indolence. It comprises commentators on Scripture, the evidences of Christianity, the doctrines of our established communion as collected from our creeds and articles, the history of the church of Christ, internal and external, with works of religious history, biography, and the various branches of pastoral duty. The books recommended, are in general admirably selected, and the remarks upon them are discriminating and judicious. It would offer but meagre information to attempt to abridge what is itself a digest; we therefore refer our readers, especially candidates for holy orders, to the work itself. The character and attainments of the writer, and his Scriptural soundness of doctrine, and evident earnest desire to promote the glory of God, the spiritual edification of his readers, and the welfare of the church of Christ, especially our own pure and Apostolical branch of it, entitle his remarks and suggestions to the most respectful attention; and we trust they will greatly assist in

directing the public mind to the important subject of specific clerical education. We need not quote largely, as those of our readers who feel much interest in the question have seen, or will see, the volume. We however copy two or three passages, which can be conveniently detached.

Speaking of commentators, he says:

"The meaning of an obscure passage may be more distinctly explained in the Christian-Knowledge Society's Family Bible. The general tone of doctrine may be most satisfactorily traced by Mr. Scott. Practical improvement may be found most amply developed by Matthew Henry; and more of learning may be displayed by Patrick and his associates. He, therefore, who professes to interpret Scripture by the help of such guides, must be aware of the character and power of those on whom he leans; and instead of seeking all he wants from one, must be content to take from each, that which is most likely to be found in it." pp. 108, 109.

"The man who is unsatisfied with these assistances must ascend higher. He must go to the Synopsis of Poole, and amidst the multitude of conflicting opinions which he meets with there, he must endeavour to collect that which approximates the nearest to reason. In this maze of doubts, however, a more enlarged degree of information will be wanted to direct him. He must not only know the names of the authors which are cited, but he must also know the churches to which they belong, their creeds, their denominations, their private opinions. Beyond this, he must also be guarded against the shock which may be felt at seeing the variety of opinions held and maintained with regard to a single text. Some short acquaintance with this wonderful work, will perhaps lead him to remark, that for acuteness of mind, for that which we commonly call good sense, none of the commentators cited is fit to be compared to Calvin; and should this lead him to consult the commentary of Calvin, he will be surprised to find, that in closeness of practical application, in freedom from all the abuses of what has been called his system, few commentaries can be put in competition with his." pp. 111, 112.

We are gratified in seeing our recent remarks on Calvin's great work thus corroborated; but in truth, what candid man who really knows that work ever thought otherwise? The writings of Calvin are public Christian property; and though there are some things, it may be many things,

in them not to be approved; yet we should pity the ignorance and party spirit which would deprive the religious student of so valuable a treasure. The time we would trust has gone by, at least among the members of the Church of England, when to abuse Calvin was a test of orthodoxy and a stepping stone to fame and preferment.

*Sis fur, sis nebulo, sycophanta, aut turpis adulter,
Calvinum ferias fulmine, magnus eris.*

We might quote much from the excellent remarks on preaching, but we must content ourselves with the following detached passages.

"But beyond those general feelings which it is essential for the young minister to form, there are certain specific duties involved in the ministerial office, which demand more particular consideration. He is called, specifically called, to preach the word. This is the chief, the peculiar part of his work; and without overlooking or undervaluing those several branches which may be subsequently discussed; it is in the pulpit that he appears as the ambassador for Christ, as the herald of salvation, the messenger of reconciliation. For this purpose his previous education has been including studies, the chief end of which was to strengthen his reasoning faculty, or to enlarge his powers of illustration. For this purpose, literature has been added to theology; and some knowledge of the art of explaining and enforcing truth, has been combined with knowledge of the great truths which are to be believed. Little, it is true, has been done towards realizing this end, by the resources which a common education includes. The materials for the preacher are in some degree provided; but the art, the proper, the specific art of him who is to employ them, who is to exercise his powers in persuading, in convincing others, as yet is left to be acquired where it may be, from experience, from imitation, from reflection, or the mere bias of constitution.

"It is impossible to contemplate calmly the situation of a young man, who is first called to appear in this most important, most responsible post; and who ascends the pulpit with little advantage from previous instruction, and with none from previous exercise. It is impossible to see him, preparing to teach others, and to see hundreds hanging on his lips, for that word which is to feed their souls; without mourning over the circumstances under which this part of the ministry is generally commenced. He may have knowledge, he may have zeal, he may

have affection, he may have qualities which hereafter may render him eminently useful, but his first efforts in preaching are generally nothing better than experiments, and experiments which only lead to conviction of error. He naturally begins by imitating the manner of some one whom he has been accustomed to admire, or by attempting some mode which he has been imagining to himself; but his first efforts are attempts in an art which he has never studied, and where he has no adviser to direct him. Even the theory of the system is unknown; and it is probable that years must elapse, before experience and reflection will lead him to discover that mode of preaching which is suited to his powers, and best calculated to edify his hearers." pp. 218—216.

"There are certain primary qualities, which seem almost essential to usefulness; without which, no great or permanent edification can be reasonably expected, and which every one should regard as the means through which a blessing is to be sought. Of these it might be obvious to mention, clearness in statement, both as regards division of subject and language; seriousness of manner; earnestness of tone; and that indescribable mixture of fervour and of affection, which is usually known by the name of unction. These not being the results of any particular talents, but rather the expression of that state of mind which we feel to be implied in the office, are looked for in all who undertake it, and may justly be required from all." pp. 219, 220.

"If men were generally aware of the charm that belongs to simplicity; or, if they did but bear in mind that gifts may be various in quality while they are equal in amount, and that each man's duty rather leads him to cultivate his own gift, than to covet those of others; the general style of preaching would be less ambitious than it is at present, but probably more useful; and men, instead of labouring to assume and to support a tone which was not natural, would be improving one which was capable of indefinite improvement, if they followed up the course which strictly seemed their own.

"Peculiarities of manner would unquestionably remain, and might be more strongly developed on this plan; but in truth, manner does not signify much, where other qualities of greater importance are not wanting." pp. 221, 222.

"With regard to written and extempore discourses, let but a sermon be prepared under the influence of prayer; let it but be aimed at the souls of men, and be delivered from a heart overflowing with love to those who are addressed, and the difference will be small, whether it lies on paper before the preacher, or is only lodged in the recesses of his mind. Its final success depends upon the grace of God; and that grace will generally ac-

company the most faithful labours, and the most earnest prayers, whatever may have been the manner or mode in which they have been exerted." pp. 229, 230.

"A sermon without an application, is like a letter without an address. It may be good, useful, instructive, but it seems to belong to no one; and no one therefore takes it to himself, or is profited by it." p. 237.

Mr. Raikes strongly urges the importance of expositions of Scripture, and cottage lectures. A degree of prejudice has existed in some quarters against this most useful and necessary practice of familiar expositions and lectures, whether in the houses of the rich, or the cottages of the poor. We fear that indolence, and want of tender affection for the souls of men, have sometimes disguised themselves under the stolen mantle of ecclesiastical regularity; and that some who did not care either to lecture or to be lectured, have been fain to hide their spiritual apathy in reprobating the over zeal of their neighbours. We rejoice, however, to say that the subject is now better understood, and there are few places, we presume, where a clergyman of active piety and sound discretion would be impeded, at least in any quarter of authority, in his wish to benefit his flock by reading and explaining the Scriptures to them, wherever he can gain access to their ear or their heart, in public or in private. As little should we suppose that he would be impeded in forming Visiting Societies among them, the value of which Mr. Raikes convincingly demonstrates, and his testimony is of great weight, from his connexion with the diocese of which he is chancellor, where, under

the auspices of its pious, learned, and judicious prelate, these institutions have been widely established, and with most beneficial results.

We have said enough of this work to shew our sense of its seasonableness and utility; we only pray in conclusion, that it may please God to bless the labours of the excellent author, to his own glory and the extensive benefit of the church of Christ. In addition to all the other reasons for the regular theological education of the clergy, there is one arising from the unsettled state of religious opinion at the present moment, which is peculiarly important. We prefer stating it in the words of Dr. Buchanan, who remarks, in his farewell sermon preached at Calcutta, "You will generally observe in the present day, that new opinions concerning forms and doctrine are chiefly introduced by men who have had little learning in their youth, so that when in advanced life they begin to be serious, and to acquire knowledge, the novelty flatters their understanding for a time, and leads them to adopt new systems, as they acquire new knowledge. This is very natural. Whereas those in whom serious piety and sound learning have united in early life are seldom subject to such changes. But the unsettled man is designated by St. Paul as a novice, whatever his age may be; one who, being lifted up for a time in his own conceit, gradually loses his reputation, or perhaps has a fall in the face of the church. And when his pride has been thus humbled, he generally returns to meekness of conduct and sobriety of speech."

VIEW OF PUBLIC AFFAIRS.

THE details of the Reform Bill are dragging their slow length along in the House of Commons, whence the measure as to its chief features will probably find its way, by a large majority, to the House of Lords, again to be tested by that august tribunal. In the mean while, whether we

have reform or no reform, these are many circumstances in the aspect of the times, which must excite the most painful apprehensions in the mind of every true Christian, and every lover of his country. To some of these, for they are too numerous and too extensive in their relations

to allow of our touching on them all, we shall devote a few pages. As to the bare question of parliamentary reform, it is in our view a comparatively secondary matter, or at least but one among many considerations; it is to the general character of the times, of which this measure is only an index, that we must chiefly turn our attention. Long before the agitated and agitating Bill was introduced, the public mind was in such a ferment, that the king and his late ministers durst not appear in public in London; while in the country the clergyman, the landlord, and the farmer, were keeping watch and ward day and night to preserve their property from the conflagrations which blazed around them, and their lives from the fury of a riotous peasantry. Our hope was that the Reform Bill, if allowed quietly to pass at its first introduction, would have silenced these alarms, as the expectation of it did; and in the end, by rectifying anomalies, have done considerable good, with little harm, neither its good nor evil being at all proportioned to the hopes or fears of its more zealous friends and enemies. But what a difference have the fierce contests of the last nine months produced; what tumults, what losses, what bloodshed, what exasperations, what political bandings together of rash, irreligious, and reckless men; what ulterior, and boldly avowed, views of spoliation and revolution; and not least, what a virulent and factious spirit in the minds of some who were once accustomed to obey the law of God relative to kings, and those in authority, but who, in their exasperation at the measures of the present ministry, are indulging a strain of invective which used to be heard only from the lips of infuriated political partisans. Such things were sure to spring out of a lengthened political contest; but were the contest terminated, we fear that we could not be easily re-instated in a tranquil condition. There has been a shaking, a convulsion, the effects of which may be felt for years to come; in particular, all established institutions, civil and ecclesiastical, have felt a concussion, which not a few eager spirits are prepared to follow up by a complete subversion. We do not indeed believe that this is the general character of public feeling; certainly it is not the feeling of any moral, religious, and well-judging men; but it is the feeling of too many of the misguided multitude, and it is fomented by some of higher rank and attainment, for party purposes.

Thus we stand upon the brink of a precipice; and whether we shall be precipitated over it, or retrace our steps to a more safe position, will mainly depend, under the blessing of God, upon the conduct of the sound mass of the community, of whatever name, party, or political interest. In this view we deprecate, from whatever quarter it may come, that spirit of animosity and virulent exaggeration which is afloat on every side; whether

in parliament or in private life, in England or in Ireland, in Catholics or Orangemen, in the church or the world. This spirit is the worst possible for healing the wounds of the country. We may add also, that loss of temper in these matters always leads to loss of argument, at least in the eyes of others, if not of the individual himself. We do not scruple to apply this remark to some of those who have lately vindicated objects of undoubted importance, more especially those connected with the best, the spiritual, the eternal interests of individuals and nations. The cause of social order, the cause of Protestantism, the cause of religion, and the interests of the Established Church, are at this moment grievously suffering from this ungaurded spirit. The weapons of the world are brought to fight the battles of the Lord of hosts; and a speech commenced with a defence of religion, of Protestantism, of Scriptural education, of the circulation of the word of God, turns out to be in the end a political invective against "an unprincipled cabinet," and "their unprincipled bill." Thus things come to be blended which have no real connexion.

In times like these, when numerous questions of extraordinary importance are under discussion, and the rapid extension of intelligence brings them home to every family and social circle, it is very important that religious persons, and more especially the ministers of Christ, should come to a full decision as to the line of conduct which they ought to pursue, so as not to fail in their duties as members of civil society, and yet not to be entangled in unprofitable turmoils and party janglings. We refer, of course, chiefly to persons in private life, who are not of necessity obliged to take an active part in public proceedings, though the spirit of the remark applies to all. In coming to a right decision, it ought to be considered, on the one hand, that questions of extensive political interest are not of necessity alien to the thoughts of a well-regulated religious mind, as they involve the peace and happiness of society, and bear not remotely even upon higher interests than those of the passing scene. There is nothing in the spirit of Christianity that renders it unlawful for a Christian to feel deeply interested in events which regard the destinies of states and empires; nor, even in the case of the members of the sacred profession, does an individual, in becoming a minister of religion, cease to be a man and a citizen, or forfeit any privilege which he before possessed as a member of civil society. He is not, indeed, to be so engrossed in things temporal as to forget the paramount importance of things eternal, but is to view the flitting scenes of an evanescent life with the eye of a Christian, not permitting his affections to centre in "the things that perish in the using," but studying the moderation enjoined by the Apostle, 1 Cor. vii. 29—31.

Yet while this Christian moderation forbids the virulence and entanglement of partizanship, and limits within well regulated bounds the just interest which every Christian should feel in important secular pursuits, varying according to his particular station and duties in life, whether as a statesman or a private individual; there is nothing, we repeat, in Christianity, or in the highest elevation of a devout spirit, that ought to render any man indifferent to the important scenes which are passing around him; and in this respect it is to be lamented that many of those who are best qualified from their characters and attainments to interpose in the affairs of state, shrink from a public duty lest it should be accompanied by peril and temptation; as if the providence of God had intended that legislation, government, and the whole economy of political and national intercourse, should be conducted by those who are morally least fitted for it; or as if, because a Christian is not to make the present world his final home and rest, he is to retire to the abstraction of his closet or the indolence of a cell, and to shun that share of responsibility in the great movements of the world for which his abilities fit him, or which his station requires of him. The very circumstance that he is alive to his moral accountableness, and is anxious to escape "the corruptions that are in the world," and feels it a duty to avoid the snares of ambition and the turbulence of interested strife, is powerfully in favour of his salutary interposition for the general welfare; not burying his talent, or willingly leaving to less scrupulous spirits the whole regulation of the public weal or woe. In this respect some good men have betrayed a culpable degree of moral cowardice; flying where they should have manfully contended, and sacrificing the public welfare to personal ease and indolence. Christians ought not to survey with a careless eye the great events which are ever passing on the arena of the world, and instead of endeavouring to benefit their generation, retire within themselves in self-indulgent abstraction, leaving in this sense "the potsherds of the earth to strive with the potsherds of the earth," heedless of the momentous confusions which are passing around them; caring little for war or peace; inquiring not whether laws are good or bad; nor turning aside to regard with the smallest concern, the condition of empires, the vast totality of their fellow-beings, if only they can quietly read and meditate in an unmolested corner. This surely is not the duty of a Christian citizen; and it certainly derives no sanction from the word of God; a very large portion of which is occupied with topics of legislation, political history, and other matters connected with the social weal.

But the danger in the present day, at least in many quarters, is on the other

side. How many persons in these heated times who have no peculiar public duties to discharge, live and breathe in politics, to the serious injury of their temper, their happiness, their family concerns, and their spiritual welfare. What an injurious effect also has this spirit in the social circle, and how detrimentally does it operate in the exclusion of religious conversation on topics of infinitely higher importance than the rise and fall of cabinets, or the counting of parliamentary majorities. Worst of all is it when it seizes the members of the sacred profession, and converts a Christian pastor into a secular partizan. We are unwilling to go much into particulars, or beyond those general observations which each of our readers may verify and apply in his own circle of experience; but we cannot refrain from noticing an illustration of our remarks in a recent instance to which the journals of the month have been giving marked and ostentatious publicity. We allude to the Bishop of Chichester's published letter to a reform club at Rye; of which the Times newspaper remarks, that "the Church of England has no reward too high for the author of such sentiments as these; he is worthy to redeem a whole convocation of your Philpottes and Marshes; he is the staff to save an establishment long after it begins to totter." For this coarse, left-handed panegyric of his radical eulogist, we do not of course make his lordship responsible; and as to the principle of parliamentary reform, we have before expressed our opinion that under all the difficulties of existing circumstances it is a thing desirable, perhaps necessary: so that we cannot be suspected of selecting his lordship's letter for censure because he happens to be a reformer; but we have selected it because it proves most forcibly all that we have urged respecting the danger of clergymen mingling as leaders or zealous agents in party politics. For what says his lordship? "In consequence of an expectation very generally entertained that the recess of parliament at the present season (the letter is dated Dec. 26) would be extremely short, I made arrangements for remaining in town instead of holding an ordination and passing the Christmas at Chichester, as I wished and intended." His lordship then proceeds to discuss the merits of the Reform Bill, and adds, "I will not anticipate the possibility of defeat; for I trust that the *idle fears* and *interested hopes* which in some quarters obstructed the success of the late measure may by this time be sufficiently dissipated. If the many marks of national feeling which have been since exhibited (some of them we must deplore and condemn) shall not have convinced our *opponents* of their mistake, still we have the satisfaction of knowing that the constitution places in the hands of the sovereign a safe and easy remedy for ignorant or factious opposition;" namely, by the creation of new

peers, which his lordship goes on to advise. Now let any thoughtful and impartial man judge whether such a letter does not bear out all, and more than all, we have said in the foregoing paragraphs. Here is a prelate, whose chief concern it is to watch over the flock of Christ, to promote with all his efforts the glory of God and the spiritual welfare of mankind, and to inculcate on less religious and gentle spirits the duty of meekness, forbearance, and peace, publicly announcing himself a political partizan; speaking with secular asperity of "our opponents," whom he represents as either fools or knaves ("idle fears and interested hopes") urging the much litigated measure, be it right or wrong, of exerting the royal prerogative of inundating the House of Lords with new peers to put down what he most unclerically terms "a factious opposition;" and openly avowing that his anxiety to watch over the progress of parliamentary reform prevented his attending to the duty of being in his diocese at Christmas, to hold an ordination, and superintend the spiritual concerns of the souls so lately and with so much solemnity committed to his charge. Our prelates, it is true, as members of the legislature, are expected to enter more into various matters of secular concernment than would be necessary in regard to their spiritual function; and this for a reason not adequately considered—namely, that their presence and voice should prevent the adoption of any measures prejudicial to religion or good morals; and that there may never be wanting, in the highest seat of legislation, men to stand up boldly in defence of the laws of God, and to denounce whatever is contrary to their letter or spirit. We admit that a considerable measure of secular care has thus come to be attached to the Anglican mitre; and we also do his lordship the full justice to believe, that he conscientiously considers Parliamentary Reform an excellent measure, and well calculated to benefit the public: but ought duties still more sacred to be on this account neglected? While his Right Reverend brethren were attending to the concerns of their dioceses, and candidates were waiting for ordination, and the churches demanded pastors, and the clergy required supervision, was it an available plea either at the bar of public opinion or at a higher tribunal, that his lordship was detained in London by the Reform Bill? Could no interval be snatched from this all-engrossing topic? Were the solemn duties of the episcopal office as nothing in comparison; and was the political gladiatorship exhibited in the above letter, and so much praised by the infidel and revolutionary part of the public press, exactly that which a ruler in the church of Christ ought to have exemplified? Need we add a word to shew how forcibly such an illustration of a prelate becoming a secular partizan,

points out the necessity of that mental discipline which we have urged in the case of all religious persons, more especially in the ministers of Christ, in order that while they take a due interest in passing scenes, they may not in their ardour concerning things temporal neglect those that are spiritual and eternal.

We are happy to fortify our remarks by the arguments—we wish we had space left to quote them at length—of a very seasonable publication from the pen of the Rev. J. W. Cunningham, entitled, "The Political Duties of the Ministers of Religion in Times of great National Excitement." It is written with great candour, seriousness, and good temper; and is so judicious, Christian, and appropriate to the exigencies of the times, that we trust it will be extensively read, and seriously considered. The author, in addressing his Reverend brethren, exempts from his cautions the members of the ecclesiastical bench, who are called upon to discharge political duties as spiritual lords in Parliament; of whom, he adds, "it can only be desired that they should exercise their functions with dignity and independence, in the fear of God, and with the calmness, candour, and courage, and absence of party spirit, which become their office;" and which, Mr. Cunningham justly remarks—without offering any opinion as to whether or not the vote against the Reform Bill was wise—was exhibited in the speech of the Primate on that occasion. It is because the Bishop of Chichester's widely-circulated letter appears to us to offend against the canon so well laid down by Mr. Cunningham, that we have thought it our duty to offer the foregoing suggestions.

Mr. Cunningham shews, in a most clear and convincing manner, in what sense the clergy, and religious persons in general, are concerned in politics; and in what they ought not to intermeddle with them without absolute necessity. They ought, he justly remarks, to shrink from political notoriety, from becoming engrossed in minor details, the Schedules A. B. and C. of public measures—from joining a party, or vindicating what is morally wrong: but they ought to understand and promulgate the great principles on which all true policy depends, bringing the doctrines and precepts of the Bible to bear upon all the business of life; and they ought to promote that spirit of mutual candour and kindness, in which intricate questions are best discussed, and brought to a happy bearing. If these excellent suggestions, for the filling up and working out of which we recommend our readers to turn to Mr. Cunningham's pamphlet, were more generally acted upon, most blessed would be the effect. Christianity would then begin to have practical weight in the concerns of nations; and religious persons need not be so sensitive as at

present, in fearing to promote the public welfare and the best interests of mankind, lest their own spirits should be ruffled and injured by hostile collision.—Want of space prevents our doing justice to Mr. Cunningham's argument by quotation; but in sending our readers to his own pages, we shall better accomplish the author's object than by a fuller notice.

We must now turn to another topic—the fearful topic of Ireland. And what shall we say of that country, torn asunder by the concussion of inflamed passions and conflicting interests? In that island we have the spectacle of a nation in which the great majority of the people are Roman Catholics, and the minority Protestants; while Protestantism is the religion established by law, and is also connected with the great mass of rank and property. The policy of former cabinets, antecedent to the Wellington, was to centre power as much as possible in the hands of the Protestants; the Wellington government gave equal rights to all: but in both cases, we fear, without the slightest reference to any higher object than a supposed secular expediency. The present government not only wish to set aside all distinctions, whether religious or political; but the system of policy on which they have embarked, combined with the spirit which extensively prevails in that country—and particularly the systematic, but most unjust and illegal, opposition to the payment of ecclesiastical dues—may, we fear, end in something very like a legislative recognition of Popery as the national, or co-national, religion of the country. We would go to the full extent of concession and conciliation where conscience is not concerned; we could even consent, if necessary, to abate somewhat of the secular splendour of a church-establishment whose ministers—to their shame be it spoken—till of late years, did scarcely any thing for the spiritual welfare of the bulk of the people, or even of their nominal Protestant parishioners; we could even see, without much alarm, some of the ecclesiastical wealth, which has served to tempt powerful families to make a gain of godliness, converted to the humbler purpose of planting scriptural schools throughout the demesnes from which it is derived;—we could forgive, nay, hail, the labours of the Irish Tithe Committee now sitting, if, even at a considerable sacrifice in a pecuniary view, they can devise some method of remunerating the clergy equally safe and permanent with tithes, but less subject to excite ill-will and discord;—all this would grieve us little: but to coalesce with the Papal church, to salary its priesthood, or, in deference to them, to keep back the word of God in a system of national education—involve points of conscientious feeling which no sound and religious Protestant can possibly consent to. But we lament

to say, that too many of our public men—whether Whig, Tory, or Radical—make no account of this distinction: they view Ireland as divided by two sects—one small and in power, the other large and depressed; and their object is to trim the balance, without any regard to the truth of one opinion more than another. The scheme of a system of national education constructed upon this principle, and in which the Scriptures were to be banished from the school-rooms, was devised some years since, and has been recommended over and over again by the commissioners of education and parliamentary advocates; and seems now likely to be adopted, unless the strong sensation excited among the Protestant body should prevent it. We fear that respectable and powerful body have not acted wisely in mixing up this question with others, not of necessity connected with it; or in again uniting Protestantism to Orangism, marching under party flags and banners, blending their zeal for scriptural education and their hatred to the Reform-bill in the same speeches and resolutions; and giving to a high and holy question an aspect of political virulence, which will only excite new virulence—if indeed that were possible—on the other side; and afford to third parties a pretext, of which they will not fail to avail themselves, to espouse the cause of the numerical majority, under the plea that religion and Protestantism mean only power, preferment, and political ascendancy. In many cases, we fear, they do not mean much more; for there are those who will fight for Protestantism, declaim for Protestantism, and get drunk for Protestantism and “the immortal memory of King William the Third,” while, to all spiritual purposes, they might as well be Papists or Infidels. But very different is the feeling of a large body of pious and conscientious noblemen, prelates, clergymen, and gentlemen in Ireland, the men who are the friends of Scriptural education, who have exerted themselves to the utmost of their power for the spiritual welfare of their countrymen; who are the first to deplore that religious apathy, which for centuries rendered Protestantism but a name, a costly incumbrance, in that long neglected country; and whose opposition (be it right or wrong) to Catholic emancipation, to the Irish reform bill, the jury bill, the education bill, and other measures, is not, as secular statesmen think, a mere scramble for the retention of loaves and fishes, but an intense anxiety for the moral and Christian welfare of their beloved island; and who would rather see her fair fields and hills submerged in the ocean, than desecrated legislatively (whatever they may be practically) to popish idolatry and superstition. We earnestly trust, were it only for the sake of sound policy, that a fair attention will be paid to the arguments of this respectable

class of the Irish public, and that they themselves will not allow those arguments to be weakened by political asperities. The design of providing a system of national education for the whole of the rising generation of Ireland, in the present and to future ages, is most noble; and the bill brought in by Mr. Stanley last September, does not of necessity involve the more obnoxious plans which have been proposed, and which are matters of detail to be arranged by the commissioners. There is, however, much in the appointment of the commissioners themselves that we object to; for we see no possibility of conscientious Protestants and Roman-Catholics coalescing in such a plan of education as shall secure what the preamble of the next bill excellently sets forth as the object of national instruction; namely, that "it is the duty and interest of every state to provide for its people such a system of public education as may best tend to improve moral and religious habits, encourage industry, and insure happiness." Will the plan now projected do this? We fear not: for the Roman Catholics will not allow the free use of the inspired Scriptures in education; and Protestants dare not reject them, or garble them to render them neutral. Parts of the Bible are indeed often used in Protestant schools, but only for convenience, and not under the idea that any other part is meant to be systematically excluded. And here it is that the plan of a selection of passages, according to the proposed scheme, will be felt by the Protestants to be a concession which they cannot conscientiously make; while the Papist concedes nothing, as he does not use the Bible in ordinary education. Nor can the Protestant clergyman and the Catholic priest conscientiously go hand in hand together; and least of all, now that such incipient differences have already arisen as will probably render the whole scheme abortive, unless some other plan is devised than that recently proposed. The real question is, what is such an education as the above preamble prescribes; what ought a Christian state to teach its infant population? To this our statesmen reply, Reading, writing, the elements of arithmetic, and other useful branches of secular knowledge. But here we join issue with them; for we do not allow that this is of itself the education which it behoves a Christian state to bestow. Man's chief end is to glorify God, and to enjoy him for ever; and an education that does not assume this as its basis, is not a Christian education. We wish we had two or three pages to devote to the subject; but we have not, and must therefore defer the further consideration of it, and of the whole question of Ireland to our next Number. It is a subject of momentous importance.

For the same reason we must pass over

for the present various other questions of public interest: among others, the trial of the rioters at Bristol and Nottingham. The atrocious guilt of these criminals is proved beyond question; but we shudder at the spirit which has gone abroad in some quarters, as if public vengeance could not be satisfied without consigning numerous victims to the gibbet. Without pretending to decide as to each particular case, we trust that his Majesty's Ministers will continue to exercise that tenderness for human life which has hitherto distinguished their administration; and that they will not be awed into barbarity, by being charged with fraternising with political clubs, and countenancing riot and rebellion, because they refuse, unless in cases of extreme necessity, to dip their hands in human blood, even though among their accusers should be found persons whose pretensions to religion should have better taught them the duties of humanity.

The rapid progress of Temperance Societies was another point to which we wished to have adverted; but on this also we must defer our remarks. We are glad to see by a paper stitched into our last Number, that the London Temperance Society has commenced a cheap monthly publication to inform the public mind upon the question, and we trust that the efforts of the Society will be abundantly blessed. The consumption of ardent spirits by the lower classes has increased of late years beyond all precedent, and needs the strongest efforts of every Christian, and every philanthropist, to counteract the effects of this deadly poison.

Closely connected with intemperance, is another flagrant and rapidly increasing national crime—that of Sabbath-breaking. Every month brings before us some fresh device of Satan and his servants, to desecrate the holy day; and the most recent invention for committing this old crime in a new way, is by opening the reading rooms of political unions on the Sunday. The infidels and radicals of Manchester have just adopted this plan; and in London we find it proposed and carried by a Mr. Fox, to whose name the newspapers prefix the title of "Reverend," but who has plainly shewn by his unchristian conduct that to be a Socinian, is certainly no proof that a man is a Christian. We wish, alas! that Socinians were the only offenders; but do we not see John Bull Sunday newspapers, even upon clerical tables; nay, in the very next column in the Times newspaper, to that which contains the speech of Mr. Fox, do we not read a letter of a London officiating clergyman, who openly states, without seeming in the least conscious of offence, that he transacts the secular business of the parish on the Lord's-day, and that on the very last Sunday he had ransacked the registers for a hundred years for an entry,

which might just as well have been searched for on any other day. Why blame a lawyer or his clerk for violating the Sabbath, when it is the very day which the spiritual guide of the parish fixes for their attendance at his registry. There must be a thorough reformation in this great matter of the observance of God's holy day throughout the country, among all classes, high and low, rich and poor, or we may justly expect the Divine vengeance to fall upon us.

We are glad to observe that Sir R. Inglis has moved for some papers connected with the political oppressions of the Protestant Vaudois. We brought the case before our readers as long back as October 1890, p. 649, and urged those of them who had opportunity and influence to direct their attention to it. We rejoice to see it taken up by the much-respected member for Oxford; and we trust that his interposition will not be unavailing on behalf of our much-suffering, but patient fellow-Protestants, ground down by civil and ecclesiastical tyranny.

The name of the new bishop for India is not yet announced; nor is any thing said of an immediate addition to the episcopate. We have before us a letter of peculiar interest and importance, from

the late Bishop of Calcutta to a friend in England, in which that excellent man, not many months before his death, states most explicitly his sentiments on this subject. We regret that we are obliged to postpone the insertion of the substance of it till our next Number. The brief memoir of the bishop in our Appendix has been printed separately, for cheap or gratuitous distribution (price 3*d.* or 100 copies for 1*l.*) to assist in inviting public attention to the question.

The pestilential disorder in the North has extended to several towns and villages, but its ravages have hitherto been mercifully restricted within comparatively narrow limits. We are in the hands of God, and let us feel it to be our consolation that we are so. Our readers, we trust, will not have been uninterested in the historical and ecclesiastical papers on pestilential visitation in our Appendix, and which are continued in the present Number. They are replete with admonitions adapted to the present exigency. We feel grateful that the public authorities have determined to appoint a day of public humiliation and prayer. May the national supplications be heard and answered!

ANSWERS TO CORRESPONDENTS.

LAICUS; J. L.; A VERY OLD CORRESPONDENT; S.; B. A.; A CANDID INVESTIGATOR; R. C.; J. F.; A CONSTANT READER; PAULINUS; T. G.; G. J.; E. B.; A DEVON CURATE; G. H.; VINDEK; P. B.; C. E. G.; N. T.; CLERICUS; U. W. O.; DELTA; T. M. W.; K. L. M.; are under consideration. If we have printed any misstatement relative to Mr. Drummond, we shall rejoice to correct it upon its being pointed out; but we cannot admit a paper to re-assert that those who differ from his opinions are deliberately "dishonest." We may apply nearly the same remark to Mr. Haldane. If there has been any misstatement relative to himself we will correct it; but we are not bound to re-print his censures upon the Bible Society, in which we neither admit his facts nor his inferences. In supplying the omitted names of the speakers at the formation of the Sackville-Street Bible Society we had not the slightest intention of representing him as infected with "Regent-Square leaven." We meant only what we distinctly specified. We beg leave to thank both Mr. Drummond and Mr. Haldane for the obliging and Christian tone of their communications.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

WE have only space to add, without comment, the Monthly publications of the
**BRITISH AND FOREIGN BIBLE SOCIETY, and the
 ANTI-SLAVERY SOCIETY:**

but we must not delay announcing the gratifying fact, that the Bible Society is by special request sending out ten thousand New Testaments to Lyons, under the sanction of the French Minister of Instruction; it having been at length discovered in France, what some are backward in learning in England and Ireland, that the word of God is the best solace for the poor in their affliction, and the best promoter of order and public tranquillity. A more remarkable fact is not on record in the annals of the society. Let us be humble, thankful, persevering.

THE
CHRISTIAN OBSERVER.

No. 362.]

FEBRUARY, 1832.

[NO. II.
VOL. XXXII.]

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

OUR CATHEDRALS.

For the Christian Observer.

A RECENT article in the Quarterly Review was opened with the question, What does an American on landing in England immediately hasten to see? The Reviewer answers, Our cathedrals. We should be happy to think that the taste of all our trans-atlantic brethren were as pure and elevated as the Reviewer supposes; and that the many active, money-seeking and money-making individuals who disembark on our shores brought with them feelings so much in harmony with the institutions of the olden country, and minds so conversant with the history of their forefathers, as to taste the exquisite and exalted pleasure which imagination has prepared for them in these magnificent edifices; and a mere vote for the increase of the sum of human enjoyment, however decided and by whomsoever tasted, would lead us to desire that every American in visiting England might be capable of combining the feelings with which a man of education explores the ruins of Rome or Greece, with the not less powerful emotion which in this case arises from the consciousness of a common origin, a common history, and common associations. But if we are really to suppose that such is the feeling with which the American traveller begins the tour of the land of his ancestors; what would his feelings be if he were to hear on landing that it was a question whether

these magnificent fabrics, to which his youthful imagination had been looking forward, and which had seemed to rise before his eyes over the blue horizon of the ocean he had been crossing, should be maintained any longer. What would be his surprise if he heard that the richest country in Europe, a country which contracted six hundred millions of debt during the last war, as a slight incumbrance on its future income; and which has accumulated within its bosom the greatest quantity of personal accommodation and luxury that was ever realized, is hesitating whether it is possible to support those edifices which the poverty of our Norman kings constructed. In a word, that Great Britain, at a time when the sun never sets upon its empire, when its home population approaches thirty millions and its tributary population approaches a hundred, when the revenues of some of its nobility exceed those of its early kings, is doubting the possibility of repairing and supporting fabrics which were raised from the ground and magnificently endowed by the zeal of the thirteenth, fourteenth, and fifteenth centuries.

We need not trust ourselves with imagining the remarks which this intelligence would produce. We may safely suppose, that, if the feelings of our American visitor should be such as they are represented, he would return to America and propose a subscription among the men of taste and sentiment on that side of the water, to rescue

from ruin the monuments of their earliest history, and to preserve for succeeding generations the fund of exalted pleasure which is derived from their contemplation.

We hope that we are not yet approaching this degradation. Sunk and debased as is the political intellect of the day, by that materialism which conceals itself under the name of Utilitarianism; base and sordid as is that characteristic of the public mind which weighs every thing in a banker's scales, and has no idea of good, except such good as can be arithmetically calculated; we trust that there is a spirit still alive which will protect our cathedrals: and even should this fail, we must appeal to the justice of Mr. Hume himself, whether the protection which he is anxious to afford to every pagoda and every mosque, to every building where Jehovah is dishonoured and a devil is worshipped, should not be extended to buildings which have echoed from the first dawn of Christianity on this land with the name of the only true God, and of Jesus Christ whom he hath sent.

The safety of our cathedrals, we trust, is not to be discussed at present. Buildings which come down to us rich with every association of our civil and religious history; scenes which beyond all others possess the power of raising the beholder above the present, and of identifying him with the past; scenes which, from the marvellous combination of intrinsic beauty and extraneous interest, exercise an influence on the mind, which few are sunk so low as not to feel, and none raised so high as not to welcome; scenes which could pierce through all the polemic bitterness of Milton's mind, and dissolve him into ecstasy; these surely are too precious in themselves, too dear to the country they belong to, to be ever parted with. Heavy indeed will be the execrations, and deep the loathing, with which succeeding generations will follow the name of him who first lifted up his voice against them, should the nation, in

any paroxysm of economical phrenzy, determine on their retrenchment; and low must he be buried whose bones should escape the indignation of posterity, when it awakes to a sense of the folly into which its fathers had been betrayed through his sophistries.

But still we cannot deny that in an age of which the character seems to be a love of change and a thirst for reform—or what is often more courteously than truly so denominated—our cathedrals offer various points for attack. They have the reputation of wealth; their usefulness is not immediately obvious to superficial spectators; and they exhibit something of the appearance of an ecclesiastical sinecure; an object doubly obnoxious to those who hate ecclesiastics and ecclesiastical matters as much as they do sinecures.

In the first place, then, as to the wealth of our cathedrals, be it great or little, it is property, and property is sacred. In its general amount it is absurdly exaggerated. In many cases, it is too trifling to move the covetousness even of those who raise the outcry. In others, it serves to eke out the poverty of the church in parochial endowments, and makes up an income for a clergyman without involving a plurality of cures of souls. In some cases, where it is undoubtedly large, it is dispensed in a manner which would put to shame nine tenths of the proprietary of the kingdom; and property, if rightly managed, is not inconsistent with the character of a national church establishment, or alien to the spirit of the Gospel. There is nothing in the wealth of our chapters which can reasonably prompt cupidity to attempt their ruin. The clergy who might suffer from such a change as individuals are few in number, compared with the laity who would lose by the forfeiture of the leases under which they now are holding their estates, or who share indirectly in the benefits of the present expenditure; and there can be no doubt that for one ecclesiastic reduced to poverty,

ten laymen would be involved in the same condition by such a transfer.

The next question, then, which presents itself refers to the usefulness of this part of our ecclesiastical establishment; and though we are disposed to maintain that the property vested in their endowment is sacred, and cannot with justice be withdrawn from its present appropriation, we see no reason for refusing to enter into a discussion of the merits of the system, or for considering the changes which it may be proper to introduce.

The circumstances under which the Reformation was accomplished in this country gave a peculiar character to the national system of religion which arose out of the shock. Instead of being the work of the multitude, it was, under God, the work of the ruling powers: instead of being a tumultuary overthrow of all that had been established before, it was a gradual and considerate amendment of what was wrong: instead of being a religious revolution, it was strictly speaking a Reformation; in which it was the object of the movement, party to spare as much as could be spared with safety, to destroy nothing except that which had the sign of incurable disease upon it, and to introduce a pure faith and a holy practice with as little of unnecessary outrage on feeling as possible. The consequence was, that the external fabric of the church stood nearly as it did before, and nearly such as it had descended from the first ages of Christianity. The voice of antiquity and the language of Scripture were made use of for correcting the deformities which had been fastened on its surface, instead of the passions of men heated by the contests of the day; and it seemed as if our Reformers might have rejoiced in presenting the Church of England to the eyes of her enemies, "fair as the moon, clear as the sun, and terrible as an army with banners." As a part of this system, the cathedral chapters became a portion of our ecclesiastical establishment; and by

a peculiar species of preservation, the earliest form of church government was found imbedded in the midst of the large scheme which had followed the extension of religion. It is hardly necessary to repeat, that in the primitive ages of Christianity, when the number of believers was small, and chiefly confined to the inhabitants of towns, the elders of the church, or those who exercised the functions of the ministry, assembled round their bishop in the Basilica or metropolitan church, and went forth under his directions to preach the Gospel in the places which he appointed. In succeeding ages, the piety (though in process of time corrupted by superstition and purgatorial fancies) of Christian proprietors, gradually provided churches, and secured the privilege of a stated ministry in their villages; but the bishop still retained around him, as counsellors and assistants in the work of preaching some of the more aged and experienced clergy. The same plan seems to have been acted on in every effort made for the propagation of the Gospel. When Austin and his monks landed on the coast of Kent, their first settlement was one of this kind at Canterbury; and as long as the heathenism of the country rendered their positions perilous, they found that this concentration of their force was essential to their safety. But, as it often happens in other cases, the plan which had been originally adopted from necessity was continued on other grounds; and while the work of conversion was going forward, and churches were multiplying on every side, it still seemed conducive to discipline, or consistent with the office of the bishop, to retain a certain portion of the clergy in immediate connexion with the cathedral church. That the bishops found it convenient to substitute regulars for secular clergy, was merely part of the policy which prevailed during the dark ages; and thus, when at last the Reformation broke upon the country, the cathedrals were found occupied by men

separated from all parochial cares, and engrossed by the laborious and superstitious ritual of services which their church had imposed upon them. Many of them embraced the new doctrines, and those who did not, made way for others who did; but those who succeeded to the immunities and revenues of their offices, could not succeed to the employments by which their predecessors were engrossed. The old services of the church, the matins, nones, vespers, nocturns, and complends, were abolished by law, and a reasonable service, no other than that of the Liturgy of the Church of England, was introduced in their stead; and men who used to be worn-out by the ceaseless recurrence of the services of the Romish worship, now felt that their situation was completely changed by the reformation of religion.

From that moment the offices in our cathedrals assumed a distinct and original character. The circumstance that they had been held by regulars had broken the connexion between the stall and the parochial charge with which it had been once combined; while the change in the national religion dissolved all those rules by which the monks had been fettered, and swept away the tedious services in which their time used to be wasted. But though the work of the ministry was not specifically entrusted to them, Cranmer, and the great men who laboured with him, knew full well that the interests of religion required services of various kinds; and that the cathedrals offered facilities of inestimable value for cherishing and encouraging that knowledge which was essential to the development of truth. Many of the first Reformers were themselves holders of cathedral preferment. Brecon was a prebendary of Canterbury, as well as chaplain to Cranmer; Rogers, the first of the Marian martyrs, was prebendary of St. Paul's; so was John Bradford; and it was from the pulpits filled by such men as these that the doctrines of the Reformation

were published with the widest influence. They had as their hearers the magistrates, the civil officers, the men of learning and of power. The court, the judges, the students in the inns of court, formed part of the congregations which assembled every Sunday round the pulpit of St. Paul's; and at a time when the scarcity of books rendered the office of the preacher so peculiarly important, it is not easy to conceive the power which the sermons of these men possessed, or the degree in which they forwarded the incipient Reformation. In truth, the very temper of the times required such agents as these. It was not without a struggle, a long and a severe struggle, that the community was rescued from the thralldom of Popery, and brought into the liberty of evangelical truth. That subtle system against which the Reformers were engaged, had not neglected the opportunities for consolidating its empire, which the undisturbed possession of centuries had afforded. During that long period, it had wielded all the resources of learning and acuteness, and had used them all for the purpose of rivetting its fetters on the human mind. We should greatly err if we were to imagine that in those days it was possible to appeal at once to the word of God, and to convict the Church of Rome by the opposition between its principles and those of original truth. That word itself had hardly been heard to speak. As yet it was as a light shining in darkness; struggling to emit its rays through imperfect translations, little known and hardly understood. The audience too, before whom the controversy was carried on, were not prepared for the appeal. Instead of being ready to admit the authority of Scripture as conclusive, they asked for the judgments of fathers, for the decisions of councils; and required, as the very foundations of argument, a variety of information which nothing but profound and laborious study could supply. The time was not yet come when the champions of

truth might go forth like the stripling David, and, with no other arms than his Bible, accept the challenge of the giant: the contest was to be fought on a very different arena, and one of the blessings of the present day is to be attributed under God to the labours of those who won for their successors a field in which even a child may turn to flight an army of aliens by the simple power of the word of God. The use of these situations, therefore, commended them at once to the minds of our early reformers. They knew that, in addition to the stated parochial ministry of the land, a force would be needed which was not likely to be derived from thence. In that ministry they anticipated the means by which, through the Divine blessing, the spark of true religion should be kept alive when once it had been kindled, and through which its warmth and light might be conveyed into every cottage of the land. But they felt that there were classes in society for whom a different mode of treatment might be requisite; that the polished intellect of the courtier, the acuteness of the lawyer, the learning of the scholar, demanded more of learning and more of the power of grappling with a cultivated understanding in their spiritual pastor, than was at that time to be anticipated in the parochial clergy; and they thought that the prebends and stalls of our cathedrals opened in the several cities where an auditory of superior acquirements might be expected, a succession of divines, who, being exempt from the daily pressure of parochial duty, and possessed of leisure for study and mental cultivation, might be able to give to every individual that portion of spiritual food which seemed most appropriate to his character.

For many years the habits of social life justified their wisdom in this provision. The cathedral towns were more or less the resort of the provincial nobility and gentry. There, at least, were established the ecclesiastical courts; there were lo-

cated the great luminaries of education; there was the seat of county business; and there were found the activity and intellect of the district in what are commonly called the learned professions. Thus far the sketch which has here been offered of our cathedral establishments, seems to justify the wisdom of our Reformers in retaining them; and, independently of that charm which the solemnities of the service possess, we may admit that it is reasonable to collect men of distinguished attainments at those points where they may be useful, and to offer to those who are disposed deeply to cultivate the science of theology, the opportunities which are necessary for that purpose. Thus far the wisdom of the institution can bear scrutiny; and if our cathedrals have not realised this promise, the fault must lie not in the office, but in its administration;—in those who perverted the institution from its original intention, not in those who projected it.

So clear, indeed, and so manifest are the advantages which might be reasonably anticipated from such a portion of our ecclesiastical system, that nothing but a loud and urgent cry of necessity could induce any friend of the church to admit the idea of any such alterations as would materially contravene the original plan of our Reformers. It is true, no doubt, that circumstances have materially altered, both within and without our cathedrals, since they were first adopted by those wise and holy men. Our provincial cities are no longer the resort of our provincial nobility: the great vortex of London has absorbed, with few exceptions, the leisure of our gentry; and the theology of the country no longer takes its colour, merely, or perhaps chiefly, from the pulpit: the press pours forth its streams; and every controverted question is discussed, not by rival preachers, but by pamphlets, reviews, and journals. The crowds which this immense metropolis could emit, and which no voice could ever reach from the airy heights of Paul's

Cross, look to pamphlets, published sermons, and periodical works, for what the living accents cannot convey; or, if they think favourably of the novel practice of pulpit reporting, they may even have the details of the discourses themselves, which the short-hand writer takes care to purvey for their satisfaction. The pulpit, indeed, seems to have already effected much of what may be called its more public work. It has proclaimed the truth and maintained the truth, till the truth has been established in the country; and it may now direct its powers to work of a character more personal and private. The nation, as a nation, has been converted from the errors of Popery to the truth as it is in Jesus; but individual spiritual conversion, the change from the influence of pope self to the liberty of the children of God, remains to be effected: and this must be done by other means than by learned sermons uttered before kings and rulers, or by treatises which exhaust libraries in order to fill up a single volume.

From the moment that the nation adopted Protestantism, this change in the tone of preaching might have been anticipated. The Scriptures then were received as the rule of faith; the whole nation as a body asserted its religious liberty, and was free. But every one who exulted in the emancipation which he beheld must have felt that much was yet wanted, in order to carry the power of that truth which was admitted to the heart and the conscience of every nominal Protestant: and though they rejoiced, as well they might, in the prospect which was opened, they knew that a battle was to be fought in every single bosom, before the individual could be made an inheritor of the blessings which he hoped for. The army was routed; but then followed the fight in detail—the fight hand to hand with every single fugitive, each of whom was to be overcome before the victory could be considered complete.

A new question, therefore, presents

itself, and one which grows out of the altered circumstances in which we are placed. We are called to consider whether the cathedral establishments possess a sufficient degree of usefulness to justify the appropriation to them of a large part of the revenues of the church; or whether we can afford, in these days of retrenchment—or, rather, in these days of effort to do much with means most inadequate—to set apart a considerable income for the less conspicuous advantages to be derived from their services. Their original object, we must be aware, is superseded. Our cathedrals have long ceased to be the sources of theological discussion: they have occasionally offered to some man of learning the leisure and retirement which he asked for; they have sometimes helped to eke out the scanty maintenance of a rural benefice; they have more frequently been the rewards by which literary distinction has been dignified in the church; but still more generally they have been used to swell an income which was not large enough for the views and habits of the possessor, and have been disposed of, by private or parliamentary influence, to increase the revenue of men who brought into the profession of the church ideas of affluence which the church could not easily gratify. Without discussing these points, we will concede that, under all the circumstances, unless a want of a very peculiar and pressing nature existed in some other quarter of the Establishment, it might be desirable to allow much of the present endowments to continue—only divested of contingent evils—as contributory to the embellishment, and sometimes to the strength of the church, considered as a national institution; though our belief is, that mere secular strength is, after all, in itself, but weakness, and that the real solidity of a church consists in its spiritual efficiency.

But the state of the parochial clergy has now become a subject of general consideration and compassion;

and their wants—at least the wants of those whose duties, generally speaking, are the most onerous, and whose charge is most responsible—can no longer be overlooked. The government of the country resolved, under the administration of Lord Liverpool, to devote a million of money to the erection of churches in those places where the increase of population had rendered this accommodation most necessary; and the impulse which was then given has been followed by other efforts, facilitated by the recent Church-building Acts, which have led to the erection of at least as many more churches or chapels. But the enlightened statesman who introduced this measure was not spared to add to his original plan what was necessary to render it efficient. He carried the measure for raising the fabric, but nothing was done for the endowment. Had his political life been prolonged even as far as his natural existence ran, he would, no doubt, have endeavoured to carry some measure which should have provided for the maintenance of the ministers in the new-built churches; and which would have rescued his original plan from the difficulties under which it labours: but nothing of the sort was done while he lived, and in dying he left the helm to other men, who have never attempted to supply the defect. The churches which were built by the government grant have therefore remained without any public endowment whatever; and the only stipend that can be offered to those who minister in them is derived from the degrading and precarious resource of rent paid for the sittings. Without dwelling on the character of this resource, which makes the pastor dependent on his people, and which always involves a temptation to the sacrifice of truth, it should not be forgotten, that these churches were very generally built in the suburbs of our manufacturing towns, — in places where a dense and corrupt population imperiously called for such an

aid, but where, oftentimes, poverty almost precluded the power of paying for a seat, and where irreligion, long seated and habitual, had almost excluded the wish for one. And yet into these places, teeming with vice, sunk in ignorance, and with more than the ordinary concomitants of ignorance, clergymen were to be sent, to collect congregations, and to preach in churches capable of holding from 1500 to 2000 persons. Into these places they were to be sent—often without any of the circumstances which usually add an air of comfort and decency to the clerical life—without a parsonage-house, a glebe, a garden; sent in some cases to collect a maintenance from those who could hardly maintain themselves, and to live on the contributions of men who hardly knew the purpose of their coming. That clergymen, not only of piety but of learning, of talents, of education and accomplishments, have been found ready to undertake such offices, promises well, we would trust, for the church which has produced them. Its first love cannot have become extinct; the vigour of youth must be in its veins while it can supply such labourers as are many of those to whom we allude for these neglected corners of the vineyard of the Lord; nor will the Lord himself be slow to mark the zeal of those who thus offer themselves for the heat and burden of the day. But in the mean time there is a duty devolving on the state; and if the state refuses to recognize the obligation, it then devolves upon the church, to consider whether means exist by which this frightful disproportion between the toil of the labourer and his hire may be remedied, and the temporal situation of these zealous and faithful ministers of Christ may be suitably improved. It is humiliating on such an occasion to feel compelled at once to pass to the second part of the alternative, and to look to the by-no-means-immoderate property which the church already possesses as the only resource for the public wants.

We do not think that it is so, or ought to be so; and if the whole of our cathedral resources were applied to this purpose they would be but a drop in the ocean. It devolves on the nation to supply its own wants; and in a large majority of towns and parishes this might be done locally, without any onerous pressure; and leave our old endowments intact for other momentous objects. Where new churches have been built, and clergymen appointed to them, it is but reasonable that either the legislature or those who are directly benefited should shew their gratitude for the enlargement of spiritual privileges by making a suitable preparation for maintaining and perpetuating the public service of God. It would be but just if the nation extended over those millions, which have been generated by its commercial prosperity, some measure of that parental care which nature dictates to the animal creation. But if there is nothing to be hoped for from the state, if that false and specious economy which sacrifices gold in saving pence, is to allow an immense population to grow up, destitute of religious knowledge and religious restraint, the church will doubtless gladly curtail its modest splendour in order to meet the exigence, and will part with its few ornaments in order to buy bread for its starving children. On these grounds, it should be repeated, and on these alone, can such a diversion of any portion of our cathedral revenues be justified; and nothing but a necessity similar to that which induced Abimelech to distribute to the followers of David the bread which was reserved for the priests, could authorise such an application of our chapter lands, which, under an improved system of cathedral management, might be rendered of eminent service to the cause of religion.

But even the above limit requires limitation; for if any portion of cathedral property is to be transferred to parochial uses, this ought not to be done promiscuously. Durham

ought not to be taxed for Leeds, or Winchester for Sheffield; the livings to be benefited by the sacrifice ought to be those poor ones which belong to the chapter: and this the new act of parliament allows; and it is to be hoped it will be largely and spontaneously acted upon, so that one considerable class of parishes in every diocese will thus reap great benefit, and become a fair remuneration for a resident incumbent, without the shadow of injustice or spoliation. If any thing in the shape of Mr. Greene's bill now before parliament should also pass the legislature, ecclesiastical bodies will be enabled to exchange their advowsons and other property where it may be desirable; and if such a power shall be disinterestedly employed by chapters, so as to possess themselves of parishes where there is a large destitute population, and, having thus made them their own, endow them with a portion of their revenues, here again would be no spoliation, but only a laudable and useful appropriation of their present resources. Such a mode of adjustment might be carried in many instances to a considerable extent with great public benefit, and with no other injury to any party than that the future candidate for chapter preferment with cure of souls must be content with a fair income to have a laborious parish under his charge; which those who think it a hardship may be allowed, without any disservice to religion, to decline.

But these are matters of general church-reform into which it is not our present purpose to enter, the remarks in this paper being intended to be confined to our cathedrals, and points immediately connected with them. Whether it be right or desirable that cathedral property should be alienated, as some propose, to the general purpose of augmenting small livings, is not the question we are now discussing; our object is rather to shew what may be done, without any such alienation, to render it of the highest service in the cause of religion and for the public welfare;

far more so, we sincerely believe, than by any general alienation. We repeat, that chapters ought conscientiously, as they are now by law empowered, to make their property available to the wants of the livings in their own gift: for a rich chapter with an appendage of poverty-struck vicarages and perpetual curacies, is a solecism and a disgrace which ought not to be endured. But we are not inclined to admit the principle of alienation: property is sacred, and whatever alterations may be thought desirable, we should wish to restrict them within these limits: cathedral property should be still cathedral property, but under such regulations as would render it invaluable for the purposes for which alone ecclesiastical bodies or national church-establishments ought to exist. We need not add, that whatever regulations may be made, existing rights and interests ought to be secured, or fairly indemnified; the plan, therefore, could be only prospective, or at least with consent of the parties already personally concerned. We need not repeat this, but it of course pervades all our remarks.

Suppose then that a commission were issued, with powers to carry into effect a plan of cathedral reform. Many most important improvements might indeed be effected without such a commission, and the consideration of these we strongly urge upon all who have it in their power to promote them; but for a uniform national arrangement, a public commission might be necessary. The objects we should propose to such a commission would be such as the following.

We would begin with the bishops. Whether any of the lesser dioceses should be united; whether any of the richer bishopricks should be made to contribute a portion of their emoluments to assist the poorer, or to augment poor livings, either locally in the diocese or generally, or to forward any other objects of a national church-establishment, are not points that come under our present notice.

CHRIST. OBSERV. No. 362.

We believe that there would be no injustice in some of the plans which have been proposed relative to these matters, but our present remarks do not embrace them: we are not pleading for alienation, or discussing the merits of equalization. If any prospective diminution of episcopal income is in any case desirable, our observations will shew how the surplus can be disposed of to great advantage, in immediate connexion with the diocese and cathedral: but we can do without it, and shall not enter into the question of such appropriation; though if asked our opinion, it is, that inordinate episcopal revenues are not desirable, as they tend to draw into a church those who had better be kept out of it, and render it a mark for secular ambition, family intrigue, and political contest. Those who think well of the system of Lord Norths appointing Doctor Norths, will not agree with us in this conclusion: but it is not necessary to our present argument to discuss it; we therefore pass it over.

But if the revenues of some bishopricks are too large, others are unquestionably too small and ought to be augmented. The source above mentioned seems the natural quarter to look to for that purpose; and this without introducing parity or equalization, which are so much dreaded; though we know not why they should be more so in regard to a bench of bishops than to a bench of judges, except that such a measure would cut off the system of political translations, which we confess would not to our minds appear any grievous calamity. But we again pass over debated points, to remark, that wherever the augmentation of poor bishopricks is to come from, it ought not to come in the evil shape of pluralities having special duties, and more especially cure of souls. Whatever funds, dignities, or resources are added to make up the desirable income should be at once detached from all care and responsibility, that the bishop may have nothing to attend to but his duties in his diocese and in parliament, which it may be rea-

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sonably considered are quite sufficient for the mind and body of any one mortal man. If any lucrative office proposed to be added will not allow of this detachment, and to be made a sinecure, it is not a fit appendage to the episcopate. Then, when a suitable addition, from whatever quarter, is found, let it be henceforth in perpetuity annexed to the mitre of that see. All this might be easily effected, without injury to any party and with benefit to all.

We have now, by the above arrangement, placed a bishop in every diocese, who has no tie elsewhere, except—and a large exception—in parliament. Our object must next be, to cause him to reside within the sound of the bells of his cathedral, which is to be the focus of all that is to be effected in the diocese. The staff at this important post must always be as far as possible complete; it is the head quarters of the whole ecclesiastical army; and till such a system is carried into effect as shall present to us in every cathedral city a resident bishop, a resident archdeacon, with a full equipment of resident canons, prebendaries, and other dignified ecclesiastical officers,—for all of whom we will find ample employment—our idea of cathedral reform will not be complete. We are not attaching blame to individuals, but only pointing out the defectiveness of the system. A bishop may have no residence in the place, and may have a palace to keep up at a distance; an archdeacon or chancellor may be giving his services to the diocese for less than pays his expenses, while he is obliged to retain other preferment, and to live for the most part elsewhere, in order “to provide things honest in the sight of all men;” and the other officers of the cathedral have in general only certain apportioned seasons of residence, and have parishes in the country which require their care. All this we admit; but it does not follow that, because this has hitherto been the system, it is abstractedly a good one, and ought never to be amended.

We have now a prelate liberally provided for as to temporal matters, detached from all but his diocesan and parliamentary duties, and resident in the focus of his influence, patronage, and spiritual supervision. We proceed to make him responsible for all that passes in his cathedral and his diocese; and for that purpose must allow of no co-ordinate jurisdiction. The cathedral must not be a Protestant monastery: the chapter and the bishop must not pull in opposite directions: the great object is to make the whole machine work together for the glory of God, the souls of men, and the spiritual efficiency of the church of Christ established in this land; and this cannot be attained if there is not one pervading mind to direct the whole. We do not mean that the bishop is to be absolute, or that he is to possess irresponsible powers, or to be a lord over God's heritage: but we mean that there ought not to be two interests, two courts, two heads to one body, two thwarting modes of action, or two bodies of rival secular and regular clergy. The chapter and all its dignities and emoluments should become intimately part of the diocese, and the bishop as the presiding officer of the one should be so of the other also, under such regulations as would prevent any abuse or improper exercise of power. As the matter now stands, if the cathedral and all its officers and emoluments were swallowed up by an earthquake, the diocese, as a diocese, would be nearly where it was. Instead of its thus continuing an offset, a splendid appendage, or, as some would think, an encumbrance or encumbrance, we would render it an integral part of the see, and turn all its influence and property into the channel of public advantage. This again might be arranged without much difficulty.

The bishop, dean, and chapter, being thus closely united, the management of the whole ecclesiastical income of the mitre and the chapter-house and its members should be transacted in one regular official

manner. Fines should be abolished ; estates should be let at a fair rent ; no individual should have a separate interest ; but the whole should be managed on a large scale, without any vestige of the present system of risk and lottery, running life against life, and other evils attendant upon the existing practice. All parties would thus have their due share (we do not say of necessity equal shares, though less difference than at present would be desirable) of the revenues without hazard or anxiety ; and this would be eventually a larger share than under the present management, which is full of evils to all parties, and ruinous to the character and popularity of the church. A prebendary is thought to receive a great prize when a fine comes in : but the public forget how many years it spreads over ; and the farmer would have gladly paid a larger sum in the shape of adequate yearly rent, and the dignitary, in the long run, have received a larger as well as more equable income. What a world of anxiety would be saved by such an official management of episcopal and cathedral revenues.

Having now got all parties together, we must keep them together, and allot them their employments. The bishop will have no reason for wandering, except for a portion of the year to the metropolitan centre of light and heat, whence he is to return to his cathedral with a new accession of both ; and such an intercourse may be made of far greater benefit to the church than if bishops were shut out from parliament, and confined all the year to their diocese. London is the only spot where they can all meet and have brotherly conference, and thus secure a uniformity of plan and action throughout the kingdom. The advantages of our prelates meeting periodically in the metropolis are very great : indeed, were it not for this, the disorders and disunions of the church would be greater than they are ; there would be no bond of union ; each diocese would be isolated ; and there would be no

opportunity for discussing the state of the church, and innumerable questions connected with the aspect of religion, ecclesiastical law, and public morals and happiness. It may be doubted whether the most is made of this facility for conference, and whether it is brought to bear sufficiently upon many questions of vital interest ; but the opportunity ought not to be lost ; and, far therefore from wishing wholly to rusticate our prelates, we think that under any system they should have those opportunities for metropolitan intercourse which are now afforded by means of their parliamentary residence.

To keep the other dignitaries of the cathedral together, we would allot to each of them such local duties and fair emoluments as should take away all ground for non-residence. We would blot out the whole ambulatory system which at present desolates our cathedral cities, and makes the close oftentimes like a caravansera, or a university out of term time ; an everchanging scene ; faces here to-day and gone to-morrow ; none of that spirit to repair and adorn, and spend liberally, and to take an interest in the surrounding scenes, which attaches to a constant residence for many years in the same spot. How can any man enter with due interest into the welfare of a neighbourhood in which he spends only a few weeks annually, sufficient to allow of his signing his receipt, and then gladly hastens away elsewhere to his home ? How, also, can he have the minute local information necessary to do much good ? Added to both which impediments, as cathedrals are now regulated, these migratory ecclesiastical officers have little or no connexion with the neighbourhood or diocese ; no fulcrum for a lever, however anxious they may be to erect one ; and are no more reckoned among the influential inhabitants than the swallows or woodcocks with which they arrive or take their flight.

Well then, we must have reai-

dence; residence all the year round, or we shall never arrive at the true idea of a well-regulated episcopal city. The dean is already in many cases resident: why should it not always be so? Let the cathedral be, as in fact it is, his church; and let him have no other: he will find ample work in the frequent preaching, and general superintendence, and numerous duties which we shall contrive for him; and where the emolument is not at present sufficient to support his high station in a suitable and liberal matter, let the endowments of the church make up the required sum. This also might be easily arranged, under such a commission as we have supposed, or even perhaps in many cases without it.

We say the same of the archdeacon (we mean the one who takes his name from the diocese) and the chancellor. These officers ought to be habitually resident on the margin of the cathedral; and that they may be so, we would, as before, provide both work and emolument for them. Each of these officers might easily, with a curate, hold one of those small parishes which are usual in our cathedral towns, and which the bishop, dean, and chapter might purchase or take in exchange for that purpose, annexing it permanently to the office, and adding such estates or other remuneration as should make the appointment benefit the dignity. Here, then, we have at once the bishop preaching in the cathedral or the parish churches as often as he thinks proper; the dean regularly preaching at least once a week in the cathedral; and the chancellor and archdeacon officiating in adjoining parishes; except when all, or any of them, are in turn engaged at the cathedral.

In regard to the canons and prebendaries (or by whatever name the next class of dignitaries may be called) we would pursue the same course. We must have constant residents, not itinerants. This would at once allow of considerably diminishing the number, and thus leave

a fund for the other projected reforms. Some of the richer class of stalls being suppressed, the income might be attached to the higher offices above mentioned, where requisite, or go into the common fund out of which they were paid. In all our calculations we of course include the crown as well as the cathedral patronage, and in many cases the crown patronage alone, well managed for the purpose, would fill up all the chasms with scarcely any disturbance to the local interests. The crown, for instance, might, where necessary, appropriate its stalls (not the office but the emolument, the almost sinecure office being dispensed with) to make up a suitable revenue to the poor bishoprick, or to the intended resident archdeacon and chancellor. Next, the whole mass of sinecures would be added to the heap; for the object, we repeat, is to have an efficient permanently resident cathedral establishment; and the many hundred sinecures attached to our chapters would conduce nothing to that effect. As fast, therefore, as the holders of them die off, they should be added to the common fund. There are numerous minor stalls in our cathedrals, and also sinecure rectories, tithes, glebe, and other fragments, which at present do no good except to assist the income of those who are successful enough to obtain them; but which, added together, though many of them are individually small, would form a considerable fund for the proposed objects, and still be connected with the cathedral, and follow the old patronage, whether public or private, without any violence or spoliation. For we repeat, that, while the public were thus benefited, and the cathedral city obtained a new moral and religious elevation, no person would be injured; since a primary object of the united chapter, as we may call it, would be to augment its own poor livings, so that as many clergymen would be thus benefited as were benefited before, only in a different, and more certain,

honourable, and efficient manner. On procuring a poor cathedral living, the owner, we will suppose, now sets himself to eke it out with one or two of these stray luxuries: he gets one of the lesser prebends, for example, with various matters of fines and other temporalities to manage: but would he have been injured if all this had been arranged in the manner we have supposed, and instead of being a care-worn pluralist, with, after all, but a modicum of income, he had been at once inducted to a fairly furnished living, without *corpe* or fines, or other vexations, to distract his mind and interfere with his parochial duties? We admit that our plan would reduce the number of cathedral sinecures: nor could persons of influence employ a mischievous zeal to heap up emolument upon indolent or incompetent clergymen; for even a prebend would suppose and require both work and ability; but this, far from being against our scheme, is all in its favour; unless we intend at once that the church should be crushed under the weight of its own fallacious ornaments.

But to return to the canons or prebendaries; these, as we have said, we would make constantly resident, having first ascertained what number are adequate to the cathedral duties, and those other duties which we are about to allot to them. These prebendaries we would also remunerate in a manner suitable to their station, and to those works of charity, mercy, and hospitality, which might be fairly demanded of them. For this, the sale or exchange of the sinecures and small stalls would furnish a suitable fund; and in many cases with a large overplus. These dignitaries should take their station at the cathedral in rotation, but each of them should have a parish in or near the city, the parish and the dignity being inseparably united. Those connected with the smaller city parishes might live around the cathedral, as at present; but where a large parish has grown up in the

suburbs, which ought to have its minister in its bosom, there the dignified incumbent might have a parsonage provided for him, his duties at the cathedral being rendered light and compatible with his pastoral engagements. Thus we have provided for some six or ten constantly resident and fairly remunerated dignified clergymen, besides the bishop, dean, archdeacon, and chancellor; and all immediately connected with the diocese as well as the cathedral, and forming a sort of regimental staff, a focus of information and influence, a well-compacted ecclesiastic fabric, a fountain head from which may issue the streams to water and fertilize the whole diocese.

Still all this is but the skeleton; let us now begin to clothe it with flesh. We have a machine; let us set it to work. The problem is to make the cathedral city a centre and a model for the whole diocese. There must indeed be a higher power at work than human agency, if spiritual good is to be effected; and we sigh as we write, to think how mournfully the best devised plans of religious utility often fail in consequence of the sloth and sinfulness of those who are to carry them into execution. But this is not to the present question. We are now speaking only of machinery, not of the soul that is to animate it. If the various officers employed are not faithful servants of Christ, in vain are all plans to render them blessings to the flock: but even good men work at a disadvantage without good plans; and of the plan which we are now proposing, it is one benefit that it would tend to render cathedral offices very little to the taste of indolent or irreligious clergymen. It is in vain to improve the machinery of a capstan, if the men who are to heave the anchor refuse to work it; but their willingness must be taken for granted as an element in every calculation; and this being postulated and admitted, at least in theory, we come to the actual working.

We want, then, a model city. The pulpits are to be a model; the parochial management is to be a model; the pastoral visiting, the education of children, the whole system of discipline, are to furnish a model and a stimulus to the diocese at large. Hence is to arise, and to emanate around, every thing connected with the public welfare. Here are to be Christian-Knowledge Societies, and Bible Societies, and Tract Societies, and Societies for the Propagation of the Gospel by means of missionary labour, and Societies for the due Observance of the Lord's Day, and whatever else can be devised for assisting the great objects of the Christian ministry. Here is to be the heart, beating with strong and healthy pulsation, and sending the streams of vitality to the extremities of the diocese. Here the clergy are to have mutual conference; and whatever they agree upon for the extension of religion, is to sound consentaneously from every pulpit, and to be circulated by means of the press; for in such a state of things as we are contemplating, and as might, we are persuaded, be carried into effect, the press would be an important engine of diocesan improvement. We should think, indeed, very lightly of the zeal and wisdom of such a body as we are supposing, did they not make this one of their main instruments of utility; and if a single large sheet with a red stamp at the corner would circulate more freely and rapidly than more voluminous productions, we see not why such small arms should be overlooked, or why the diocesan city, in addition to all its other instruments of utility, should not have its religious newspaper, and exert also a salutary influence upon even the secular vehicles of public intelligence. The friends of religion in the establishment have too much despised what some men may call small matters, but what Lord Bacon pronounced to be great ones. It is well if the Edinburgh Reviewer's prophecy be

not fulfilled, that the Church of England will die of dignity.

But let us touch upon two or three points, as they arise cursorily to our minds while writing. With regard to cathedral service, we have not a shadow of doubt as to the propriety of continuing it; but the subject having already been noticed at some length in the *Visit to a Cathedral*, in our last volume, we may abridge our present paper by passing it over. Whatever retrenchments are made, and to whatever purpose the funds of our chapters are to be devoted, we trust that our choirs will for ages to come be permitted to preserve the memory of this venerable and interesting mode of ecclesiastical service. We take this point for granted, without re-arguing it; but we are willing to re-argue it, if any friend will shew us that it is necessary to do so. If some of the smaller and poorer dioceses cannot afford it, after making those sacrifices which are requisite to improve their insufficient benefices, and to provide for the resident ecclesiastical staff, this may be a reason why they should be helped by richer sees, or by the crown or the public; or two of them be united together to make one navigable river out of two shallow rills; but it ought not to be allowed to set aside the whole system of choral worship, nor will it be permitted to do so, except by such reformers as would have set the Irish labourer's mattock and "tomahawk" at work upon the arches and mullions of the Virgin's Chapel at the foot of the new London bridge, had not the good taste and munificence of the bishop of the diocese interposed a veto.

As little argument need we expend upon the question of retaining the buildings as of continuing the choral service performed in them. We are, however, utilitarians amidst our enthusiasm; and if we were not, some of our readers might be so; and we will therefore suggest one interesting use to which our cathedrals might be appropriated. The edifices themselves, from the vastness of their

size and from their arrangement, are in general ill calculated for the regular services of Divine worship : at the same time there are occasions when great congregations may require a wider area than usual, and the solemnities of our church may demand a scene more ample than that of any parish temple. But there is one specific object to which the aisles and side chapels of our cathedrals might be applied, even at present, with peculiar effect ; and the idea is suggested by a passage in the travels of a very accomplished, and, as far as his religious prejudices allowed, a very enlightened writer,—the traveller Eustace. The picture which he gives of the cathedral at Milan, and of the employment to which it was applied by Cardinal Borromeo, is peculiarly interesting. We copy a portion of the passage. “ Many of the cardinal’s excellent institutions still remain, and among others that of Sunday schools ; and it is both novel and affecting to behold on that day the vast nave of the cathedral filled with children, forming two grand divisions of boys and girls, ranged opposite to each other, and these again subdivided into classes according to their age and capacities, drawn up between the pillars ; while two or more instructors attend each class, and direct their questions and explanations to every little individual without distinction. A clergyman attends each class, accompanied by one or more laymen for the boys, and for the girls by as many matrons. The lay persons are said to be oftentimes of the first distinction *.”

* See Eustace’s Classical Tour, vol. iii. p. 18. We grieve, however, to add that Popery, which corrupts every thing, has corrupted even Sunday schools ; in proof of which, we quote the following passage descriptive of the same scene from the Rev. Daniel Wilson’s “ Letters from the Continent.”

“ We returned to our inn, and after our English service we went to see the catechising at the cathedral. This was founded by Cardinal Borromeo in the sixteenth century, and is one of the peculiarities of the diocese of Milan. The children meet in classes of ten or twenty,

It is not too much to hope that our cathedrals might in the same manner be made the scene of a large and connected system of catechetical instruction. The children and young people from the different parishes in the city, or its vicinity, might be thus collected together, without confusion or disturbance. The parochial clergy, or those attached to the cathedral, might carry on the instruction ; and if the exercise was closed with a short and affectionate address from the dean or the residentiary for the time (those officers always being supposed to be what their station in the church demands), delivered from a pulpit placed, as in the foreign cathedrals, in the nave, thousands might be taught at once, and deeply impressed by a discourse delivered under such circumstances. At present there is often considerable difficulty in finding a place and season for general cate-

drawn up between the pillars of the vast cathedral, and separated from each other by curtains ; the boys on one side, the girls on the other. In all the churches of the city there are classes also. Many grown people were mingled with the children. A priest, and sometimes a layman, sat in the midst of each class, and seemed to be explaining familiarly the Christian religion. The sight was quite interesting. Tables for learning to write were placed in different recesses. The children were exceedingly attentive. At the door of each school, the words, *Par vobis*, Peace be unto you, were inscribed on a board ; the names of the scholars were also on boards. Each school had a small pulpit, with a green cloth in front, bearing the Borromean motto, *Humilitas*.

“ Now what can, in itself, be more excellent than all this ? But mark the corruption of Popery ; these poor children are all made members of a fraternity, and purchase indulgences for their sins by coming to school. A brief of the pope, dated 1609, affords a perpetual indulgence to the children in a sort of running lease of six thousand years, eight thousand years, &c. ; and these indulgencies are applicable to the recovery of souls out of purgatory : the prayers also before school are full of error and idolatry. All this I saw with my own eyes, and heard with my own ears ; for I was anxious to see the hearings of these celebrated schools. Thus is the infant mind fettered and imprisoned.”—Rev. D. Wilson’s Tour, vol. ii. p. 89.

chising. The parochial clergy are usually too much engaged on the Lord's day to have leisure or strength for such a service. The congregations are impatient of the delay which is occasioned when the catechising takes place according to the rubric, during afternoon prayers, and the children are embarrassed by the auditory before which they are examined. All these objections might be obviated in our episcopal cities, by devoting the spacious interior of the cathedral to this purpose; nor is it easy to conceive any way in which it could be so profitably employed during the Sunday afternoons.

It has been intimated in a former part of these remarks, that some change in the number of the different chapters, or the members of them, may be contemplated in some quarters as a resource for the poverty of some of our newly formed parishes. There are cases where the poverty of the chapters themselves would not even allow of a resident body such as we have described without assistance from other quarters. There are instances in which the only emolument connected with the offices in them is derived from the living to which it may lead, and which implies residence in another place; and in these, therefore, there is nothing to give up. But in other cases, including all the richer cathedrals, our plan might be carried into effect with little difficulty, and without any greater diversion of property than taking out of the left hand to put into the right. The property would still be cathedral and diocesan property for cathedral and diocesan purposes, and be enjoyed by cathedral and diocesan dignitaries. For these dignitaries we have found an ample and most useful sphere of labour by annexing to their function a local cure of souls, as well as their stated turn of attendance at choral worship. They might also, as at present, as might the archdeacon and the chancellor (whom we have throughout supposed to be a clergyman) preach occasionally at the cathedral. The pulpits of cathedrals, under

the circumstances we are supposing, might become again places in which some of the deeper topics of theology and matters not usually introduced into provincial pulpits might be discussed. Matters of controversy which it may be necessary to handle, but which no one would wish to introduce before an unlettered congregation, might find this field here, and be canvassed with propriety before those who were to be supposed competent to their discussion. A cathedral which was used for this purpose, in the cloisters of which the science of theology was diligently studied, and in which its truths were faithfully preached, (for we throughout suppose that those to whom the whole system is committed are truly men of God, otherwise the whole is but a body without a soul,) would exercise no inconsiderable influence on the feelings of the adjoining country. Men who were inquiring, men whose minds had been shaken by some crude unfounded statement, and who were wishing for guidance, would no longer be left to seek directions according to the means which they possessed, but would naturally flock to the diocesan church for instruction. If every patron exercised a discriminating judgment and conscientious and disinterested feeling in presenting to the vacant stalls, what a blessing might our cathedrals become for distributing valuable theological knowledge through every portion of the community; what sources of spiritual benefit to the whole diocese, to which they would give, as it were, the tone and religious bearing.

But one of the most important uses to which our cathedrals could be devoted, would be that to which we have before alluded; namely, to render them seminaries for specific clerical education. The importance and necessity of such an education we need not repeat, after our recent review of Mr. Raikes's publication; nor is it requisite for us at present to dilate upon the character of the instruction which is requisite; and in truth direct theological instruction is but

a part of the system. The whole aspect of the plan should be such as comports with a "school of the prophets." Some of the missionary institutions and academies for training Dissenting ministers approach very nearly to our idea of the general character of such an institution. It should be a sort of family, rather than a mere college; and there should not only be public lectures and private study, but general habits of religious conversation; and the subjects, even of table-talk, should be such as befit a spiritual household. Upon the character of the studies we shall not expatiate: they should include whatever, under the Divine blessing, may conduce to the maturity of the Christian student and the well-furnished minister of Christ. The composition of sermons would be a particular object of attention; nor would their oral delivery, or the public reading of the service of the church by the students, be considered points unworthy of diligent care. The students might also, under proper regulations, visit the sick, converse with the poor, and assist in Sunday-school instruction, especially if the children of the city were collected for that purpose in the aisles of the cathedral. The chancellor or the archdeacon, being resident, might, if their other duties were not too great, superintend the seminary; and the dean and prebendaries, or a certain number of them, might give lectures in theology. A year or two spent thus would be of inestimable value through life to the young men; and advantage would arise from the plan in various ways. The talents, capacities, characters, attainments, and habits of the students would be in general so well known that a bishop or an incumbent could without difficulty fix upon the sort of person he wanted for any particular station. Young men of piety and suitable endowments would not be overlooked; and many would be far better qualified for the sacred office than universities will ever qualify them. The expense of the plan needs not be

great; certainly not greater than many of the richer dioceses could afford from their present resources; but it would not be necessary to have such a seminary in every see, for one might serve for two or three of the lesser; though in general we should incline to the system of having only a small number of pupils in each institution, making it, as we have said, a clerical family, and allowing of ample supervision and personal knowledge. A large miscellaneous society would defeat the whole object. The students might pay a considerable portion of their actual expenses, which need not be large, as the members of the cathedral would, under the system, supply instruction without charge to the students, being remunerated either generally or specifically from the chapter funds; and some of the prebendal houses, or other superfluous chapter buildings might be devoted to the object without much immediate outlay of capital. Even as things now are, such a system might in many instances be carried into effect without much difficulty, where the bishop, dean, and chapter should set in earnest about it. Nor would it be any innovation, but a restoration; for in the times of Popery the cathedrals had their scholastic appendages for the priesthood, and some of the Reformers recommended similar institutions under the Protestant establishment, which has grievously suffered for want of them. We must say, that it was not honest to seize the chantry lands and kindred revenues, and to do so little for the church or the public as has been done for the last three hundred years.

But we must leave our readers to fill up the rest, our space requiring that we should conclude these extended remarks. We would only again observe, that unless more than the shell of religion, more than the name and form of piety, pervades the venerable precincts of our cathedrals, all routine, all verbal reformation, is vain. We must have the great matters of faith, and conversion, and the love of Christ, and the power of

the Holy Ghost conspicuous through every stage of the process, or every thing is worthless. How much the bishops might do in this work of cathedral reform, we have not attempted to point out. We have been much struck with the proceedings in the conventions (for they have no cathedrals) of the Protestant bishops in the United States: and it appears to us that many of their plans might be adopted with great advantage by our English bishops. We have been particularly impressed with many of their charges, and the nature of the topics touched upon in them, and with the general character of their questions to their clergy. As one instance among many, we cull the following heads from one of Bishop Griswold's episcopal addresses:—"The parishes he has visited; their condition and prospects; candidates for orders; ordinations; changes by deaths and removals; religious institutions; new churches; deficiency of clergy; missionary zeal; prospects of the church; Sunday schools; parochial reports; importance of much prayer; union and love; devotion to God; danger of sectarian spirit; Evangelical preaching; missions, home and foreign, and the way to apply them." Each of these heads is filled up with much valuable and useful matter.

But we must pass on and conclude. It must be the desire of every member of the Church of England, that the church to which he belongs should be still seen assimilated as much as possible to the church of Christ, of which it forms a part; and like that be found "not having spot or wrinkle, or any such thing." That our cathedral establishments, as they exist at present, can be considered such, is not to be admitted; and whether they may not, in a moment of peculiar difficulty, be shorn of some of their splendour in order to relieve a more crying want, is open to consideration: but sure we are that they are capable of being made efficient and effective parts of the body of the

church. Let but the individuals who fill them, and who enjoy the leisure and the advantages they include, remember that a reformed cathedral was not intended to harbour idle seculars, or even pious regulars, but men of intelligence, devotedness, and zeal; and let those who have the power of appointing to them bear in mind the great ends to which they may be made conducive, and there seems little reason to doubt of the result. A reformation of our cathedrals may be reasonably pressed by those who are most anxious for their maintenance; and if it is possible so to modify the system as to meet the exigences of the present state of things, it is likewise hoped that it will be easy to vindicate their value by the benefits which they are thus made to produce to the community. If they cannot be made useful in a high and obvious degree, so useful that the public at large may see and acknowledge their utility, their date is sealed, and the best of them is not worth many years' purchase. But we hope better things; and we trust that, even in this evil day, reformation will prevent spoliation.

ON THE WESTMINSTER SCHOOL
LATIN PLAY.

To the Editor of the Christian Observer.

THE newspapers lately contained an account of that annual nuisance, the Westminster Latin play, with the prologue and epilogue for the occasion. How it is that such a practice can be still continued in a Christian country, and a professedly Christian seminary, from which not a few of the future bishops and pastors of Christ's flock are drafted to the university? and still more, how is it that Christian fathers and mothers should allow their sons to be contaminated by such heathen pollutions? What must be the feelings of a boy who has hitherto been trained up in the nurture and admonition of the

Lord, when carried into this disgusting scene? The whole is one mass of corruption; whether we consider the speeches, the plot, the sentiments, the characters, or the very dresses and decorations; boys being clad in the attire of women, and acting their parts. And what women! What men also! Men and women whose conduct and occupations cannot be named in pages which may be read by the sisters and brothers of these very young men; speeches, characters, and actions so grossly licentious, that they would not be tolerated on the most profligate London stage. I have not attended one of these disgraceful exhibitions for many years; but the very last time I was present I was pained and disgusted beyond expression by the whole proceeding. I hardly know how to allude to some of the characters; but one may suffice: boys are taught to utter distressing screams and exclamations behind the scenes; and what do the mothers who read these lines suppose their sons are being instructed to imitate? Let them imagine the most tender and anxious hour of domestic privacy—but I must refer to that blessed book which alone can speak on all subjects with a majesty which makes all subjects holy: let them turn, for example, to the xxvth chapter of Isaiah. I have said enough; and if even a guarded allusion, for the purpose of solemn reprehension and correction, is not hazarded without pain, what will Christian mothers think of a public representation of such a scene by young men and boys, before bishops, noblemen, and clergymen, including their own tutors, and amidst the laughing and tumultuous clapping of hundreds of thoughtless spectators?

But it is not such grosser circumstances only that are censurable; for were Terence's plays much more delicate than they are, it would be a serious evil to keep boys breathing a theatrical atmosphere for weeks and months together; thinking of nothing but spouting, gesticulating, dressing in character, and imitating what they

either guess, or are expressly taught for the occasion, are the language and demeanour of the most abandoned men and abandoned women; all the arts of cheating parents, corrupting female innocence—but I stop; let the Christian public, let common decency do the rest.

I feel unwilling to allude to individuals who are implicated in these proceedings, lending their sanction to them in their manhood and to their grey hairs, because they found them so in the days of their youth; for so, and worse than I have described, they were at the very moment when Dr. Vincent was vindicating Westminster School against the charge of the present venerable Dean Rennel, that the boys at our public schools are not educated as beseems their baptismal vow. If proof were wanted of the ill effects of the whole system, it might be found in the annual prologues and epilogues manufactured for the occasion. Terence is made to hand; and the sin is only in the adoption of his heathen wickedness; but the prologues and epilogues are composed expressly for the occasion. And of what do they consist? What are the subjects which these Christian and clerical instructors teach or allow their pupils to write upon, and to spout upon, before their reverend, right reverend, noble and plebeian auditors? On the late occasion they consisted of flip-pant witticisms about the Bristol riots; putting things in "schedule A;" and the concerns of the black-guard (I sincerely beg pardon of your readers, but there is no other word sufficiently expressive) theatres of the Adelphi, Sadler's Wells, or similar places, with the feats of some man of the name, duly latinized, of "Ducrow;" the bad taste of introducing living animals on the London stage; and similar scholastic and Christian topics. Yet boys who are encouraged to write thus, and are honoured and rewarded for it, would be flogged for a false quantity or lame foot. Is this Christian edu-

cation? What ought pupils at a seminary of godly and useful learning to know of the management of play-houses? Is it intended by way of contrast to teach them what they are to avoid, both as Christians and gentlemen, in after-life? Is it further meant as a suitable preparation to their becoming statesmen, clergymen, or senators? I blush and grieve while I write: and I write strongly because I have seen and known the evil effects of such practices. Into the detail of these I will not enter; to the Christian mind no specification is necessary; and indeed even of practices less revolting it is argument enough to every spiritually-minded man that "these things are not of the Father, but of the world."

A PARENT.

ON THE INFLUENCE OF THE HEATHEN
CLASSICS IN CHRISTIAN EDUCATION.

To the Editor of the Christian Observer.

I READ with much pleasure an intelligent and well-intentioned article in one of your late Numbers "on the Influence of the Heathen Classics on Christianity." I cannot, however, but think that the writer has, in his zeal for the Gospel, been led to a conclusion which will to many appear unfounded. He does not, indeed, wholly discountenance the study of classical writers, but he has attributed to their pursuit many ill effects which have unquestionably arisen from other sources.

The question undoubtedly deserves no small share of consideration, whether the present system of public education, which has been so often severely censured as having derived its origin from the blindness of our ancestors, and as being continued by those who were interested in its preservation, be so entirely void of utility as has been often supposed.

The writer affirms that heathen mythology, by encouraging the worst passions and the grossest sensuality,

is too apt to mislead the mind of youth; and this, with various degrees of assent, will be admitted by a great number of persons. But surely it cannot but be allowed that the absurd inconsistencies, the palpable contradictions contained in the mythology of Greece, are such as could not for a moment induce the mind even of a child to consider its characters as objects of imitation, still less of respect. Meekness is not so easily reconciled with malevolence, or the passions of envy, revenge, and strife, with the truly Christian temperment which the student knows from his Bible to be the only standard of imitation. Such a system, as your correspondent well observes, has been preserved from decay solely by the taste and genius of the writers by whom it has been adopted.

The writer has too, I think, by the introduction of extraneous facts, made out a somewhat stronger case than the question will of itself admit. For instance, he has mentioned public schools as a great cause of the demoralization of our youth. Now the evils arising from the method or plan of education should not be confounded with the studies which form its groundwork. The disadvantages in this case arise undoubtedly not from the nature of these pursuits, but from the natural tendency of man to evil; a latent corruption which, ever seeking occasion to burst forth, develops itself the more when aided by example and opportunity.

The question, whether what appears so great a sacrifice of the most valuable period of our lives should be devoted to the service of classic lore, is one which might afford matter for attentive consideration.

With regard to the good effects produced by the study of the writers of antiquity, it may not be superfluous to add a few words. If the cultivation of our morals were the sole end of our being, if mental improvement were a thing forbidden, then we should indeed do right in bidding farewell to the studies in which our

earlier days were employed. But it can hardly be denied that the taste and the imagination demand some degree of culture. And whatever objections be made to this in theory, yet in practice no firmer basis has been discovered on which to found the principle of our taste than the study of ancient writers. The fact is, that amidst numerous evils which the casual observer perceives in such a system, there is much good that he does not see. To say nothing of the knowledge of human nature and the profound philosophy displayed by the framers of the Greek language, it is not a small thing if the patient and steady habit of application acquired by its diligent study be carried on to the making more important acquisitions, and a calm endurance of the ills of life.

Never, however, let the subservience of intellectual to moral excellence be forgotten; the simple wish of benefiting a fellow-creature, or the expression of thankfulness to a Divine Preserver, being in itself far more noble than the loftiest flights of human genius.

R. A.

ON THE INUTILITY AND EVIL EFFECTS OF OATHS.

To the Editor of the Christian Observer.

A PAPER in your October Number, signed "An Esoteric," induces the attention of your readers to a regulation of King's College, London, which requires all its students to enter a declaration "that they will strictly abide by such rules and regulations as the council *shall* lay down for the government of the college, so far as the same may affect the students in attendance on the regular course or otherwise."

The question raised is, Whether it is judicious to require of boys of sixteen years of age such a stipulation; and your correspondent clearly shews that it is not. For his arguments I refer your readers back to his communication; and I should

not superadd any observations, but that he has tacked to his argument the consideration of the more extensively important question of the utility of the general administration of oaths.

A bill was lately introduced into parliament having for its object the reduction of the number of civil oaths, with reference to those now in practice in the House of Commons; but principally those which are required in the collection of the excise duties. Such an alteration will be hailed with satisfaction by every reflecting, not to say religious, man engaged in commercial pursuits, who witnesses their administration on exceedingly trivial occasions, and under circumstances least of all calculated to impress the mind with a sense of the awful responsibility which is assumed, and ought ever to be considered as adjoining itself to so serious a matter as an appeal to the Searcher of all hearts and the Judge of all mankind. I am inclined, also, to suppose that in judicial as much as in civil cases oaths are neither useful nor necessary—that they are unnecessary for the purposes of justice, and useless for the attainment of their original design.

In reasoning this matter, it may be well first to draw the attention of your readers to the consideration of the *nature* and *origin* of oaths.

The definitions which various authors give of the word "oath" are as diversified as language can possibly make them; not so much, however, in the meaning as in the mode of expression: but I take it that the meaning of an oath may be defined as twofold; *first*, as an appeal to the Supreme Being to witness the truth of what we assert, imprecating misery in a future state if our assertion is not borne out by the fact; and *secondly*, as a method which has been for ages adopted to enforce a reciprocal confidence for the performance of a promise, and for a strengthening assurance that the requirements of any agreement entered into will be the more faithfully complied with.

I make this distinction because it appears to be employed by the most respectable authorities on the subject, who have usually classified oaths under the heads of *assertory* and *promissory*; and this distinction may be considered logically requisite in the discussion of the question of their utility.

Mankind, however scepticism may seek to avert the thought, possess instinctively a sense or feeling of accountability to a Supreme Being. The Divinity is by Christians recognized as revealed in the inspired Scriptures, which exhibit to us the only true God, and Jesus Christ whom he hath sent; yet the Musselman in his Ali, the Negro in his Obi, the Persians, the Chinese, and other eastern countries, in the several absurdities of their superstition, exhibit a belief in a superior power, or powers, to whom they make the last act of forcible appeal for their veracity. The inhabitants of barbarous countries, in dark ages, were accustomed to swear by their leader's sword; and the cause seems easily assignable, for the people—especially those settled down in mountainous districts—were associated together under petty chieftains, to whom they shewed every mark of reverence and attachment founded upon gratitude and policy; gratitude for their individual protection, and policy from an expectancy of liberal participation in the spoil when successful, in case of strict fidelity to the common cause, and from a fear of the sanguinary power exerted by the chiefs in their respective lands, and the vengeance of them all combined in case of infraction of that fidelity. The Greeks and Romans were addicted to Polytheism, and by one or more of their idols they were accustomed to swear: to some, however, of them were assigned a greater power and influence in the councils of the gods than to others, whence is deducible the inference, that, according to the gravity of the matter which was the occasion of the requisition of the oath, they swore by the greater or lesser of these false divi-

nities; which inference will be found conformable with the fictitious relations of the ancient classic poets.

In our own and other Christian countries, we are supposed in the act of swearing to call upon the living and true God to visit us hereafter with eternal punishment in the event of violating the promise connected with the oath. Whatever be the form of administration the obligation to perform the stipulation is the same, and on every conscientious mind will exert its due influence; but I undertake to shew that every conscientious man will regard his word unsworn equally with his oath. Whether his religious notions bind him to the doctrines and acknowledgment of the hierarchy of our established church, or induce him to attach himself to the interests of any peculiar sect of religionists; if he be sincere and consistent in what he professes, he will respect his promise or assertion, provided the tenets of his religion inculcate upon him the necessity of preserving and observing mutual truth between man and man.

In regard to the origin of oaths, I agree with Mr. Jeremy Bentham, that it must be sought "in the necessity or convenience, or both, of gaining some hold over the minds of men in barbarous ages*;" and that

* We must interpose a word with our correspondent. We feel with him so forcibly the moral guilt and inutility, nay, often the profaneness, of some of the multiplied oaths used in this country, and are so anxious that no trifling or unnecessary appeal to the Divine Majesty should be exacted, that we would not decline inserting a paper sincerely directed to this important object, because it went beyond our own ideas, and required, in our opinion, and probably might receive by some of our correspondents, considerable modifications and exceptions; but we cannot admit without a disclaimer, a citation from Mr. Bentham on the origin of oaths, which appears to us at variance with the revealed word of God. Our correspondent, in quoting Mr. Bentham, cannot surely be aware that that avowedly infidel writer would include the Mosaic institutions under the name of "priestcraft," and the legislation of "barbarous ages;" and that one of his chief notions of the im-

"in the hands of the priesthood they served, not only the purpose of bridling anarchy, but despotism." These assigned causes of their origin have long since died away; for happily despotism, with her iron rod of tyranny, no longer exerts her sway in this our highly favoured land; nor are we in much danger of priestcraft or superstition. Is it then to be said that those systems which in the middle and darker ages might have had their due weight and uses should not now undergo revision—should not in the nineteenth century be done away; when the changes of each succeeding æra have rendered them useless—nay, sometimes worse than useless? Is there to be no accommodation of systems and principles to improved circumstances and times? and why should veneration for the antiquity of a custom blind us against its present evil consequences? for in this matter there is incurred an absolute amount of moral guilt, if the continuance of the system is not now of any real practical utility or necessity. In order to shew that the system is unnecessary, I shall just lay before your readers the prominent features of some of the oaths now most commonly in use, in order to ascertain how far the object involved in them can be otherwise provided for.

proved state of modern times is, that the sanctions of the Bible are less employed than formerly in matters of national legislation. But there is no need to take Mr. Bentham's ground, in order to shew that the great majority of oaths are unnecessary, and ought to be abolished: it is evinced by the writings of many Christian writers, who have argued and proved the point on truly Christian grounds; to say nothing of Quaker writers, who set them aside altogether. Election oaths, state oaths, commercial oaths, academical oaths, and even coronation oaths, have been argued to be all unnecessary by many authors, who by no means viewed them as mere relics of barbarism or paganism. Whether coronation oaths, for example, are now necessary may be a proper question for discussion: but to speak of them as only a barbarous usage of dark ages, is to cast reproach upon the institutions appointed by God himself under the Old Testament dispensation.

The most conspicuous occasion in the chronology of the last year was the coronation of his Majesty William the Fourth. In that ceremony was observed the oath by his Majesty on the one hand, and the oath of allegiance by the peers and people on the other. The kingly power of these realms is never to be considered extinct; the breath and will of the king, passing from the body of the expiring monarch, are supposed figuratively to be re-embodied in the person of his successor; hence the axiom, that "the king never dies." Now, upon this common saying may be shewn the inutility of the coronation oath; for, as the successor to the throne becomes upon this principle king, without passing through the ceremony of the coronation; so also upon the same principle must he succeed to the throne, upon the terms under which it was held by his predecessor; and the assumption of the regal authority imposes upon him, and in fact constitutes, a virtual obligation on his part to perform all the duties attached to the crown, as well as to ratify all the promises which were the grounds of its being conferred on his predecessor, and for which it was by him virtually held. By the same constructive mode of reasoning are the people bound to pay allegiance to their monarch, even before they have themselves by their representatives engaged so to do; otherwise, at the period of the decease of every monarch, there would be an interregnum of all social and good order; and there would occur an interstice in the harmony of national government, which could not for a moment be admitted. The king then, without being installed upon the throne in the pomp of coronation ceremony, without having had the oath immediately administered to him, cannot be considered as exempt from it; nor can he, with a right view of the relative duties of himself and his people, suppose himself freed from the obligations of the oath taken by his predecessor, if he has assumed

the kingly title; to confirm which title the ceremony of the coronation is not actually essential, as is evident from English history in the instance of Edward the Fifth, who is recognized in the line of English monarchs, though he was never crowned. In short, the constitution of our government—the monarchical portion of it—is so conceived of that the king being king in right of his birth, the obligation which the oath imposed on his predecessor descends to him, and with every stipulation, on the self-same principle as the crown itself. Every object contemplated in it is served by the nature of the constitution of the country; and were even that to change, it would then be dubious whether the weightiness of the obligation of the oath would not still remain, and the folly with the inutility of its imposition be more apparent.

The practice of the universities, especially of Oxford, in the administration of oaths, cannot be sufficiently reprobated; and your correspondent has already and ably dwelt upon it. The impropriety of the requisition of numerous oaths by the several colleges, enjoining on their students certain rules and orders, to which none of them ever think of rendering submission, and an obedience to the requirements of which, in regard to the discipline enjoined, would be absolutely denounced as eccentricity, since they have become obsolete; is, I suppose, too evident and preposterous to find in defence a single advocate. Probably these frivolous observances were originally meant for the enforcing of strict discipline; but certainly they are now retained in the letter only for securing some petty pecuniary advantage from the "graces" to be obtained (somewhat analogous to the popish system of indulgences for sin) on account of the neglect of lectures recorded in the Statute Book, and divers regulations as to habits, and even of apparel, just as if the payment of the penalty were the

same as fulfilling the intent of the law. But here is the evil, that there is imposed a solemn oath to the obedience of every and all of these injunctions. Is there aught of rationality in this? and is it not a mockery of a form which ought to be held as specially sacred; and the consequence of the desecration of which is almost of necessity a general disregard to its observance; for we know that in reference even to a common precept it is less accounted of if perpetually urged under circumstances considered frivolous. If then the university oaths are broken as often as they are taken (and they are so, however a subterfuge may be preferred in the shape of mental reservation and appended conditions; which, if admitted, will create a fearful contortion of the simple truth and character of our national faith), no further argument can be necessary to prove the point of inutility, which is the present question, and their inefficiency to enforce their intended obligation. The mutability of all human affairs has operated on the minutiae of detail comprehended in the oath of fidelity to the university, and has presented the strongest possible of arguments against the expediency of prospective legislation in these matters; and the college subscription by youths of eighteen to the Thirty-nine Articles of our church is often not the result of conviction upon investigation of the doctrinal points severally asserted, but is viewed as a matter of course by the candidate on the faith of the common apprehension of their intent, and as embodying the religion of the state and of our fathers. But is not this too light a mode of dealing with so serious a matter? Ought any youth to be asked, or expected, to sign a body of divinity which he has not had time or opportunity for studying and comparing with the inspired oracles of God?

The bribery oath administered at parliamentary elections is another which is constantly evaded by the chicanery adopted in order to keep

clear of the fangs of the law. Although in many cases the letter of the law may be preserved by not receiving a pecuniary equivalent anterior to voting; yet the spirit of it is notoriously violated with impunity, and its object, the preservation of purity of election, remains unattained by its imposition. I am inclined to suppose, that under any mode of elective franchise it will be found equally inefficient. With the vote by ballot there would possibly be the best agreement; but that system is fraught with so much of evil, that there is little probability of its ever being sanctioned by an enlightened people and a wise government. The tenantry in an agricultural country, having the right of franchise by virtue of certain tenures, which often are more or less valuable by the voluntary liberality of the landowner from whom they are held, cannot but in some degree be influenced, however trivially, by the circumstances in which they are placed. Some of the aristocracy and other large freeholders, with a view to secure this species of "in-terrorem" influence, grant no leases to the occupier, though an assurance is given of uninterrupted possession for defined periods. This, indeed, is nothing more than perpetuating in a demoralizing shape the principle of the feudal system, by which the person of the vassal was at the command of the lord of the soil; and is now sought to be preserved by a continuance and extension of that influence to the will and conscience (the physical service being no longer required) for the purpose of securing political power. In the one instance the vassal had an apparent interest in common with his lord, by the protection of baronial rights; but in the other there is no such palliative recognition, but a vassalage of mind—an enslavement of moral principle—from which it is high time emancipation should be sought. The distress of an individual thus oppressed, is heightened by reflecting that the protection of his own interest may endanger the

safety of the rights and liberties of his countrymen, while it urges the violation of an oath before God. It is also a lamentable fact that numerous persons among the lower classes habitually sell their franchise and their consciences for the weightiest amount in filthy lucre, with no interest beyond a present sensual indulgence in riot and intoxication. Such persons as these can have no great respect for an oath; and not only so, but at periods of high party political excitement, men are found regardless of its obligations for the mere purpose of forwarding some imaginative public good, further proving the light estimation in which it is commonly held, and which has been brought about by the lavishness of its imposition on all occasions. This, indeed, would happen oftener than it has if universal suffrage had been generally adopted; and this inference is drawn from the circumstance of the operation of the principle in almost the only town in England where it has been admitted*. The conduct of the Preston voters, at a late election for that borough, will sufficiently bear out the opinion. With a man under no extraneous influence, bearing about him the principles of uprightness and integrity, the bribery oath would not be felt as any additional obligation upon him, to perform a duty which he owes to society and his country, to vote according to the sense he entertains of the measures best fitted to promote the general weal; and with a man of vitiated principles, an oath, against his interest, will go for nothing. I take it then, that the bribery oath, viewed under any form of political arrange-

* In the borough of Preston (Lancashire) the right of voting is acquired by six months' residence, and the number of voters being consequently very large, poll stations are erected at different parts of the market-place for facilitating the election; and it has been stated as a fact that numbers of persons of the manufacturing classes presented themselves twice or oftener, as fresh voters at the return of Mr. Hunt as member.

ment for the election of national representatives, may altogether be accounted useless, as not accomplishing its own avowed end.

Should the above remarks find admission into your columns, I propose continuing them in a future Number.

— s — R —.



ON THE DUTY OF PASTORAL INTER-
COURSE.

To the Editor of the Christian Observer.

A CORRESPONDENT under the signature of Q, in your Number for last November, charges the clergy with a deficiency of a friendly and communicative spirit towards their parishioners for pastoral purposes; but I think, in the instance mentioned (from his own confession) his own ignorance and unnecessary diffidence were alone in fault. Had he given the minister of his parish reasonable credit for that charity "which is not easily offended and seeketh not her own," he would have overcome his "fear of intruding himself among persons with whom he had no previous acquaintance;" and his schemes of utility which he "knew not how to set about" might thence have been opened and promoted: and even had he been wholly unsuccessful in his application, it would have been unjust that the general body of the clergy should suffer by a sweeping conclusion grounded on one particular example.

In many instances, persons applying to their parochial instructor with, perhaps, strong prepossessions against him, or at least with doubts as to whether he would attend to their case, have found the greatest kindness and solicitude where they least expected it; and even where a minister is not duly anxious as regards his responsible charge, who can say how much his mind might be impressed, if he found himself consulted by his flock on subjects of the most serious importance? might he not be ready to ask, "Am I a master in Israel and

know not these things?" and might not such a train of reflection, by the blessing of God, lead him to serious self-examination and a more solicitous regard to his own salvation, and the salvation of the souls committed to his charge? At all events, it is unfair to take for granted that our pastor will not listen to us till we have tried him.

VINDEX.

ON THE PRAYER BEFORE SERMON.

To the Editor of the Christian Observer.

WOULD some of your liturgical readers inform me on what authority a prayer, whether a collect or otherwise, is used by the clergy before the sermon? Is not this contrary to the rubric which enjoins the sermon to be preached after the Nicene Creed, no intervening prayer being directed? The church considers the sermon only as a parenthetical between the parts of the Communion Service; and the minister is directed to return after it to the communion table, and to proceed with the service. I am aware that the fifty-fifth Canon directs the preacher to move the people to pray, according to what is called the bidding prayer; but this is nothing but a statement of the heads of the prayer for the church militant which is to be used *after* the sermon, on returning to the communion table; but there is not a word said of using any collect, as is now customary.

Where, then, would be the impropriety of any clergyman's obeying the rubric in this matter as some American clergymen do, and this by the direction of their bishops? It would excise one of the too numerous repetitions of the Lord's Prayer in our service, and get rid of the difficulty as to whether the clerk and congregation ought to repeat the Lord's Prayer after the minister in the pulpit. The rubric is appealed to in vain, to settle this litigated point; for the rubric never contemplated the Lord's Prayer being used in the pulpit before the sermon. If

the clergy so use it, they may let the clerk repeat it or not, as suits their own taste; for, being an innovation, there is no rule but analogy to direct them. So, at least, it appears to me; but I shall be happy to be better instructed by any of your liturgical readers. Such points may, indeed, appear trivial; and trivial they are, compared with prayer itself, and the weightier matters of God's law; but we preserve the casket for the sake of the jewel, and nothing that conduces to due order in public worship is unimportant in its consequences.

A LOVER OF THE OLD WAYS.



MENTAL ANXIETY OF HUME THE HISTORIAN.

To the Editor of the Christian Observer.

WHAT authority there may be for the story related by O. B. (in your Number of Nov. 1831, p. 683) is not easy to say at this distance of time; but the following letter contains a strong corroboration of the fact that Mr. Hume's death-bed could not have been a tranquil one; and if truth at those awful periods could always be drawn forth, I doubt not it would appear that the last hours of infidels, where they are sensible of their approaching end, are always more or less terrific.

The following passage, being from Mr. Hume's own pen, carries with it melancholy proof of the fruits and folly of sceptical infidelity. It contains the strongest antidote against that particular poison which is derived from metaphysical subtleties applied to the doctrines of revealed truth; and shews that he who launches out upon the ocean of metaphysics on such a subject, while he quits the safe shores of probable evidence, will soon be lost in the unfathomable waves of his new element. We may say of Mr. Hume upon this subject, what Lord Littleton says of Mr. Locke—"What Mr. Locke" (and Mr. Hume) "could not do in reasoning upon subjects of a metaphysical

nature, I am apt to think few men, if any, can hope to perform."

The passage is found at the conclusion of Mr. Hume's *Treatise on Human Nature*. See *Life and Writings of Henry Home*, vol. i. p. 97, "Methinks I am like a man who, having struck on many shoals and narrowly escaped shipwreck in passing a small frith, has yet the temerity to put out to sea in the same leaky, weather-beaten vessel, and even carries his ambition so far as to think of compassing the globe under these disadvantageous circumstances. My memory of past errors makes me diffident of future; the wretched condition, weakness, and disorder of the faculties I must employ in the inquiry, increase my apprehensions; the impossibility of correcting or amending these faculties reduces me almost to despair, and makes me resolve to perish on the barren rock upon which I am at present, rather than venture upon that boundless ocean which runs out into immensity. This sudden view of my danger strikes me with melancholy, and I cannot forbear feeding my despair with all those desponding reflections which the present subject furnishes me with in such abundance. I am first affrighted and confounded with that forlorn solitude in which I am placed in my philosophy, and fancy myself some uncouth strange monster, who, not being able to mingle and unite in society, has been expelled all human commerce, and left utterly abandoned and disconsolate. Fain would I run into the crowd for shelter and warmth, but cannot prevail with myself to mix with such deformity. I call upon others to join me, in order to make a company apart, but no one will hearken to me: every one shuns me, and keeps at a distance from that storm which beats upon me on every side: I have exposed myself to the enmity of all metaphysicians, logicians, mathematicians, and even theologians; and can I wonder at the insults I must suffer? I have declared my disapprobation of their systems; and can I be surprised if

they should express their dislike of mine, and even their hatred of my person? When I look abroad, I see on every side dispute, contradiction, anger, calumny, and detraction: when I turn my eye inward, I find nothing but doubt and ignorance. All the world conspires to oppose and contradict me, though such is my weakness I feel all my opinions loosen and fall of themselves, when unsupported by the approbation of others: every step I take is with hesitation, and every new reflection makes me dread an error and absurdity in my reasoning; for with what confidence can I venture on such bold enterprizes, when, besides those numberless infirmities peculiar to myself, I find so many which are common to human nature? The intense view of manifold contradictions and infirmities in human reason has so worked upon my brain that I am ready to reject all belief and reasoning, and can look upon no opinion even as more probable or likely than another. Where am I, or what? from what causes do I derive my existence, and to what condition shall I return? whose favour shall I court, and whose anger shall I dread? what beings surround me, and on whom have I any influence, or who have any influence on me? I am confounded by all these questions, and begin to fancy myself in the most deplorable condition imaginable, environed with the deepest darkness, and utterly deprived of the use of every member and faculty."

And is this the fruit of those philosophical inquiries, this the only end to which the most penetrating intellect could employ its powers; this the result of his laborious speculations? It is, by the philosopher's own confession. Surely it is not improbable that the death-bed of the man who wrote thus was as wretched as is described in the statement in your Number for last November, whatever affectation of tranquillity he may have assumed to disguise his real feelings, and however his pretended calm may have deceived his biographer.

VINDEK.

ASTRONOMICAL AND METEOROLOGICAL PORTENTS.

To the Editor of the Christian Observer.

IN looking over (in your Number for Dec. p. 748) the strange farrago of meteorological facts collected by the writers of the *Morning Watch* as proofs of the speedy advent of Christ and forthcoming judgment, I was reminded of the following passage in an old tract, entitled, "The second Coming of Christ, a comfortable Discourse, printed in London in the year 1589," and dedicated to the then Archbishop of Canterbury and the Bishop of London. I extract the passage in order to shew—if, indeed, proof were necessary—the futility of adducing such vague astrological and meteorological phenomena to bear upon matters of sacred prophecy.

"To make of those tokens foretold of Christ any long discourse, it were a great labour, and peradventure tedious to the reader, because the thing itself and experience do sufficiently prove the signs, after the manifesting of the Gospel, to have been fulfilled; except only those in the sun and moon and other stars as yet have not appeared, which Christ doth foretel should either shew themselves a little before, or in his very coming. The mathematicians' and astronomers' judgment, notwithstanding, is, that in many hundred years past were never seen so many eclipses of the sun and moon, nor yet so strange conjunctions of planets, as will appear within few years; which no doubt are to threaten unto us dangerous and miserable days, as hereafter shall be shewed. Here I will not speak of the prodigious comets and meteors which many times have been marked in this our age: neither will I call to mind the judgment of *astronomers* and chiefest divines, upon that star which within these three years (anno 1572 and 1573) shewed herself certain months together, as the very messenger and warner of God's coming to judgment; and the rather, because it seemed to be of the same nature and

quality with that which foretold the birth of Christ the King of the *Jews* unto the wise men. Also I will in silence pass over the strange earthquakes which in our days have happened in many places, as of late at *Ferrara* in *Italy* and in *Friseland*; the nature of which soil is least subject to the same. But I beseech you let us call to our remembrance all those evils which as yet we do, as it were, behold, and have tasted, not heard of; do see with our eyes, and to our great grief suffer them continually. What a grievous pestilence and plague these many years, both with us and in other places, hath reigned and tyrannically doth exult over all persons and bring very many to their graves, and (according to the judgment of the learned, which are in opinion that it will and must continue yet more years) will dispatch many more? What a long dearth of corn, and great scarcity of all things? What thefts and robberies on all sides, both on sea and land? What an infinite company have in cruel fight been miserably slain and murdered in *France*, *Flanders*, and *Friseland*? But I am troubled, and that greatly, to think upon and recite the calamities which *Friseland* by strange and unaccustomed overflowing of waters hath felt: especially by the two latter, whereof the one happened in the year of our Lord 1574, the 4th of November....the other chanced in a more dangerous and worse time, three days before the feast of *St. Bartholomew*, in the year of our Saviour's incarnation 1573, the which brought more hurt to many men than the former....so that in these countries it might well be said that those words of Christ were fulfilled, saying, '*the people shall be at their wit's end at the roaring of the sea, and salt waters.*' Wherefore, let us give credit unto these words of Christ, and let them be unto us for most certain tokens of the sudden coming of our Saviour to judgment."

Such was the confidence with which certain students of prophecy, doubtless with great sincerity and

from the best motives, have expressed themselves in former ages; and should not these things be a warning to us in the present day, that we may not make history an old almanack, but derive from it the instruction which the study of it ought to convey? Let us, seeing past errors, and the fallacious results of former confident speculations, learn a lesson of Christian wisdom and modesty, and beware of perverting the word of God by curious fancies.

C. E. G.

ON THE LITERAL INTERPRETATION OF SCRIPTURE.

To the Editor of the Christian Observer.

It has of late been frequently stated, that all Scripture is of literal interpretation, and that those who "spiritualize" any portion of it are guilty of dishonesty in expounding the word of God. Hence, whatever is said about the Jews, and Messiah's kingdom, and the Millennium, is to be construed without any figure; earth is earth; gold, gold; and precious stones, precious stones. This was precisely the argument of the Papists with the Reformers about the Lord's Supper. You are dishonest, said they, in saying body does not mean body; and blood, blood; this is fraudulent spiritualising; you ought to take the words of Christ as you find them. The Reformers replied, Are we then, when Christ says I am the Vine, I am the good Shepherd, I am the door, to say that he spoke literally and not metaphorically; and if not in these cases, why in the matter of the Eucharist? the common sense of the passage determines the point; and to construe it literally is to turn it to nonsense.

And thus would I say to our new school of *literalists*. Whether a passage is literal or emblematical, is a question of detail; and for one Christian to charge upon another dishonesty because he thinks that to be figurative which his neighbour construes verbally, is surely, to say the least,

a somewhat uncharitable method of settling theological controversies. The Papists would consider our friends dishonest because they do not believe transubstantiation, which is quite as plainly laid down as some things which profess to be gathered from the literal interpretation of prophecy.

There is a plain common-sense medium in these matters. The Papist errs in reading what is said of the sacramental body and blood of Christ literally; the Quaker errs in making the sacrament itself spiritual. There is no need for the latter; the sense of the sacred text does not require it. But we do not say that the conscientious Quaker is dishonest, even though he is mistaken; he believes that he is right, and this judgment of charity might surely be exercised towards those who differ from certain new views of an earthly paradise.

A. B. C.

THE CHRISTIAN-KNOWLEDGE FAMILY BIBLE.

To the Editor of the Christian Observer.

IN reading the notice of Mr. Raikes's work in your last Number, I could have wished that either that author or his reviewer, in alluding to the *Christian-Knowledge Family Bible*, had added a line to second what you have already urged; namely, an addition of devotional reflections; without which, even if every portion of the theology of the work were faultless, it would be essentially defective as a Family Bible. You have stated that Bishop Hobart, to whose judgment the editors of the Family Bible may defer, so much lamented this great defect that he endeavoured to supply it in the American edition. I mention this as suggesting an improvement which the greatest admirers of the Family Bible would be grateful for, but without pledging myself that even such an addition would render the work all that I desiderate; for, without alluding to former matters of controversy, it would be dis-

ingenuous to say that it was likely that any candid man, whatever might be his sentiments on some of the questions which divide the church, could feel satisfied with a compilation written in such a spirit of party, that amidst a hundred and fifty authors quoted, and some of them writers of little note, there is a systematic exclusion, a contemptuous silence, in regard to some of the most illustrious names in biblical annotation. Calvin, for instance, whom Hooker and other worthies of our church delighted to honour, and whose commentary, apart from all matters of system or disputation, would have furnished the compilers with invaluable materials for their work, is not even admitted in their list of authors cited; nay, the only two complete commentaries in the English language on the whole of Scripture, the inestimable and justly popular works of Scott and Henry—in which, much as the compilers of the Family Bible might dislike their notions of doctrine or piety, they would have discovered most interesting and edifying remarks and comments—have been scornfully passed by and stifled, while many tiny scintillations of names, never heard of out of their own favoured school, are protruded, to keep out of sight writers whose very voluminousness renders it impossible that they could have wholly escaped observation, even in the vast collections of Lambeth or the Bodleian. I however view this only as a monument of the temper of days that are gone by; for I cannot, I do not believe that, were such a compilation to be undertaken anew, the Society would allow this spirit of party to disgrace the pages of a Family Bible, and a work, notwithstanding its faults, of great value to every biblical student.

AN OLD MEMBER*.

* I was glad to read what Mr. Raikes says of expositions and cottage lectures. You have already alluded to his remarks, but permit me to revive them in the minds of your readers by quoting one or two passages.

"But the pulpit, however great the

FORMS OF PRAYER AGAINST
PESTILENCE.

For the Christian Observer.

THE last office which we noticed (see our Number for January) was that of 1604; the next that occurs is that for 1625, when the plague again visited our island and caused grievous consternation and mortality. The

value of the ministrations belonging to it, includes merely a part of the clergyman's duties. There are other employments of a kindred nature, hardly inferior to it in value, and essential to its usefulness. Among these, we must name exposition, or facility of expounding Scripture, and accompanying the explanation of the sense by application to the cases of men. In many places, this has been found a very valuable substitute for the pulpit ministrations of part of the day; and has supplied a more general and connected view of Scripture truth, than was easily given through the medium of sermons. In all places it should be regarded as an essential accomplishment to a clergyman; and whether practised in church under the name of an expository lecture; in the parish workhouse, as an address to those who from age and weakness cannot attend church; in the parlour or the cottage; it should be regarded as a special means, under God's blessing, of diffusing a general and an experimental knowledge of Divine truth. The difficulties which may be felt, or the evils which may be feared in the case of extempore preaching, have no existence here. The circumstances that it is Scripture which is before the eye, prevents the rambling, incoherent language which sometimes prevails in an unpremeditated address. The succession of doctrines obviates the danger of monotony; and those who have the least of natural fluency, may soon gain sufficient facility to explain with clearness, what they have well understood and previously digested." pp. 239, 240.

"Cottage lectures form another, and an important branch of parochial usefulness. In many of our larger parishes, a considerable number of people are almost precluded from the opportunity of attending the regular services of the church. Distance of home, badness of roads, bodily infirmity, or the care of children, offer impediments which no zeal can overcome, even where the church accommodation is abundant; and from these causes, many mothers of families, and many other persons from the circumstances alluded to, are cut off from all participation in these means of grace. The occasional visits with which the

exhortation on this occasion, and the form of fasting, were taken from the service of 1604, (as quoted in our last Number,) as were also the general structure of the service, and most of the prayers; but several long collects were added, which are not in our copy of the form of 1604, and which we therefore suppose were now first composed for the occasion, possibly by the Archbishop himself, Abbot, than whom few prelates were better qualified for such an office. We shall quote some of these; and they would be curious and interesting were it only as illustrations of our ecclesiastical history, which have hitherto been neglected and are not generally accessible. If any of our readers prefer modern writing to old

faithful pastor will endeavour to relieve these disabilities, must of necessity, if his charge is extensive, be rare, and in consequence unsatisfactory; and it is expedient, therefore, to collect, at stated places, and at certain times, all those scattered individuals who cannot be expected to attend at church. In most hamlets some cottage can be selected, which shall offer space for the few who may be assembled together; and the persons who cannot by any possible exertion reach the parish church, may be instructed to meet their minister, at the house he may choose to appoint, during the week. To this point, therefore, may come the mothers who are unable to leave their children; the old, the invalid, and the weak. A portion of Scripture may be read to them, and explained in a familiar manner; a few prayers, selected from the Liturgy, may be used; and by this simple means, the bond of parochial communion may be preserved, and a knowledge of Divine truth be kept alive in minds, that might otherwise have been languishing in solitude and ignorance. It is a plan which has now been tried in various situations, and with the most satisfactory results; nor is it easy to imagine, how the superintendence of a large parish can be carried on in any other manner. It is in small assemblies like these, where the instruction given assumes something of the domestic character, that catechising of this indirect sort may be attempted with the greatest ease. Young persons, above the age of those who attend schools, may be frequently collected here; to whom, and through whom, those questions may be addressed, which are intended to enlighten and inform the old. The simplicity of their answers may, in some cases, be more instructive than the language of the minister." pp. 248-251.

prayers, they may pass them over ; but at the present moment especially, and in the approach of the ensuing national solemnity, we think them well worth transcription.

“ It had been best for us, O most righteous Judge, and our most merciful Father, that in our welfare, health, and quietness, and in the midst of thy manifold benefits continually bestowed upon us most unworthy sinners, we had of love hearkened unto thy voice and turned unto thee our most loving and gracious Father, for in so doing we had done the parts of good and obedient loving children. It had also been well, if at thy dreadful threats out of thy holy word continually pronounced unto us by thy servants our preachers, we had of fear, as corrigible servants, turned from our wickedness. But, alas ! we have shewed hitherto ourselves towards thee neither as loving children (O most merciful Father), neither as tolerable servants, O Lord most mighty. Wherefore, now we feel thy heavy wrath, O most righteous Judge, justly punishing us with grievous and deadly sickness and plagues, we do now confess and acknowledge, and to our most just punishment do find indeed, that to be most true which we have so often heard threatened against us out of the Holy Scriptures, the word of thy eternal verity, that thou art the same unchangeable God, of the same justice that thou wilt, and of the same power that thou canst, punish the like wickedness and obstinacy of us impenitent sinners in these days as thou hast done in all ages heretofore. But the same thy Holy Scriptures, the word of thy truth do also testify, that thy strength is not shortened, but that thou canst, neither thy goodness abated, but that thou wilt, help those that in their distress do fly unto thy mercies ; and that thou art the same God of all, rich in mercy towards all that call upon thy name, and that thou dost not intend to destroy us utterly, but fatherly to correct us ; who hast pity upon us,

even when thou dost scourge us, as by thy said Holy Word, thy gracious promises, and the examples of thy saints in thy Holy Scriptures expressed for our comfort, thou hast assured us. Grant us, O most merciful Father, that we fall not into the uttermost of all mischiefs, to become worse under thy scourge ; but that this thy rod may, by thy heavenly grace, speedily work in us the fruit and effect of true repentance, unfeigned turning and converting unto thee, and perfect amendment of our whole lives ; that as we through our impenitency do now most worthily feel thy justice punishing us, so by this thy correction we may also feel the sweet comfort of thy mercies, graciously pardoning our sins, and pitifully releasing these grievous punishments and dreadful plagues. This we crave at thy hand (O most merciful Father) for thy dear Son our Saviour Jesus Christ's sake. Amen.

“ O Lord, we have sinned, we have sinned, and multiplied our abominations in thy sight ; the wanton provocation of lust in our meats, the unclean pollution of whoredom like that of Israel is on our tables and in our tents ; and we have magnified ourselves in the multitude and mightiness of our nation as did David, and thy wrath is incurred, and the plague is great amongst us : just art thou (O God) in thy judgments, and it is thy mercy that we are not utterly consumed. And yet (O Lord) such is the hardness of our hearts, and so great is our security in the custom of sin, as that we are not truly touched in our souls and consciences either with that feeling apprehension of thine indignation against us, or with that fearful expectation of further calamities, as might direct and cast us down before thee with that consternation and confession as becometh such miserable and wretched sinners as we are. Notwithstanding (O Father of pity and much mercy) deal not with us according to our sins, neither reward us according to our ini-

quities, but sanctify unto us this thy visitation; wound our flesh with thy fear; possess our souls with an awful dread of thy power, thou which hast the hearts of all men in thy hands to prevent and prepare as it shall please thee. Convert us, and we shall be converted; turn us, and we shall be turned unto thee; take our wickedness from us and thou shalt find none. But being pleased to be reconciled again unto us in the name and mediation of our only Advocate and Saviour Jesus Christ, burying those great and grievous sins of our nation in the grave of that thy Son; heal us again, O Lord, thou that hast wounded us; let the voice of joy and health be in our dwellings; so shall we give thanks unto thee in the great congregation, and record thy mercies for ever and ever.

"Thou hast smitten us, O Lord! thou hast plagued us, and scattered the noisome pestilence in our chief cities, and in our habitations round about; and we cry unto thee, O Lord! but the sore runneth and ceaseth not. Yet is not thine ear heavy that thou canst not hear, neither is thine arm shortened that thou canst not help; but our sins have made a separation between thee and us. Teach us, therefore, O Lord! truly to repent us of all our wickedness, that thou also mayest repent thee of the evil intended against us. And as the loathsome savour of our sins hath ascended up into thy nostrils; to provoke thy wrath and procure this plague against us, so let our humble supplications, testified with our tears and sighs poured forth before thee, sanctified through faith in the intercession of our Saviour, and thy Son, Jesus Christ, come up into thy sight, as did the incense of Aaron when he stood between the living and the dead, to turn away thy wrathful indignation from us. Oh, let us live, and we will praise thee, and thy judgment shall teach us and inform us in thy fear, that we may frame the rest of our life in all holy obedience according to thy will; and in the end of our days may be received

through thy mercy and compassion, into thy eternal glory without end. Amen.

"O Lord our God, most gracious and merciful, we most miserable wretches humbly beseech thee in mercy and compassion to behold our grievous affliction; for thine indignation lieth hard upon us, thine arrows stick fast in us, and the venom thereof doth drink up our spirits, and thy terrors do fight against us. We confess, O Lord! that these thy judgments are just; for we have multiplied our transgressions like the sand of the sea, and the cry of them hath been so great that it hath pierced the heavens, and called for vengeance against us. But yet we beseech thee, O Lord! forget not thou to be gracious, and shut not up thy loving kindness in displeasure: turn thee again at the last, and be gracious unto thy servants. Help us, O God of our salvation, for the glory of thy name: O deliver us, and be merciful unto our sins, for thy name's sake; take thy plague away from us, for we are even consumed by the means of thy heavy hand: cause thine angel to sheath his sword again, and preserve thou those which are appointed to die. O satisfy us with thy mercy, and that soon; so shall we rejoice and be glad all the days of our life. Comfort us again now after the time that thou hast plagued us; so shall we, that be thy people and the sheep of thy pasture, give thee thanks for ever; and we will always be shewing forth thy praise from generation to generation. Grant us, O Lord! we beseech thee, these graces, for Jesus Christ his sake, thy only Son and our only Saviour. Amen.

"Almighty God and heavenly Father, whose justice and judgment is most severe and fearful against those that wittingly and willingly transgress thy holy commandments, and stubbornly continue in their sins and wickedness: whose mercy again is infinite, and most ready to pardon and succour all such as in true repentance turn from their sins unto righteousness, and come unto thee

in the faith and mediation of Jesus Christ. We, thy humble servants and miserable sinners, now visited and sore afflicted with this grievous plague and pestilence, most worthily sent amongst us for our iniquities and transgressions, in true acknowledgment of our manifold wickedness, and thy just judgment upon us for the same, in unfeigned repentance and hearty sorrow for our sins, with a full purpose and promise, by thy gracious assistance, of a better life hereafter, do now come unto thy throne of grace, in the name and mediation of thy dear Son (in whom thou art well pleased, our Lord and Saviour Jesus Christ) in assured faith of atonement purchased for us by his blood, and full confidence of thy general pardon proclaimed unto us in the Gospel; most humbly beseeching thee, for his sake, to pardon and forgive us all our sins past, in thought, word, and deed, any ways committed against thy Divine Majesty and holy laws: to give unto us every day more earnest and unfeigned repentance for the same; to plant in our hearts, by the grace of thy Holy Spirit, a settled fear of thy name, and full resolution to lead the rest of our life in the careful obedience of thy holy will in our callings and faithful hope of a better life to come: and so to remove from us speedily this heavy plague and grievous affliction which now reigneth and rageth amongst us, lest we be utterly consumed. Grant us, good Lord, of thy grace and mercy, all means needful hereunto; seasonable weather and good air, wholesome meats and medicines, and whatsoever else thou knowest profitable for us; together with a due care and conscience in ourselves to use the same accordingly; that neither we tempt thy Majesty by presumption, in contemning of the contagion, or neglecting the means of avoiding, removing, and repressing the same: neither despair of thy goodness or murmur against thy providence, if we be not so soon eased and delivered as we desire; but that we may, submitting ourselves in all things to thy good

will and pleasure, seek thy merciful favour for our release and succour, by true faith and repentance: use the means for ease which thou givest us with care and diligence: help the afflicted, and preserve the whole; with compassionate pity and charity: and finally depend upon thy providence, and wait for thy gracious deliverance with constant hope and patience. Hear us, and help us, O Lord God of mercy and Father of compassion, in the name and for the sake of thy dear Son, our most gracious Mediator and Redeemer, and most glorious Lord and Saviour Jesus Christ. Amen."

It pleased God to hear and to answer the prayers of his servants; so that some time after, in the same year, we find set forth "a short form of thanksgiving to God for staying the contagious sickness of the plague, to be used in common prayer on Sundays, Wednesdays, and Fridays." The preceding form of humiliation which was, as we have stated, very long, and took in both Morning and Afternoon Service, was confined to Wednesdays. This form of thanksgiving is printed with peculiar neatness; the copy before us being as smooth as if hot-pressed, and a beautiful specimen of black-letter type, with a frontispiece containing pictures of faith, humility, and other allegorical representations. We copy the first collect as a specimen of the composition.—

"Almighty Lord, the Father of mercies, and God of all consolation, we do with all humbleness confess that, as our sins have surpassed the number and measure of the transgressions of our fathers; so thou hast most justly and deservedly laid upon us thy heavy hand, by sending a plague more dreadful than hath been felt in their days. Yea, in the very time of thy visitation, whilst thy angry countenance was bent against us, we have not performed that degree of repentance and humiliation, which so sharp a scourge did call for at our hands; but rather in the midst of that danger did hold on the same our former course of carnal security

and neglect of thy commandments. Yet now (O gracious Lord), to thy glory and our comfort we acknowledge thy unspeakable mercy in staying the hand of thy destroying angel, and restoring suddenly, beyond expectation, the voice of joy and health in our habitations. It is thy goodness, and mere favour to us, that thou hast rather chosen to glorify thy mercy in saving us, than to magnify thy justice in our destruction. Go on, merciful Lord, we beseech thee, continue and perfect this thy blessed work of preservation throughout every congregation and family of this kingdom : enlarge thy favours to thy church, our king, and state ; enrich them with all inward and outward blessings ; and give us such effectual grace, that we, looking every of us into that plague of his own heart, may abhor our own corruptions, and turn from our evil ways, evermore acknowledging that thy long suffering calleth us to repentance ; that the prolonging of our days should be the breaking off of our sins ; and that this restoring of health and safety unto thy people, is to work in us a perpetual thankfulness, both in word and obedience to thee, by the merits and intercession of thy blessed Son, by whose stripes we are healed of the wounds and infection both of soul and body. To Him, our only Saviour, with Thee and the Holy Ghost, be all praise and glory. Amen."

Human life is a chequered scene ; and in the aspirations of the Christian towards his God, prayer and praise, the cry of affliction and the voice of joy, are blended, or rapidly succeed each other. And thus it was on this occasion ; for the very next year after the above thanksgiving—namely, in 1626—we find issued another " form of prayer necessary to be used in these dangerous times of war and pestilence." The plague (so called in the service) had re-appeared, or rather, after leaving the metropolis, had visited other places in the country. This form, which consists as usual of the whole Morning and Evening Ser-

vice, and a Homily or Exhortation, is not accompanied by an order for fasting. Much of it relates to the subject of the war in which the nation was then engaged ; and services of this nature are always apt to jar upon a sensitive Christian mind, however patriotic, as breathing something of a spirit of imprecation. But, our present topic being pestilence, we shall confine our notice to that, presenting our readers first with a portion of one of the prayers, and next with some passages from the Exhortation.

The following is a portion of one of the prayers, which we do not recollect seeing in any former service, and which was probably composed for the occasion. The fluctuation of the pestilence from place to place, is in close parallel with the history of the passing moment ; and we doubt not that the prayer will be offered to the Throne of Grace by many of our readers from the heart, as the lines meet their eye or echo from their lips.

" Look down, O gracious King of glory, look down from the habitation of thy holiness, and behold us with the eye of pity, that lift up our hearts and hands unto thee for mercy. At the footstool of thy throne of grace we prostrate our souls and bodies, with fasting, with tears, and supplications, beseeching thee, for the death and passion of our blessed Saviour, to accept this our unfeigned submission. To thy glory, O Lord, and to our own shame, we confess that thy favours and blessings have made this kingdom to be admired by our friends, and envied by our enemies ; but the sins thereof have called for such punishments upon us, as may make us to be pitied by all. Grievous it is, and even a part of this our humiliation, to remember the waste of late made in the principal parts of this kingdom by the devouring pestilence. And this thy scourge, though ceasing now to smite where it struck deepest before, yet making still further entrance into other parts of this land, it reviveth our sorrow, and redoubleth our humiliation before

these; that thou mayest hear the groans of thy afflicted children, and bind up the wounds of our dear brethren. Stop the course of thy destroying angel, O Lord, and for the stinting of this dreadful infection of our bodies, cleanse, by thy purifying grace, the sinful stains of our souls."

The Exhortation is also, so far as we can discover, original; by whom composed we know not, and we are not aware that it has ever been reprinted. We shall extract a portion of it, chiefly relative to the pestilence, omitting the interwoven topic of war. It contains important spiritual instruction; and much of it applies with striking appropriation to the affairs of the present moment. What Christian can read without deep emotion, the passage beginning "O but some will say," &c.

"It is not long since (as you know) that Almighty God, who justly scourged us with his chastening rods of famine, and the latter by pestilence, did, after that his fatherly correction, upon our public humiliation, both satisfy our hungry souls with plenty, and likewise so miraculously deliver us from the jaws of death, in the principal part of this kingdom, as if we had heard him command his destroying angel, saying, Stay thy hand, it is sufficient, and immediately the plague ceased. As, therefore, the sense of his fiery indignation may terrify us from all further provocation of his wrath, by custom of sinning; so ought the experience of his exceeding mercy challenge from us an humble thankfulness and constant obedience to his will. Notwithstanding (O the perfidiousness of the carnal heart of man!) who seeth not that God hath discovered our hypocrisies, by his plague yet remaining in divers parts of this realm; seeing that we cannot but know that these coals of his fierce wrath had not further burned, except they had been kindled by our rebellious affections, which are set on fire of hell. For what else are the visible judgments of God, but real reproofs of our sins and expressions of his wrathful displeasure

against us; wherefore we may much suspect ourselves, that we, by God's late affliction, were rather humbled, than truly humble; being, as it were, forced to that our outward humiliation, more by a slavish fear than by any filial sorrow for our transgressions of his will, and for abuse of his patience; much less by love of that his mercy towards us in our marvellous deliverance. Yet may you not understand this so spoken of us, as thereby to condemn all outward humiliation in fear, whensoever we are under God's hand of correction. No; for the Holy Ghost noteth such obstinates, who being stricken of God, grieved not at all, nor trembled at his presence, nor said in their hearts, Let us serve the Lord; and condemneth them as foolish and ignorant of the ways of the Lord and the judgments of their God, and accordingly denounceth God's just vengeance against them. For what greater affront and irreverence can be done to the Majesty of God than not to quake and tremble when they see God's hand of vengeance present before them; or how can they conceive that God will compassionate their miseries, whose hearts are so hard that the furnace of God's wrath cannot melt them. Know ye therefore, beloved, and let it be printed in your souls, as a necessary truth, that the greatest cause of fear, is our not fearing of the visible judgments of God. This God himself sheweth, by binding himself with an oath, that they who give themselves to eating, drinking, and rejoicing, in the days of mourning and weeping, should certainly die and perish. (Isa. xxii. 12.)

"Nevertheless, all they that would truly understand themselves, that their conversion unto God is sincere and unfeigned, let them not be contented to be driven to a religious walking before God, only by fear of punishment; but contend especially by all holy means, to be animated with that love of the goodness of God, whereof the Apostle speaketh, saying, (Rom. ii.) "The goodness of God leadeth to repentance: the root

of the former is somewhat bitter; and the fruit sour; the other of love, is as a spiritual wine, which may be said to glad the heart both of God and man (Judges ix. 13); men on earth, blessed saints and angels in heaven, and even God himself being delighted at the true conversion of a sinner. All this while have we spoken of plague and famine, the two instruments of death and executioners of God's vengeance; and wish that no other matter of horror and dread could be represented unto you. But (alas, the intolerable burden of our sins!) the watchmen that stand on the highest tower of this kingdom, being asked what they see, do answer and behold a complete, vast, and eminent preparation to war against us, by an enemy mighty in power, in malice implacable, in rage bent and incensed to the utter destruction of our nation, as being that which chiefly maintaineth the evangelical truth, and withstandeth his boundless and unsatiable ambition.

"This being our present doubtful and dangerous condition, what can we conceive, or pretend, that we should not think ourselves liable and subject to this the greatest and most terrible vengeance even the devouring sword? Shall we now conceit that we are become more conformable to the commandments of God than heretofore? Let every one open his eyes both of mind and body, looking as well inwardly into the closet of his own heart, as outwardly upon the actions of other men, and then let him tell; are not men commonly as sensually profane as they have been? their drunkenness as general and loathsome, their swearing as prodigious, their pride as satanical, their hatred as rancorous and inveterate; and of all other reigning sins, some as unreprieved by preachers, many as unpunished by magistrates, and almost all unrepented of by transgressors themselves; who after their afflictions are now grown so obstinate, as if they had made their hearts as anvils, to be more and more hardened by the late strokes of God's

vengeance? Wherefore, as long as we rebelliously oppose against God an array of our sins, let us expect he will bring upon us his host of revengeful enemies, as he once denounced against his people, saying that he would hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria, which (saith he) shall come with arrows and bows, (Isa. vii. 18); that is to say, in huge multitudes of armed enemies suddenly pressed and prepared to execute God's judgments.

"O, but some will say, are not we the professors of God's truth, having the light of his Gospel among us, together with the holy seals of his covenant? True, our Church of England, by the singular mercy of God in Christ Jesus, may truly and confidently boast herself in comparison with any other, that she, under a most gracious and religious king, is for truth of doctrine and purity of worship, as truly catholic and orthodox as ever any church of Christ hath been since the days of the Apostles; insomuch that, in this our English and Spanish war, truth may seem to fight against falsehood, innocence against anti-christian cruelty, and sincerity of worship against flat idolatry; and therefore (say you) what can be expected from God by us in this battle but victory and great triumph? Nay, deceive not your own selves by claim of false privileges, as though, forsooth, Israel (even the peculiar and only people of God, carrying the sign of his covenant in their flesh, acquainted with his oracles, and possessed of the ark and temple of God,) did not (notwithstanding) complain that God (Psa. xliv.) went not out with their armies, but forsook them, so that they turned their back upon their enemies; that (1 Sam. iv.) God's ark (the glory of Israel and ensign of the victorious God) was taken of the heathen; and that their whole nation was often enthralled in manifold captivities in Egypt and Babylon, a justice against God's people which God himself

did avow, when he spoke of the sword, saying (Isa. x. 15), 'O Assyrian, the rod of mine anger, I will send thee against an hypocritical nation to destroy them.'

"In which process of God's judgment against his people we are to contemplate and consider the holiness, justice, and power of our jealous God, together with the abomination of our own sins. So holy a God is he, that he will not acknowledge any professor of his law who is not also a practiser of piety and holiness; so just, that he will at length afflict his own children for their wilful transgressions; so powerful, that he can of beasts, elements, diseases, and (if these will not serve) of the very heathen and enemies of God's truth, and of their mortally malicious swords make rods to correct them. Whereunto the prophet giveth his estimation, saying (Heb. i. 12), O mighty God, thou hast ordained them (namely, the heathen) for correction. And how shall not the transgressor himself appear to be abominable, who profaneth the religion of God with his wicked life, which he professeth with his breath, thereby causing as much as in him is, the name and truth of God to be blasphemed among the adversaries thereof, as if God were a patronizer and protector of wickedness. But say not with yourselves that the light of God's glory shall be in any whit eclipsed by punishing his own people. No; but the contrary, as the prophet sheweth (Isa. v. 16), saying, The Lord of Hosts will be exalted in judgment, and God that is holy will be sanctified in righteousness, that is his avenging justice. This may be sufficient for removing these fond pretences, which, like false prophets, most commonly seduce the hearts of men."

We copy one passage more. It contains a beautiful adduction of scriptural example, and shews how profitably and pertinently the sacred narrative may be employed for argument and illustration.

"In the last place, let us examine

the more ordinary providence of God, which may beget confidence in all extremities of warfare. What can men fear, being in reconciliation and confederacy with God, when our enemies are enemies of God? Is it the policy of their councils? But he confounded the counsel of Ahitophel. Is it that enemies continue, together in the name of a holy league? But when they say a *confederacy*, God maketh them like a wheel, turned with the spirit of giddiness. Is it the courage of their hearts? But he possesseth the enemies' heart with fear, and maketh the hearts of Canaanites to melt. Is it their strength, or hugeness of stature? But were they the children of Anakims and giants, and we but as grasshoppers in comparison of them, yet *fear them not*, saith God, I will go before you. Is it the multitude of their boasts? But it is the glory of God to overthrow many thousands by a few hundreds. Is it their joint and united forces? But he setteth the Egyptians against the Egyptians. Is it their importunity, not to be satisfied till they fight? But either he will draw Sennacherib back from warring against Israel by a rumour of wars begun in the bowels of his own kingdom, or else, if they will needs battle, he will hale them on thereunto to their own destruction. Is it because no man can tell when there shall come deliverance? But he can do thus to our astonishment, before we can think on it. When God turned the captivity of Zion we were like unto them that dreamed, saith Israel, as not persuaded it was so; no, not when they saw it. Again, what greater matter of confidence can we have than our former experience of God's providence? David's remembrance of his deliverance from the lion and the bear did animate him in the encountering with that huge Goliath; and is there any nation at this day, under heaven, that hath greater experience of God's manifold deliverances than this our kingdom; especially from the fiery powder-plot and from the Spanish invasion by water; in respect where-

of, we might here take up a song answerable to that of Deborah, of the river Kishon; so we, *The main ocean swept them away, the ancient and main ocean.* To conclude; do we cleave fast to God, then their arms cannot touch us; for it is he that maketh war to cease, knappeth the spear asunder, and burneth the chariot in the fire."

There are those who account such sentiments as the above unphilosophical and illogical. Old-fashioned they may be, but sure we are they are scriptural; and we therefore think it an omen for good, that the nation in its public capacity is about solemnly to prostrate itself before the Divine Majesty, with prayer and humiliation of soul. We are not wont to trouble our readers with classical allusions on Christian subjects; but we cannot but remember, that impelled, even by natural conscience,

"*Veteres Romani, cum in omnibus aliis vitæ officiis, tum in constituendis religionibus, atque in Diis immortalibus animadvertendis, castissimi cautissimique, ubi terram movisse senserant, nunciatumve erat, ferias, ejus rei causâ, edicto imperabant.*" (A. Gell. Q. 28.) And shall it then be said of any Christian nation, "This people turneth not to Him that smiteth them?"

We are unwilling to quote from these scarce and curious relics of our beloved church more largely than we think will be agreeable to our readers; but we should defraud them of much that is interesting and generally inaccessible, did we not resume the subject in at least one Number more, taking in the forms for the pestilential visitations in 1636, 1640, 1661, and concluding with the great plague of 1665.

REVIEW OF NEW PUBLICATIONS.

A Church Establishment lawful, scriptural, and necessary: Six Dialogues between the Rector of Oakendale and Mr. Grainger, one of his Parishioners. By the Rev. SAMUEL CHARLES WILKS, A.M. (Published by the Society for promoting Christian Knowledge.) London. 1832.

The Church and its Endowments: a Charge at the Visitation in Hampshire. By W. DEALTRY, D.D. F.R.S. Chancellor of the Diocese. London. 1832.

WE have, in a former page of this Number, suggested a plan for cathedral reform; and we purpose in an early Number taking up the question of church reform in general. Our scheme of cathedral reform is, we think, ample, practicable, and efficient, yet not one of spoliation or revolution; and we trust the same may be said of that which we shall

venture to suggest respecting church reform in general; a subject in our view far more important than mere political reforms, or some other reforms which have of late been so much vaunted of; for if we have not speedily a very extensive system of ecclesiastical reform carried fully into effect, our national-church establishment is not worth many years' purchase, and with it would fall more than can be easily calculated of the strongest bulwark, under the providence of God, of the Reformation, and the best human instrument for the temporal and spiritual welfare of the land.

But in the revolutionary spirit of the present times, the very name of reform is ominous; and what is good in itself is often made a two-edged weapon to wound the best of causes. We are anxious, therefore, to lay a solid basis for improvement, by shewing the security of the founda-

tions on which the whole structure rests; lest some rash and reckless spirits, when the scaffolding is put up to repair the building, should suggest that it would be better to place a mine of gunpowder under it, and get rid of it at once, as an unchristian fabric and a political nuisance. Now it is precisely because we feel intensely the importance, necessity, and scriptural sanction of an established church, that we wish to see its breaches repaired; it is because we dread and deprecate subversion that we desire reformation, in order that the glory of God and the salvation of men may be increasingly promoted, and our ecclesiastical Zion become more than ever a praise in the earth.

With these views we have prefixed the titles of the two publications before us, intending to extract from them a few passages on the point in question, and which will form, as we have said, a basis for our remarks on church reform. Dr. Dealtry's Charge is a publication of great interest and value at the present moment, and we gladly avail ourselves of his arguments. The other tract we mention chiefly as shewing the opinion of those who conduct the affairs of the venerable Society for promoting Christian Knowledge, that a publication was wanted on this subject for popular instruction; for it is somewhat remarkable, and it shews the altered position of the question of church establishments, that the society should not have hitherto had on its list, as we believe, any work that takes up precisely the general ground of church establishments, which is in truth quite a modern question; all the older defences of the Church of England being specific rather than generic, shewing the excellency of our national communion, and answering objections to its doctrines or discipline, but not replying to the modern objection urged by "Dissenters, upon principle," that all national church establishments are unnecessary and unscriptural. With

the exception of Warburton's Alliance of Church and State, which no pious or judicious churchman, we presume, would now adopt as his own, there was, till of late years, scarcely any thing written on the general question, though this general question must be settled before the minds of men will be satisfied as to the solidity of the basis on which the defence of any particular church is conducted. Hooker, and other of our ancient defenders indeed, treat incidentally of the matter; but they do not go to the exact point of the objection as urged in the present day. Dr. Chalmers, however, has discussed it with great strength and ability; and though his arguments have been abundantly nibbled at, we have never seen them refuted. His work, on "the Use and Abuse of Literary and Ecclesiastical Endowments," is quite as valuable and important on the south as the north side of the Tweed, and on the west as the east side of St. George's channel; for the question of national church-establishments is not connected with the rites or tenets of any particular communion; and if it were better understood, and the great importance of the subject duly felt, men would not be so ready to dissent, at every slight blush of an objection respecting some matter of non-essential detail, from an institution which, as to its great leading features, was seen to be of vital importance to the interests of true religion. We shall introduce the subject with a few passages from the six dialogues now before us. We shall not review a popular tractate, which may be procured for a few pence, but the following extracts may both shew the general state of the argument, and furnish us with an introduction to Dr. Dealtry's able and reasonable charge.

"Rector. What, are you leaving the neighbourhood? I am sorry for it.

"Mr. G. Not leaving the neighbourhood, but quitting the church.

"R. You astonish me! Do you really mean becoming a Dissenter?"

"Mr. G. Yea. A dissenter upon principle.

"R. You astonish me still more! You are the last man in the parish I should have expected to take such a step.

"Mr. G. And well, sir, you may say so. I myself should have said the same three months ago; for if any man owes much to the Established Church it is I. All that I enjoy or hope for, as a Christian, has been derived within her walls, and under your truly pious and zealous pastoral labours; and to this hour never have I been in a dissenting place of worship, or known any thing of its forms. My determination has cost me many tears and sleepless nights; but it is now fully formed; I cannot, I dare not, attend your ministry, highly as I prize it, and much as, by the blessing of God, I have profited under it. Do not, sir, I entreat you, be angry with me at this declaration.

"R. I am far enough, my good friend, from being angry with you: but grieved and shocked I am beyond measure. But I do not despair; you have been hearing, perhaps, some objections against our forms or doctrines or services—the baptismal service—or the burial service—or confirmation or episcopacy—or some of the articles—or forms of prayer—or—

"Mr. G. No, sir, it is nothing of this kind. I know there are objections often made to some of these things, and I have at times considered such of them as fell in my way, but they never gave me much trouble. Some appeared to me quite groundless; others I have often heard you yourself speak upon in a manner that explained the subject fully to my satisfaction: and at the worst there was nothing in any scruple that I ever had or heard on the subject that would have torn me from a church and a pastor that I have so long and justly loved.

"R. I can only say, Mr. Grainger, you puzzle me more and more as you proceed. What then is your objection? It is not, you say, to me, or my doctrine, or the forms and doctrines of our church; what then is it? Do tell me what has passed on the subject.

"Mr. G. You remember my brother-in-law's funeral?

"R. Yes; I buried him this spring.

"Mr. G. My brother-in-law was a dissenter, and Mr. Dickson, the Independent minister, whose preaching he attended, and whom he has joined with myself in the executorship, came back with the mourners after the solemn service. 'I do not like that church service at all, Mr. Dickson,' said a forward young man who happened to be present; 'it is very popish.' And why, Mr. Timkins?' replied Mr. Dickson: 'I do not myself, as you know, approve of some expressions in it, but on the present occasion I found it peculiarly solemn and impressive; it was uttered from the heart, and it went to the

heart: we ought, Mr. Timkins, to be candid; my own objections in these matters lie much deeper than the wording of a service.' 'Ay, Mr. Dickson,' rejoined Timkins; 'I know what you mean: you object to all set forms.' 'Why, not exactly so, Mr. Timkins: there is nothing wrong in forms as such, whether forms of ritual, or forms of prayer and praise; and the forms of the Church of England are in general excellent, many of them eminently beautiful; and the pious members of the church profit in the use of them, and doubtless find conscientious reasons for approving even of those which to you and me seem objectionable.' 'Yes, yes,' returned Timkins, 'I see where you are: you do not like men-made-parsons; there is no warrant for bishops in the word of God.' 'I am sorry, Mr. Timkins,' replied Mr. Dickson, 'to oppose you, as if for the sake of quibbling; but the question of episcopacy is one which you have not studied: I have; and though I am not myself an episcopalian, I can readily admit that a pious and honest episcopalian may feel as conscientiously convinced on his side as I on mine; and I should certainly not think this alone a reason for dissenting from the church; I should be very sorry to call such a servant of Christ as the excellent rector of this parish a man-made-minister. I could not in conscience frequent his church; but I cannot doubt that he is truly called by the Holy Ghost to the office of the Christian ministry, and that his labours have been eminently blessed of God to the spiritual welfare of his flock.' 'Oh then,' rejoined Timkins, 'I conclude you do not like the rags of popery—fonts and surplices and steeples and so forth.' 'No reasonable man, Mr. Timkins,' continued Mr. Dickson, 'no Christian of an enlightened mind in the present day would rend the church of Christ for scruples like this. I presume the rector attributes no more holiness to his surplice than I to my gown. There used to be vehement disputes about the lawfulness of appointing ceremonies, not sinful in themselves, and intended for edification, but not prescribed by the word of God; but no Dissenter in the nineteenth century dwells upon points like these. When the basis of a church is solid there is room for amendment in the details: my chief objection to the Church of England is, that it is established by law; I should equally object to any other national church-establishment, even were all the doctrines sound and all the rites scriptural. I lay it down as a fundamental principle, that it is the duty of every true disciple of Christ to withdraw himself from a national church, and to bear his testimony against all act-of-parliament religion.'" Wilks, pp. 8—11.

Then come on the various ob-
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jections, replies, and proofs, which, as we are not reviewing the tract, we shall not go into; but we copy a few detached passages which bear upon our argument.

"*Mr. G.* I admit that a church establishment was lawful under the Old Testament, but not under the New.

"*R.* And how do you prove this? Did our Lord or his disciples ever say so? Did his Apostles forbid rulers or governors forming Christian institutions among their people, and doing all that was in their power to secure the administration of Divine worship? Did He, or did they, teach that under the Christian dispensation it was unlawful for kings to be nursing fathers, and queens nursing mothers to the church of Christ?

"*Mr. G.* And fine nurses they have sometimes proved! Witness our own bloody queen Mary.

"*R.* Yes; but she was doubly to blame; for she was not content to use her just influence; she exercised intolerance and cruelty; besides which, even her just influence was exerted in favour of a corrupt church. Her predecessor, Edward the Sixth, used his authority rightly. A Christian government is bound to promote true religion; and if its members mistake as to what is true religion, that has nothing to do with the present question. A father is bound to instruct his children, and it is no proof to the contrary that many fathers have misinstructed them. Guilt is upon the heads of those who use any talent committed to them unlawfully; but this does not prove that they ought to have hid their talent in a napkin, and buried it in the earth.

"*Mr. G.* I see the fairness of this distinction; and if you can shew me that the national establishment of a scriptural church is lawful, I will not reply that many unscriptural ones have been established also.

"*R.* You say, if I can shew you that it is lawful; but it is rather for you to shew me why it should be unlawful. What law of God does it contradict?" pp. 16, 17.

"*Mr. G.* What say you to our Lord's words, 'My kingdom is not of this world'?

"*R.* I say they have nothing to do with the question.

"*Mr. G.* Do they not shew that our Lord disclaimed the assistance of the secular arm?

"*R.* They shew that he did not wish his servants, as he himself directly adds, to fight to deliver him from his betrayers and murderers. They forbid using the sword as Mohammed and the Papists have often used it, for the purpose of persecution, or to make converts; but what has this to do with the present question? How does this forbid the Christian magistrate using his just influence and authority in promoting a godly object? A Church Establishment ought not to be 'of this world,'

in our Lord's meaning of the expression; it is not designed for worldly purposes, but for spiritual; it may, indeed, be abused and made worldly, as may any thing else; but this does not prove that there is no right of scriptural use of it. Worldly men will debase for secular advantage what is religious in its intention, and theirs is the crime and the guilt; but still this makes nothing against the legitimate use of what they have misapplied. You may write 'My kingdom is not of this world,' as much on the green cloth pew at Mr. Dickson's, as on the dean's stall or bishop's throne, and, perhaps, quite unjustly in both instances." pp. 21, 22.

"*R.* In the only nation for which Jehovah condescended directly to legislate, he saw fit closely and inseparably to unite the ecclesiastical with the civil polity. We find temporal governors, as for instance David, Asa, Jehoshaphat, and Josiah, frequently spoken of with approbation for their acts of legislation in favour of religion. Our state, therefore, as Hooker remarks, is in this respect 'according to the pattern of God's own ancient elect people: which was not, part of them the commonwealth and part of them the church of God, but the self-same people, whole and entire, were both under one chief governor, on whose supreme authority they did all depend.'

"*Mr. G.* There is, I confess, something pleasing in that idea: and I observe throughout the Bible, that God deals very much with nations as he does with individuals.

"*R.* I am glad to hear you say so, for there is much ignorance in the present day on that point. If we are a Christian nation we profess Christ to be our Head; we view our kings, and legislators, and all public authorities, as his ministers; the federal bond of religion runs throughout every thing; and to take a different view of the matter, is to render us, as a nation, unchristian; and to reduce us to the same condition as a Pagan nation, among whom there may be individual Christians, though the nation, as a nation, is infidel. But to return to our question: I have brought down the scriptural sanction to the time of the New Testament; it is for you to shew that it has since been done away. But where are you told that what had been scriptural before has become unscriptural now?

"*Mr. G.* I admit no where directly; and such passages as 'My kingdom is not of this world,' do not, I must now allow, apply to the case, except a church establishment becomes worldly in its character, and not for the religious welfare of

"*R.* And that is not our present inquiry; for we are not now entering into the merits of any particular church-establishment, but whether all such establishments are wrong.

"Mr. G. But why, if a national church-establishment was consistent with our Saviour's intension, did he not clear up the point?

"R. Why did he not do so in many other things? Why did he not in so many words forbid slavery? Why did he not clear up the question of supernatural appearances, when his disciples thought he had been a spirit? Why did he not expressly say whether it was lawful to be a soldier? It is not, then, correct in such matters to reason from negatives. There are many things wrong which he did not expressly mention. He in general gave rules, principles, and motives, to be applied as occasion may require; and none of these oppose a church establishment. But I am not content with this answer, for I can shew that there might be important reasons why the New Testament should not go much into the question.

"Mr. G. And what are those reasons?

"R. The first is, that it was not at all necessary. Why should our Lord tell his disciples that a church establishment was not sinful? they never suspected that it was. Why should he tell them it was lawful and scriptural? They had never had any doubt on the subject. All their feelings and habits must have been in favour of a national church; they had themselves been educated under one, and could never suspect that under the Christian such institutions had become unjustifiable. Had they themselves been made rulers over a heathen country, their first feeling would have been to set up the service of God in the land; and they would probably have rather needed to be warned not to do too much, than against doing too little. But our Lord was not speaking to rulers, nor were his Apostles.

"Mr. G. And what difference does that make?

"R. Why this, that it is the general rule of Scripture not to teach one class what are the duties of another, but only what are its own. It tells husbands to love their wives, and wives to obey their husbands; but it does not tell husbands to exact obedience, or wives, love. It tells children to submit to their parents, and parents not to provoke their children; servants to obey their masters, and masters to be kind to their servants; but neither class is urged to insist upon the compliance of the other. Now in the days of our Lord and his Apostles, there was no Christian king or legislature in the world; some such, therefore, are directly addressed; had they been, I doubt not they would have been exhorted to favour the public worship of God. There are many good things which rulers ought to do, and many evil things which they ought to put down, concerning which no directions are given in the New Testament." pp. 24—26.

"Mr. G. But why may not Christianity propagate itself? Or, at least, why not leave it, under the blessing of God, to

the voluntary efforts of individuals? Is there any danger of any thing being lost that is found to be really valuable? You have not a national establishment for the propagation of wheat, or the growth of potatoes, because we find these to be of value; and if men value Christianity, they will preserve it without a national establishment; and if they do not, an establishment will do little good.

"R. I am sorry to say the cases widely differ. If I could in a single sermon prove to my farmers how they might grow rich, they would readily follow my advice; but I may preach a hundred sermons to shew how their souls may be saved, and they will reject all I can urge. Religion, I grieve to say, though infinitely important, stands in need of every possible support, on account of the natural enmity of the fallen mind of man to all that is like God, and leads to God. It requires the effort of every good man, if I may so say without irreverence, to keep it in countenance. Few persons comparatively feel deeply the necessity, or are fully conscious of the blessings, of the Gospel. If religion were not brought home to their doors they would scarcely ever think of it, or inquire into it. Besides, the public sanction supports it as a national system, and many who are thus introduced into its visible pale, and who might never otherwise have paid any attention to the matter, become its spiritual converts. Why, Mr. Grainger, are you at the cost and trouble of erecting yonder fence round your paddock?

"Mr. G. Because my plantations require protection from injury.

"R. And Christianity in this world is as it were a tender plant, and public religious establishments are a sort of fence thrown around it.

"Mr. G. But you forget that God watches over his church.

"R. No, my friend; God forbid I should forget that; it is my highest comfort and stay; but he uses means, and one means I think is a public church-establishment. You pray to him for his blessing on your labours; you know that every thing depends upon him; but still you plough and sow seed; in short, you use the proper means. Your argument would go to set aside not only a church establishment, but preaching, and the sacraments, and every religious ordinance, under the notion that Christianity needs nothing for its preservation and extension but the providence of God, without human agency.

"Mr. G. What keeps up religion among the Dissenters?

"R. Dissenters owe much to church establishments. I believe, that if all the established churches were done away, the proportion of religion which is found among Dissenters would, in the course of time, unless preserved by extraordinary interposition, which we have no warrant to hope for, gradually decay and come to

nothing. In the course of centuries there would be great danger of errors, heresies, and, above all, of utter indifference. Piety would not be found hereditary; the sons of religious parents would too often go over to the world, till, in the end, both the form and the power of godliness might be extinguished.

"Mr. G. And how does an established church prevent this?

"R. In many ways, &c., &c." pp. 31—33.

"Mr. G. But are not Dissenters in general more religious than Churchmen; and if so, what need is there for an established church?

"R. I suppose you consider all the irreligious people in the parish, all persons of no religion at all beyond the outward profession of Christianity, Churchmen; and then you cull all the picked men amongst the Dissenters; but is this a fair comparison? All are not Israel that profess to be of Israel. So far as this argument goes, I am not willing to call a bad man a Churchman at all; he is practically of no religion: and if he were a good man, I do not think he would be made better by becoming a Dissenter. I, therefore, do not admit, that Dissenters are more religious than Churchmen, if you take on both sides those only who can fairly be brought into the comparison." p. 34.

"Mr. G. But is not all this interfering with the providence of God? The great object is the salvation of men: forms and ceremonies are of little importance.

"R. True; the great object is the glory of God and the salvation of mankind; and forms and ceremonies are of no value for their own sake, but they may be valuable in their relation to something higher.

"Mr. G. But why not leave it to the providence of God? He needs not man's help.

"R. We do leave it to the providence of God, when humbly, and in dependence upon his grace and blessing, we employ the means which he has put into our power, one of which we believe to be an established church. We do not substitute human means for the Divine blessing. But it pleases God, in his providence, generally to make use of second causes; and one of these is disposing the hearts of men, especially of rulers and persons in authority, to accomplish his designs. He might act without means; he might have preserved the fire upon the Jewish altars without a national priesthood to watch over it; he might have carried into effect his promise to save the ship's company who sailed with St. Paul, without their using the means of safety; but yet they were commanded to use those means as necessary to the end. And thus we do not set aside his over-ruling providence when we speak of the necessity of a church establishment; we only mean that it is necessary as a means of spiritual utility, which he is pleased to consecrate and employ.

"Mr. G. But there were no established churches in the first ages of the Gospel.

"R. No; nor could there be, for there were no nations converted to Christianity: Besides, the two cases are altogether different, and the gift of miracles assisted to effect those very objects which we humbly think may now be promoted in the ordinary course of Divine Providence by means of a public church-establishment for preaching the word, and the administration of the sacraments, and the duties of the pastoral charge. You must not say that the primitive church rejected a church establishment, till you can shew that its members had it in their power to form one; which they had not, as the nations among whom they dwelt were Jews or heathens." pp. 36, 37.

"Mr. G. I should be glad to learn what have been the lessons of experience upon this important subject.

"R. Well, look at the lesson of experience in our own church. I have been much struck with the principle of endurance and preservation which it has exhibited. How great have been its struggles and trials! yet it has survived all, and will, I believe, survive many more. In the sixteenth century it had to cope with a foreign hierarchy; in the reign of Charles I. it bore up against the disgrace brought upon it by some of its professed friends; it afterwards withstood the fanaticism of some of its enemies; it survived the deluge of profligacy, which would have ruined it in the reign of Charles II.; and at length, after various alternations of prosperity and adversity, of good report and evil report, it has of late years aroused itself to new vigour; clothed itself with the garments of its ancient sanctity; promulgating with youthful zeal, yet with the wisdom of mature age and holy discretion, the sacred truths, which are the standards of its opinions, and which amidst every vicissitude, have remained imperishable, in its confessions of faith, its formularies of instruction, and its manual of prayer. How often during these periods, have the Dissenters themselves kindled their torches at our altars. And when any remarkable instance has occurred of increased earnestness in religion amongst the body of the people, what has usually formed the centre of it, but our own Protestant establishment? Surely all this is not as if God would not vouchsafe to bless a system of national-church worship.

"Mr. G. But then you must allow that a bad church perpetuates error, as well as a good one truth.

"R. It does; but then what is wrong in such a church is not that it is established, but that it is corrupt, and I am not pleading for what is corrupt.

"Mr. G. Does any other historical lesson occur to you on the subject?

"R. Yes, many. There is a very remarkable one in the case of the Syrian Church in India," &c. pp. 38, 39.

We now turn to Chancellor Dealtry's Charge, the whole of which would not be too much to quote, as bearing powerfully and convincingly throughout upon the important question under discussion. And to this question we ought to add that it is nearly confined; not, however, we feel persuaded, from any want of interest in the writer in regard to those higher and weightier matters for which alone an ecclesiastical establishment is of any value; but because he considered that the peculiar exigency of the times required of him this particular line of argument, for the instruction especially of the churchwardens under his jurisdiction, who probably were in general ignorant of the matter, and might have no other opportunity of being put in possession of its real nature; for want of which information they might be led to join the popular outcry against church establishments, to the subversion of that very system which it was their official duty to uphold. After all the lamentations which from year to year we have penned on the secular character—often in a great measure necessarily so—of the majority of visitation charges, we can only admit the plea of pressing urgency and extreme necessity as a reason why the Reverend author should have chosen this exterior topic rather than some one of those spiritually and practically edifying subjects which he is so well able to discuss. Unwilling as we are that any opportunity should be lost which might be improved to the setting forth of matters directly connected with the human soul, the way of salvation, and the glory of God, as exhibited in the scheme of Divine mercy; we must, of course, admit of that variety of subjects which peculiar exigencies may require: and if, therefore, Dr. Dealtry, while preparing to trim the fire on the altar, or to penetrate the holy of holies, was aroused by the sound of mattocks and battering rams at the buttresses, and rushed out to repel the invader, we can only lament that there should

ever be cause for this diversion from subjects of higher interest, and that the ministers of Christ are sometimes obliged to carry a sword for defence in one hand while they are building the spiritual walls of the city with the other. Less we could not have said in regard to our own consistency; more would be unfair to the excellent author who has selected the topic which, under all the circumstances, appeared to him at the moment most urgent; and his discourse, now committed to the press, will be found extensively useful, as embodying in a small compass a variety of strong arguments and important facts, from which we proceed to copy the following.

“ Important as it is for the maintenance of order in our places of public worship; there are other questions which seem now to call for more peculiar attention; questions not pertaining merely to the decent order of the church, but affecting the principles of its existence. The subject includes some topics on which I should not voluntarily dwell in a meeting like the present: the circumstances of the times must be my justification or apology. It is, I think, incumbent upon us to shew, as publicly as we can, that we are not ashamed of our cause, nor destitute of arguments to defend it.

“ That religion is of importance to a community and to every member of it, is a position which no Christian will be inclined to controvert. I assume that the Holy Scriptures are a revelation from God, and that the glad tidings which they communicate are of inexpressible importance to every human being, involving the best hopes of the life that now is, and the imperishable interests of the life to come. In what way, then, can religious knowledge be most effectually and permanently diffused? How can it be best brought to bear upon the great mass of the community, and to produce, under the Divine blessing, through all ranks and gradations of the people its genuine fruits? This is the question which I purpose briefly to consider.

“ The case obviously requires, from the very statement of it, a system of religious instruction which shall pervade every part of the country: and therefore, a body of religious teachers, to whom the whole population is readily accessible. It will not suffice to plant a few ministers of religion merely in the centre of a large population, or in certain favoured places which hold out peculiar attractions; a system must be adopted which shall be

able of providing these teachers in sufficient numbers to meet the spiritual wants of all classes of persons, however humble their pursuits, and however scattered their habitations. No plan of itinerancy, however valuable it may be as an auxiliary, can fully answer the purpose. The minister of religion must, for the complete discharge of his trust, be resident among the people whom he is to train for heaven; he must be conversant with them on the week days, as well as reach to them on the Sundays; he must personally feel, and the people likewise must be led to feel with him, that he is the distinct shepherd of the district in which he dwells; in order to adapt himself profitably to their several conditions, he must be well acquainted with their moral and religious characters, with their views, principles, pursuits, and peculiar trials; commencing his cares with the young, and never intermitting his ministerial labours while there is affliction to be soothed, and Christian knowledge to be imparted, and Christian hope to be in-
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“But how, then, are these teachers to be provided? By what means shall we secure the object of planting and perpetuating Christian instructors, in a manner adequate to the spiritual wants of a country through the length and the breadth of it?”

“Apply,” it has been said, “the principle which is known by the name of free commerce. It is admitted, that in general commerce, the demand and the supply will eventually accommodate themselves to each other; in proportion, then, as the people are ignorant will be the demand for instruction, and in answer to that demand instructors will readily be found.”

“To shew the unsoundness of this reasoning, little more is wanting than simply state it. Those who apply to literature and religion the system just mentioned, sume tacitly as the very basis of their argument, that the want of instruction will be as keenly felt by the ignorant and the irreligious, as the want of food by the starving, or of medicine by the sick; at the morally destitute will be as dis-
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ments of Dr. Dwight, and the rather because he was neither an Episcopalian nor an Englishman. From the same authority he cites the following fact:—

“In Connecticut there was, when he wrote, a compulsory tax under the authority of the government, for the support of religious worship, each individual being at liberty to select the ecclesiastical society which he chose to support, but each being compelled to contribute to some one society. In the states south of New England there was no provision by law for the establishment of public worship. And what was the result? In these last states there were 490 congregations, of which 160 were vacant; had the proportion been for the population the same as in Connecticut, the number of congregations, instead of 490, would have been 3844. Again: the number of ministers settled was 209; it ought by the same rule to have been 3024.

“In this estimate,” proceeds Dr. Dwight, “we have a fair specimen of the natural consequence of establishing, or neglecting to establish, the public worship of God by the law of the land. In Connecticut, every inhabitant who is not precluded by disease or inclination, may hear the Gospel, and celebrate the public worship of God every Sabbath. In the states specified it is not improbable that a number of people, several times as great as the census of Connecticut, have scarcely heard a sermon or a prayer in their lives.”

“Admirably, however, as this scheme of taxation seems to have answered its purposes, it is not precisely that system which, had we the liberty of choice, would be regarded as the best. So far as relates to the support of a Christian ministry, a more desirable plan would be one which either involves no tax, or is comparatively at least, without expense to the public. If it be possible that a country can be adequately supplied with ministers of religion, who, being invested with the sanction of the state, yet draw their means of support mainly or entirely from their own property, or, which amounts to the same thing, from property set apart for this very object;—every individual in the land being also at liberty to provide himself, if he should wish it, with another teacher, and freely to worship God according to the dictates of his own conscience:—we should scarcely hesitate to speak of that country as placed under circumstances far more favourable than were those of Connecticut.” Dealtry, pp. 14, 15.

These preliminaries lead to the subject of tithes, which are now the chief subject of attack. Respecting these “incorporeal hereditaments,” as the lawyers call them, Dr. Dealtry

states the following undeniable, but much-forgotten facts.

“1. Tithes are among the earliest possessions of the church; and the claim to them is, ‘beyond all comparison, the most ancient claim to property which now exists.’

“2. For many centuries all the estates in England and Wales, upon which tithes are now paid, have been subject to such payment: the estimated value of the tithes being doubtless, on every sale of landed property, deducted from the purchase-money.

“3. Tithes never were the property of the state in any other sense, than as all land may once have been the property of the state; and if the state had a right to give away the land, it had a right to give away the tithes.

“4. The tithes of our modern parishes were generally, if not universally, conferred upon them by the owners of estates, and, occasionally at least, with the concurrence of the eldest son. They are therefore ‘to be considered as the accumulated amount of individual and private grants.’ Hence it was that the bounds of the estate became the bounds of the parish; the patronage of the living usually remaining in the family of him who had endowed it.

“5. The assertion, now frequently made, that one third of these parochial tithes was reserved for the poor, and one third for the fabric, is altogether destitute of foundation.

“6. The chief tithes of several thousand parishes having been taken from them in Roman-Catholic times, and transferred to monastic institutions, were, on the dissolution of the monasteries, with the rest of the property of these establishments, bestowed principally upon laymen; and, as these lay-tithes amount to one third of all the tithes in the kingdom, a great number of benefices have been left in almost hopeless poverty.

“7. The entire revenues of the clergy, derived from endowments, probably fall short of two millions a-year.

“8. Finally, to adopt the words of Dr. Chalmers, ‘It remains a truth, that neither are tithes nor church and college lands, a burden upon any man. In virtue of these, the property of our nation has come down to the present age, either more divided than it otherwise would have been, or so much of it in the possession of public functionaries, instead of being in the possession of men who, as simple proprietors, or *sati consumere fruges*, have had no function assigned to them. As it is, that property is owned by men, who, in return for it, do something; otherwise that property would have been owned by men, who, in return for it, did nothing. This is the real state of the alternative: and when so viewed, we may

fearlessly commit the question of our literary and ecclesiastical establishments to its trial." Dealtry, pp. 18—20.

In our estimate of the usefulness of Dr. Dealtry's pamphlet, we of course included the notes, which are longer than the charge itself, and consist chiefly of quotations from Dr. Chalmers, Dr. Dwight, and others, intermixed with statements by the author respecting various matters connected with ecclesiastical endowments.

We extract the following account of church property, which Dr. Dealtry has taken from a sheet entitled "Awkward Facts." From this it appears, that if not only tithes, but glebe and other sources of ecclesiastical income, were included, and the total divided by the number of officiating clergymen in the kingdom, the average would be but a very moderate provision; as we may have occasion to shew when we go into the question of church reform. At present, we confine ourselves to a few extracts.

"I. Very little more than two thirds of the land in England and Wales is titheable.

"The whole amount of tithes in 1806, when corn was 3*l*. 19*s*. 2*d*. per quarter (higher than it is now) was 2,139,942*l*. 5*s*. 11*d*. This takes in the lay-tithe as well as the clerical.

"III. The whole income of parochial clergy, when corn was at the price stated above, was 1,694,991*l*. 6*s*. 7*d*. It now, therefore, does not probably exceed a million and a half. If divided, each clergyman would have about 150*l*. a year.

"IV. There are in England and Wales 4961 livings under 150*l*. a year (nearly half of which are under 100*l*.)

"This is from a return made in 1815, when things were very high. It is allowed not to be complete, that is, there were a few more livings of each of these classes.

"VII. The incomes of the archbishops and bishops fall short of 165,000*l*. : that is, they average little if any thing more than 6000*l*. each. Of the bishoprics, only eleven pay their expenses. In three of them, besides private charities, the subscriptions, &c. are 3000*l*. a year each.

"IX. The whole income of the church is under 2,159,991*l*. This, if divided among the parochial clergy, would give to each barely 200*l*. a year.

"X. Mr. Leslie Foster, an Irish layman, and one of the most distinguished persons in Ireland, stated to the Parlia-

mentary Committee in Ireland, that the incomes of the Irish bishops would not, if divided, amount to more than 5000*l*. a year each." Dealtry, p. 58.

Dr. Dealtry alludes to the question whether tithes fall upon the landlord, the tenant, or the public; and he adjudges them, with sound political economy, to the first of these parties; though, after all, they do so only in the sense in which an incumbrance of so many pounds per annum falls upon a person who has an estate of many times that value left to him to pay it out of. It is a very good bait to hook the farmer, to tell him that the abolition of tithes would wonderfully benefit him; and it is an equally good thesis for an inflammatory speech to the public, to say that they fall on the consumer; but the landlord well knows that they are an entailed encumbrance upon his estate, a deduction from his rent, very unpleasant, perhaps, to him, whether paid by him directly in in person, or included in the rent for which he lets his property, but which he cannot equitably shake off any more than a marriage settlement or a mortgage. However, to save both Dr. Dealtry and ourselves, as well as our readers, all trouble in coming at this conclusion, we will quote a few lines from "The Theory of Rent," by the author of the "Catechism of the Corn Laws," which both Mr. Hume and Lord King have cited in parliament as a model of sound argument. We wish that the Bishop of London, when he replied last year to Lord King's argument on this very point, had happened to have had in his hand this very identical *Tu-Brute* document.

"The real state of the charge against tithes is, first, that the tax, with the exception of a trifling re-action, is paid by the landlords instead of being paid by the consumers, as would have been the case if it had been levied on manufactures; and secondly, that there is a saving of more than nine tenths of the loss or prevention of production which would have taken place by the other mode. When tithes are asserted to be a peculiarly pernicious and impolitic mode of taxation, these facts are always kept out of sight.

The proof of the assertion falls to the ground upon examination, like the proof of many other popular outcries. As the woodpecker, the rook, and the goatsucker, have been persecuted time out of mind for imaginary injuries, so the ecclesiastical rook has been charged with collecting his subsistence in a manner peculiarly injurious to the public, through clear ignorance or concealment of the nature of the process. Some species of commutation might possibly be better still. But it is plain that the extended outcry has been made either through ignorance, or a desire to direct the hostility of the community to a particular quarter by misrepresentation.

"If a tax or tithe should be remitted on a certain portion of the land, the effect would be the removal of something approaching to a proportionate part of the consequences that resulted from the tax. For example, if the tithe in England, provided it were universal, would diminish the whole produce by the hundred-and-twelfth part, and if this would increase the price of corn by sixpence a quarter,—the effect of the remission of tithe on an average third of the land would be, that the produce of the country would be increased by something not far from a third of a hundred-and-twelfth part, and the price of corn fall by about twopence a quarter! And the value of the tax remitted, with the exception of the re-action produced by these petty alterations, would go into the pockets of the landlords. For it is evident that this would be the result if the land-owners held the land in their own hands. It could make no difference in the prices in the market, whether corn was sold there for the benefit of the tithe-owner or the grower. If the tithe-owner could eat all his corn himself, the case would be different; but as it is, the same quantity of corn must be brought to market, and consequently be sold for the same price. And of this price, the whole that is left after paying the necessary profits of the capital employed, would be rent." p. 27.

Thus, then, the upshot is, that if a sponge were applied to the tithe roll of my Lord King's estates, his lordship would get better rents, and be enabled to increase the splendour of his equipage; but neither would the farmer nor the public, neither the eater nor the grower of corn, be benefited, except indeed by an incidental trifling fraction of farthings, not worth carrying into the estimate.

The above remarks apply only to the question of spoliation, not to the question of commutation. The tithes, or the tithe's worth, be the

value little or much, belong to the church, and ought to be employed for the religious purposes of our national Protestant establishment; for which, in the aggregate, we fear they are insufficient, rather than over large; but alienation is robbery, and this point ought to be established as the basis of every scheme of improvement. The best way of administering them is another question: and this we must leave for our intended discussion; only premising, that however long or short the time during which the present system may struggle on in England, its termination seems now legislatively and popularly decreed in Ireland, as it was the century before last in Scotland. For many, many years, we have seen this evil day approaching in the sister island, and casting a distant shadow even nearer home; and Cassandra-like, we have urged our statesmen and prelates and clergy, for more than a quarter of a century, to foresee and avert the calamity by timely measures, and to secure a fair and peaceable commutation, either in land, or a corn rent on the estate, not the tenant, or in whatever other way seemed best, while the sun shone, and the heavens were bright, and landlords were rich, and farmers in good humour. And what did we get for our pains? We were called radicals and levellers. And now the day that every man with the least portion of foresight prognosticated has arrived, at least in Ireland; and the people refuse to pay tithes, and the government will not, or cannot, coerce them; and committees of both houses of parliament have decided that it is necessary to do in this hour of extremity, and when the time, we fear, has gone by for making an equitable bargain, what we were vituperated for proposing in the day of prosperity, when the church might have had her due, and all parties been pleased, and the pastor have been bound more closely to his flock, and religion not have suffered in the contest, or the dire-

ful prospect have been opened of the papal clergy, whom the unpopularity of our tithe system has raised to anarchical power, being paid and fostered by the state. But Cassandra did not tire of her office, nor will we; and therefore, leaving Ireland at present to the wisdom of the legislature, we once more put in a word for England. The last twelve, the last six, months have done the work of half a century, so far as regards the perpetuity of the present system of tithe management; and the mixed bands of dissent, infidelity, radicalism, honest scruple, and sordid interest, are rapidly gathering to the onset. Some of our public men see this, and fear it; others see it, and wish it; and a minority of our bishops and clergy (a numerical minority we mean) are anxious to meet the exigency: but others linger, from hope or hopelessness; from apprehension, from timidity, or from the unworthy feeling that "it will last my time;" or "my vested interests will not be invaded, and let posterity take care of itself." Thus no adequate measure has been devised and acted upon with fortitude and vigour; the church stands almost passive, to take what may fall of good or evil; and, instead of timely preventing the collection of fuel, will be obliged, we fear, before long, to be content with snatching what it can out of the flames; just as at this moment, in Ireland, we are gravely told by very grave persons, that the church cannot hope to keep what it might have secured a few years ago; that it must make the best bargain it can, and yield a little to pressing circumstances,—that is to say, to organized robbery, bloodshed, and rebellion, and be content if the highwayman lays down his pistol and throws back a respectable percentage of the stolen property. But Cassandra has done. It is not for the value of the loaves and fishes that we are pleading; and many of the warmest friends of the church can testify that as individuals they have had little enough of its grossly

exaggerated emoluments; but however much of justice there may be in the complaint of inequitable distribution, this is not the only question; those emoluments are necessary, in due moderation, for the support of a national church-establishment; and every clergyman or layman who loves Christianity and the church more than his own paltry selfish interest will be willing to listen to any well-devised plan, first, for securing ecclesiastical property on a solid and popular basis; and secondly, for allotting it with tolerable fairness to all who have a just claim upon it.

We earnestly wish that some clergyman fully qualified for the task, would devote his mind to the whole of the details of a plan of adequate church-reform, such as might become the basis of an act of parliament. Our prelates have little leisure for so laborious an undertaking; but many of them, we feel assured, with not a few of the clergy, and most of the best disposed part of the laity, would gladly hail the result. We know of no individual to whom we should rather commit such an investigation than the much respected Chancellor of Winchester. This excellent and judicious clergyman early distinguished himself at Cambridge by his scientific attainments, and both there and at Haileybury, as a tutor, a professor, an author, a friend, and a divine, he was held in the highest esteem. As a parochial minister, he is still more loved and valued; and his extensive parish of Clapham has for years been looked to by his clerical brethren as a model for its schools, its charities, its harmonious vestries, the attention paid to the sick and poor, and the whole detail of parochial arrangement. Of his theological attainments, and religious principles, his publications, especially his sermons, are an ample guarantee. By his gentle bearing he has conciliated friends in very different quarters; and though the well-known and tried advocate of our modern Bible,

missionary, and similar institutions, he has not lost the influence due to his talents and exertions in the cause of the older societies. How it has happened that the powerful claims of such a man, and the numerous honourable suffrages of his countrymen, have been so long overlooked by the dispensers of mitres, it is not for us to decide: one thing, however, we know, that Dr. Dealtry is not either a political priest or a clerical merry-Andrew; and when all the samples of both these classes of divines are duly raised to the bench, such men as Dr. Dealtry may come in for a share of cabinet favour. Among the changes of this mutable world, we may some years hence chance to have a government that can spare both reform votes and Edinburgh-Review suffrages, and then from Chichester to St. Paul's the way will be open to clergymen of other schools than those which approve themselves to place-hunting or place-retaining cabinets, of whatever grade of politics. Worldly wise men are often the most short-sighted of men, even in their own matters; they often, in hunting after popularity, lose it where they might have had it on the cheap terms of doing what is right instead of what is wrong. We say this whether as regards the Tory and pseudo-high-church list of Lord Eldon and Archbishop Sutton, or the Whig and low-church or no-church list of Earl Grey and Lord Brougham. What our remarks have to do with Dr. Dealtry (to whom we owe an apology for the casual juxtaposition), we cannot ourselves clearly divine, except that when we thought upon the history of our church for the last quarter of a century, and ran over in our minds the names of many of those clergymen who have been publicly known with honour or dishonour in their generation, we followed out our reminiscences to certain reflections more true than pleasing.

But we must conclude, only again repeating, that an established church, however useful, scriptural, or neces-

sary, is but a means to an end, and not, as many make it, the end itself. The clergy should diligently disabuse their parishioners, both by their arguments and their conduct, of so fatal a notion. It is to little purpose that men profess to be members of a church, whether established or unestablished, if their religion be but a name and form without the power. We would follow up the argument to the heart and conscience; we would have the clergy address their parishioners privately, and from house to house upon it; as for instance:—You admit that an established communion is not unlawful or unscriptural, and that the Church of England is a truly apostolical branch of Christ's holy catholic church. But this is little, and, as regards your eternal welfare, nothing; you must remain in its fellowship: and to that end you must study its doctrines, practise its precepts, and adorn its communion. For these doctrines and precepts are founded on the authority of the word of God, to which alone the church refers as her standard of faith and practice. She exhibits to you matters of infinite importance. She tells you, from the Divine word, of your fallen and guilty condition as a sinner against God—of your need of that Saviour who gave himself as a sacrifice for the transgressions of the world, that whosoever believeth in him should not perish but have everlasting life—and of the renewing, enlightening, and purifying influences of his Holy Spirit. She exhibits to you in the sacraments of baptism and the Lord's supper—the pledges of this love of God in Christ, for your adoption into his family—your sanctification by his Spirit—and the strengthening and comforting of your soul by the remembrance of his body broken and his blood shed for the remission of your sins. She exhorts you to the reading of the Scriptures; she affords you a manual of prayer and praise; she offers you pastoral instruction: in short, what is there that can conduce

to your spiritual and eternal welfare that she has not provided to your hands. Beware then that you abuse not your high privileges; beware that you neglect not so great salvation. The ministrations of the church are an ordinance divinely appointed of God for your best and eternal interests; and great will be your guilt if you fail to avail yourself of them with zeal and humility, with faith and prayer, that you may grow in grace, and in the knowledge of your Lord and Saviour Jesus Christ, and at length through his infinite merits obtain everlasting life.

We had concluded our review, and sent it to press, when we received Dr. Chalmers's new and admirable work, entitled "*Political Economy in connexion with the Moral State and Moral Prospects of Society.*" We wish that intelligent Christian laymen, and still more clergymen, would occasionally look into such books, that they might better understand the practical workings of society, and thus be enabled to construct their arguments and appeals with more of truth and efficiency. There is too much of common-place and fallacious declamation on almost every subject which relates to the temporal, moral, and spiritual welfare of nations. Nine tenths of the popular speeches, essays, and sermons, which happen to touch upon such subjects as the treatment of the poor, poor laws, tithes, taxes, church establishments, free trade, corn laws, prove that the writers have never taken the pains to understand the matter; and above all, what are called practical men are in general the most fallacious of reasoners, their practice and theory being confined to what passes within eye-scope of their own purblind retina, instead of taking in the large field of induction which comprehends all the elements necessary to determine the problem. But this is not our theme, though we shall be glad to resume it if we find an opportunity of reviewing Dr. Chalmers's work; but we intended only to notice the chapter

on tithes for the sake of quoting the concluding passage which relates to the general subject of the present paper. Dr. Chalmers had shewn, what every reasonable political economist allows, that tithes ultimately fall, where they ought, on the estate, and not on the farmer or consumer, except so far as they keep out of cultivation some poor lands, and cause better lands to have a smaller dose of capital expended on them. He had also proved that it would be highly beneficial to all parties, and especially to the landlord, to have them commuted for a charge upon the estate; by which means the church, without being impaired in its emoluments, would be relieved of much odium, and the agriculturalist lose a fruitful subject of discontent. But he also shews with equal clearness, that as to the general well-being of society, neither tithe commutation, nay, nor tithe abolition or tax abolition, would be of itself any permanent benefit; since, if the same improvidence prevailed under the new as under the old system, the soil would soon be as much over-peopled as before, and the same distress again ensue. Still, for the moment, benefit would arise, since more persons could be maintained in proportion as imposts are taken off, and the trade in corn set free; but in a few years the vacuum would be filled and over-filled, and the population be as wretched as before; unless education, religion, and the extension of public intelligence and habits of providence and forethought, prevailed, so as to keep down the population under the starving point. Why is sterile Sweden flourishing, and fertile China in a state of modified starvation? The same may be asked of Switzerland and Ireland; and the answer is to be found in the moral and economical habits of the people. But we must not digress, but content ourselves with our intended extract, which forms an excellent sequel to the present article. As the much respected writer is not of our own communion, we the more

confidently refer to his concluding remarks on the absurd exaggerations which have gone abroad relative to the amount of the existing revenues of the Church of England.

"We cannot afford to expatiate on the superior efficacy of a church establishment—a lesson which we have abundantly urged and expounded elsewhere. But never, without the peculiar facilities and resources of such an institution, will there be a full supply of Christian instruction in the land. A practical heathenism will spread itself over the rural provinces; and will deepen and accumulate more and more in our cities. When the people are thus left to themselves, and, in great majority, have forgot and forsaken the decencies of a Christian land, all economic or external resources will be of no effect on the comfort of families, given up, by this time, to profligacy and utter recklessness. It is vain to look for a well-conditioned peasantry, when brutalized into a state of moral and religious indifference: they are wholly bent on animal indulgence, and, in reference to all the higher sensibilities of our nature, are in a state of hopeless and immoveable apathy. The expense of a well-organized and purely-administered church, otherwise lavished, in unproductive consumption, on the luxuries of the affluent and the idle, would be repaid many times over, if we, in consequence, beheld among the people a higher standard of character, which never fails to be accompanied by a higher standard of comfort in society. But when once the moral interest is sacrificed, there is no enlargement of the economic interests or capabilities which can possibly make up for it. A church may be so conducted, as to secure and perpetuate the one; and it may be so provided for,

as not to trench, by the slightest iota, upon the other. In these circumstances, its overthrow were a most grievous perversion—an act of national madness, having its rightful consummation, first, in the anarchy of the state, and then, in the growing vice and wretchedness of the people.

"Whatever the coming changes in the state of our society may be, there is none that would more fatally speed the disorganization and downfall of this great kingdom, than if a band of violence were put forth on the rights and revenues of the Church of England. Even with the present distribution of her wealth, it will be found, that the income of her higher, as well as humbler clergy, has been vastly overrated; and nothing, we believe, would contribute more to soften the prejudices of the nation against this venerable hierarchy, than a full exposure of all her temporalities, grounded on the strictest and most minute inquiry. And certain it is, that, with the best possible distribution of this wealth, it will be found hardly commensurate to the moral and spiritual wants of the now greatly increased population. If all pluralities were abolished, and the enormous overgrown towns and cities of the land were adequately provided with churches, it would be found, that the whole of the existing revenues would hardly suffice for a requisite number even of merely working ecclesiastics. We cannot imagine a policy more ruinous, than that which would impair the maintenance of a church that has long been illustrious for its learning, and that promises now to be the dispenser of greater blessings to the people, than at any former period of its history, by the undoubted increase of its public virtue and its piety." pp. 329—331.

RELIGIOUS INTELLIGENCE.

THE NEW BIBLE SOCIETY.

WE mentioned in our Number for last December, the formation of a new Bible Society, the conductors of which were pleased to entitle themselves, with the exclusive definite article, *THE Trinitarian Bible Society*, to be conducted on scriptural principles, thus accusing, as abettors of Socinianism, and every thing that is unscriptural, all those faithful servants of Christ throughout the world, who have hailed the circulation of the word of God by means of Bible Societies; all who could not in conscience join the little self-constituted party in Sackville-street; all those venerable and beloved brethren and fathers who have departed this life in the faith and fear of Christ,

thanking God for the labours of the Bible Society; and all who thought that the great body of wise, learned, pious, and heavenly-minded men in the Church of England, and every other orthodox Christian communion throughout the world, were quite as good judges of the character of new versions of the Scriptures as the generality of naval and military officers and modern millenarian divines. The announcement of such a society must have been a source of triumph to the Socinian; for it was to tell him that the circulation of the Bible could not be safely conducted without certain humanly-devised precautions; that it was necessary not only to have a Trinitarian book, but a Trinitarian test of distribution; or rather a mock

test, for the test is not to be acted upon : no questions are to be asked, so that a Socinian, if he pleases, may join the society and become a member of it, nay, a leader in its committee. We repeat, and it ought to be known, and we challenge any member of the society to disprove our words, that there is not, among all the rules, the slightest guarantee for the ultimate purity of the new society, the slightest guarantee to keep Socinians out of it, or even out of its committee, should they think it worth their while to go in ; unless, indeed, the self-constituted committee have adopted some secret test not divulged to the world, and have formed a private irresponsible board of inquisitors, who are to sit in judgment upon men's faith and character. If this be so, it is a matter known only to the board ; but as to any guarantee to their subscribers, or the Christian world at large, no such guarantee, we repeat, has to this moment been given. The committee say, Trust us ; we are not like your Bible-Society people ; all will be safe in our hands ; and you may depend upon every thing being conducted upon scriptural principles.

The unfair and party-spirited assumption in the designation given to the institution, has justly caused a feeling of pity—for Christian men cannot indulge indignation or contempt—in the minds of all who love plain honest truth without party trickery. Many of those who wished for a change in the constitution of the old society, as regards the indiscriminate admission to membership of all who call themselves Christians, all who profess to have had a Christian name given them in baptism, all who in parliament swear "on the faith of a Christian," and who thought that a Bible Society ought not to use the word Christian in this popular sense but to define it by a test *, were yet displeased and disgusted, that the leaders of the new

institution, just for the sake of a clap-trap, and of catching the unthinking multitude by an imposing title, should have descended to an artifice like this. They were willing, they said, to join a new Bible Society, which adopted a test, since they thought that the old one ought to have attempted a definition of the word Christian, with a view to exclude Socinians (though if Socinians are not in the only sense there meant Christians, they are excluded already, and no further rule is necessary), but they could not bring their minds to libel all the servants of God in all lands, and to blacken the memory of those holy men who sleep in Christ, resting from their labours in the service of their Divine Master, and for the salvation of souls, by means of this truly scriptural and blessed institution. No, they said, it were unjust, pharisaical, and a grievous breach of the Ninth Commandment, to call ourselves by an exclusive and invidious title ; thus saying to our fellow-Christians, Stand by, we are more orthodox, more Trinitarian, wiser, holier, and more anxious for the glory of Christ than ye. They thought the adherents to the Bible Society wrong, but they did not wish to malign them : they considered them mistaken, but they did not consider them less entitled to the epithet Trinitarian than themselves ; and they would not therefore connect themselves with an institution which began its course with this, and many other emblems of party spirit, as if determined to carry a point, whomever they might wound or injure by their proceedings.

But though we noticed the formation of the new society, we did not intend again, at least very speedily, or without extreme necessity, to advert to its doings ; and accordingly, in our last Number, we made no allusion whatever to the subject. But we are forced again to take it up ; for grieved we are to say that this new committee and their friends, instead of endeavouring to serve God in peace in their own society, are casting firebrands throughout the land ; and by means of inflammatory circulars, speeches, and pamphlets (query, does the fund raised from well-meaning persons for circulating the word of God pay for these mischief-making publications ?) are doing all they can to sow discord among brethren. In many places where, till of late, the true servants of Christ of all names were living in peace and godly love, and supporting (never having had a Socinian or Papist among them) the cause of the Bible, and enjoying brotherly conference at their solemn meetings, one or more friends of this new institution, in a spirit of party animosity and rivalry, and reckless of all consequences, are throwing in heaps of these defamatory publications (the agents in their circulation often avowedly knowing only one side of the question, and never having perused the answers to the

* But what human test will define it ? Are all who profess the creed of the new society Christians ? The society says that they are, and embraces them as such. We say they are not, except in popular language, as used by the old society ; for is it only among Papists and Socinians that there are to be found ungodly men, heretical men, and soul-destroying men ? But, says the new society, let them be what they will, they believe in (or *may* believe, for no questions are to be asked) "a tri-une God" ("a" as if there were more than one triune God), and therefore they are Christians. That is, there may be drunken Christians ! Swedenborgian Christians ! Duelling Christians ! Antinomian Christians ! Sabellian Christians ! Such is the new society's nomenclature "upon scriptural principles." Or have they a new test not yet divulged for each of these classes ?

objections) thus distressing many tender, but not well-instructed consciences; misleading some weaker brethren, causing discords and every evil work, infusing grievous suspicions where there is not a shadow of reason for them, and above all, raising a stumbling-block before the worldly and the wicked, who rejoice to find the spear and nails thus made to their hands to wound the Saviour in the house of his friends. Oh, is this the spirit which becomes those who call themselves his disciples? To what purpose is it that they tell men that they come to shew them a new and better way of circulating his blessed word, if they come only to cause warfare among his servants, and to furnish weapons forged in their own armoury to the worldly and profane? If, indeed, the Bible Society, and the holy men who have so long administered its concerns, were what these partizans describe them, there would be ample occasion for the triumphs of the wicked: but is it not grievous that such charges should be thrown out upon mere misconception, mistake, or party exaggeration; and this in quarters where, for want of information, they cannot be contradicted?

But it is not by those who objected to the formation of a new society, or by those who, though they wished for a new society, were conscientiously constrained to keep aloof from that in Sackville-street, that the strongest remonstrances are now raised; for some of its own earliest and warmest supporters have already become its most earnest opponents. It is an invidious task to notice such matters; but that task has become necessary, in order that those who have not already committed themselves to the new institution, though they might have wished for a change in the old one, may at least pause for a few months before they take a precipitate step in the matter, more especially by attempting to form auxiliaries and associations in connexion with an institution which they have not yet proved. The conductors of the new society are evidently well aware that such a calm investigation would be fatal to their cause; that a reaction will take place, as soon as their own procedure is better understood, and the well-meaning persons who have been deluded by false or exaggerated charges against the Bible Society have had time to inquire into the truth; and therefore they are trying to take the tide at the flood, and to get up packed meetings to commit themselves by forming auxiliary societies: at which meetings they practise the same trickery which has characterized all their doings; for they stifle discussion, will allow of no explanation, and having hired a room as private property for the occasion, they print on their cards that no person will be allowed to speak who does not approve of their proceedings; and then several out-and-out

partizans get up and utter all kinds of gross exaggerations and invectives against the Bible Society, and if any agent or friend of the society rises to offer a defence or explanation, the chairman puts him down: he is told that no opposition is allowed; he is hissed, hooted, and assailed with "off, off;" and then goes forth a statement to the world, how a new auxiliary was formed, and the resolutions carried by acclamation by a large, intelligent, and Christian assembly; and the statement is industriously circulated at an enormous expense, with funds that had better been employed in circulating the word of God, and persons at a distance from the scene are told that all was done fairly, honestly, and upon "scriptural principles."

This system of preventing discussion, forbidding reply, and forcing matters in a truly "naval and military" manner, by bayonet and broadside, has justly offended many of those who at first, in a moment of haste, connected themselves with the new society. These persons were not aware, and the Sackville-street committee took special care to keep them in ignorance, that the new society was to be founded upon the principle of excluding from the board not only Socinians and Papists, but all whom the little knot of managers might not approve, all who should pry too closely into their concerns, or who should oppose any of their proceedings. In the British and Foreign Bible Society, as well as in all its auxiliaries and kindred societies in America and elsewhere, every thing is fair and open; every subscriber or donor to a certain amount has a right to attend and vote at the committees, and to see with his own eyes that his money is rightly appropriated; besides which, every clergyman and dissenting minister who is a subscriber, has the same privilege, so that nothing could ever go materially and for a long time together wrong; or, if it did, not only must the committee, but hundreds of other persons have been to blame, who should have seen and checked it. These regulations have been unfairly used against the Bible Society, in consequence of the litigious spirit of one or two individuals, who have taken advantage of their privilege of attending the committee, to sow discords, and to misrepresent in speeches and pamphlets what had passed in conversation, catching up any hasty misunderstood speech of any individual present, as if it had been the act of the society, and ransacking with microscopic ingenuity the voluminous records of the institution, to see if there was any possibility of manufacturing some charge which should be made to tell plausibly against its conductors. We speak seriously, and could adduce names and documents to shew that the fact has been as we have stated. But notwithstanding some inconveniences

attending this privilege, it was a check which we should not wish to see done away with, though it might be well to regulate it, by not allowing these out-voters to come down in a packed party, and to carry a measure by mere numbers, as the malcontents in the Bible Society have sometimes done, without having gone through a full investigation of the question. We would allow all to attend, as at present, that nothing might be done secretly; but those only should vote who had been at the committee a certain number of times during the preceding year, that there might be no packing of jurymen for an occasion. But be the rule good or bad, it has been adopted by most of our modern religious and charitable societies, and in the case of the Bible Society, its existence is a complete answer to those who think that anything has ever been transacted in secret; even the discussion upon the Apocrypha being conducted with open doors. Now, as Mr. Haldane and his friends had so well availed themselves of this privilege in the old society, the friends of the new society who were not in the secret of the Sackville-street conclave, especially clergymen and dissenting ministers, thought, of course, that a "scriptural" society would be equally liberal, and that they, in right of their subscription and membership, would be allowed to attend and vote at the meetings of the committee, as under the old-fashioned Bible Societies. But they have discovered too late their error: they find that their Sackville-street friends have outwitted them; and they now learn that at a secret cabal, before the formation of the society, it was discussed whether there should be life governors, with a right to witness the proceedings of the committee, and whether clergymen and dissenting ministers should be allowed this privilege, and that it was decided that no such indulgence should be granted. Many who early joined the society, taking it for granted that all was right, and not dreaming of this secret resolution, now complain that they were overreached, and that they had no idea of any such intention till they read, when it was too late, the published rules of the society, as professed to have been passed with intelligent acclamation at the public meeting. But the meeting knew nothing of this secret regulation; for it required time to find it out, being merely a negative; and all the leaders of the society cautiously avoided alluding to it. We have already stated that the intended rules and regulations of the new society were kept secret to the last moment: those who attended the public meeting had not the least conception what they were to be; the name Trinitarian, and the exclusion of Roman Catholics, were novelties which, whether good or bad, they had never considered; much less the propriety of excluding clergymen, dissenting ministers, and governors from the

committee, and yielding their purses and consciences to a secret board: which, however necessary in some other societies, could not be necessary in a society in which the only professed object is the circulation of the word of God without note or comment. The friends of the society fairly complain of these things: they were taken in, they say, in being called upon to vote at the moment they knew not what; they admit now, with us, that the provisional secret committee ought to have announced their plan and have allowed fair discussion if they really meant honestly and did not intend to entrap the meeting; they say that it was not Christian or respectful to carry the thing in an arbitrary military style, not permitting even their best friends to suggest any modification, or so far keeping up an appearance of respect to the meeting as to put the resolutions to the vote; for among the other extraordinary *secreta monia* of the provisional committee, as twice read by Mr. Perceval in the chair, when too late to oppose them, (see the Society's own paper, stitched up with our last Number top of page 3) no person was even allowed to "vote" against the rules and regulations proposed by the infallible founders. Our poor persecuted friends complain further that they were completely "gulled" on the occasion; that they had not the slightest idea that they had been holding up their hands to exclude clergymen, dissenting ministers, or governors from being present at the committee, thus consigning the whole management to a private junto of thoroughgoing partizans, and that the books, deliberations, and resolutions of the committee and the correspondence of the society were to be kept as secret as the grave. They thought, poor deceived men, that they might have gone and opposed any thing they disapproved of, whether the salaries to the officers, the private cabals about tests, the gossip and scandal about the characters and opinions of individuals, or the unchristian and cruel expulsion of their own chairman, Mr. Perceval, because he was prayed for concerning his motion for a fast in some church which certain of the secret committee objected to. They thought, also, that they might have been allowed to keep a check over the new society as they did over the old one, more especially as Mr. Haldane and his friends had so often stated, that had it not been for the publicity which the constitution of the Bible Society afforded, by an open committee, the alleged delinquencies of its elected committee had never been brought to light. Thus, then, they say that they were deceived; that the Christian Observer was right in its charges and prognostications; and that they have promised their money to be managed in secret, knowing no more than the conclave choose to tell them; so that there might be twenty Haffner's pre-

finer, and Turkish versions, and delinquencies, speculations, quarrels, and party tricks innumerable, and nobody out of Sackville-street be the wiser. All this our good friends complain of, as not being the best way of conducting a society upon "scriptural principles," one of which principles is fairness, openness, and honesty; no secret trickery with shut doors and packed committees. But how could our good friends expect otherwise; when notwithstanding all the pretensions to scriptural principles and the declarations about prayer and purity, the whole of the proceedings at the formation of the society was conducted upon a direct, palpable falsehood. We speak deliberately, and we will prove it. It is stated in the resolution of the secret committee, that no persons were to be permitted to take a part in the proceedings, or "to speak or vote" but those who were "friendly to the objects for which the meeting was convened;" which objects, it is added, were "the formation of a Trinitarian Bible Society, composed of Protestant Christians." Now this we state in plain terms was untrue; for so far from these being the objects for which the assembly came together, they were not even known or heard of by them, till they were announced from the chair, with the addition that it was now too late for any person either "to speak or vote" against them. Mr. Percival did not even affect, he could not in Christian honesty, to put the resolutions as matters of deliberation, or to ask seriously if there were any votes against as well as for them: indeed, how could he when he had twice told the meeting that no opposing voice or "vote" was to be allowed? when in fact if he had ordered the meeting to be cleared, as he did the house-of-commons gallery, the whole proceeding would have gone on in precisely the same manner. We repeat that the whole was conducted upon this deliberate trickery and falsehood. We appeal confidently to the two thousand persons said to have been present; we appeal to the committee themselves; we appeal to all who have read the circulars and advertisements of the provisional conclave; we appeal to the whole world, whether the meeting had the slightest knowledge that they were convened for the purposes stated in the committee's secret resolutions, which were not even disclosed till the meeting was collected together, and with no more distinct knowledge than so many sheep in pens of what they were about to vote for. We can bring numerous witnesses, and among them several clergymen, to prove that they anxiously inquired what was to be the constitution of the new society, and were refused all information. Even the society's own account of the proceedings does not pretend to say that the resolutions were fairly and

honestly put to the vote; on the contrary, it expressly declares that no discussion or voting was allowed; and so palpable is this fact that it gives only the names of the movers and seconders, without venturing to add that the matter was understood, or intelligently and deliberately voted upon. We do not mean to say that the great majority of the meeting were not favourable to some alteration in the principle of the Bible Society: they undoubtedly were so, for they consisted chiefly of persons industriously collected for the purpose from among the very small number of those who take this view of the question; and whatever the secret committee had proposed, there being no time or permission at the meeting for deliberation, they would naturally take for granted in Christian confidence was right, and hold up their hands accordingly. All this may be true; but it is utterly untrue that the meeting was summoned for the purposes declared in the committee's secret resolution. They were summoned to exclude Socinians, and to propose prayer; but beyond this nothing had been announced; every thing had been kept inviolably secret; they were not summoned to call themselves a Trinitarian Society, instead of a Bible Society; putting a part for the whole, as if no other doctrine were of the slightest importance; much less were they convened to expel Roman Catholics, as not being, according to Mr. Phillips's special pleading, Trinitarians, and this at a moment when every good man is most anxious to induce the Roman Catholics in Ireland to accept the Scriptures. But allow that it was desirable to exclude Roman Catholics, still it was false to say, as the committee do, that the meeting came together for that purpose, and on that pretence to forbid any person to speak or vote against the proposition. It might with just as much truth have been affirmed that the meeting came together to petition against the Reform Bill or to elect the Cham of Tartary. And did the meeting also knowingly come together to pass resolutions rescinding the privilege which clergymen, dissenting ministers, and governors enjoyed in all former Bible societies, of attending and voting at committees? Were they aware that they were resigning the whole management into the hands of a few self-constituted gentlemen, who are to debate and decide with closed doors, and to print what they like, and to spend the society's money as they choose, no clergyman, dissenting minister, or governor, however large his contribution or active his zeal, being privileged in virtue of his office to be present or to examine the books, or vouchers, or correspondence? No; all this was kept a profound secret; the meeting never suspected it: they had no time for inquiry or

deliberation; they rushed carelessly into the net, and now those of them who are not thorough partisans complain that they were caught in it; and that the secret framers of the society have acted neither fairly, openly, nor according to "scriptural principles;" since it is a scriptural principle that he that is of the light cometh to the light, and that men never love darkness rather than light except when their deeds are evil. But though they have acted in an unfair and covert manner (poor Mr. Perceval little thinking that he himself was to be one of the first victims), they have acted, we must say, with excellent worldly policy; they have decided that no persons but their own thick-and-thin partisans shall witness the proceedings of their committees, which is a proof that they were not willing that they should be very closely scrutinized. The whole matter has been begun and concluded in a spirit which cannot be followed by the Divine blessing; and to state one half of what some of their own late warmest friends are now publishing abroad, would ruin their credit as an institution professing to be conducted on manly, open, and "scriptural" principles. It is too late in the day to hope to conduct a large society depending upon voluntary public contributions, by a handful of paid or party agents with closed doors. Already, as we have said, are some of the most zealous and conscientious promoters of the society complaining of the breach of good faith in the self-constituted conductors of the new institution; of the trick played upon the public meeting in entrapping them into an apparent approval of rules and regulations which they had never heard of, and the drift of some of which they could not at the moment suspect, especially the abrogation of the right of clergymen and dissenting ministers to attend meetings of the committee, (as if red and blue coats thought it an intrusion in black ones to interfere with the distribution of the Scriptures); and of their having adopted in secret convolve certain new tests not expressed in the printed rules, and which have not even yet been divulged to the public or to their subscribers; by virtue of which secret tests some of the leaders have already expelled a portion of their brethren, including Mr. Perceval himself, whom they induced to take the chair without apprising him of their secret intention, and then, when he had lent them his aid and the society was formed, expelling him from his office of vice-president. If any thing except their calumnies against the Bible Society could be more contrary to scriptural principles than another, it has been their conduct towards some of their own associates, with whom they sat in confidential intercourse for weeks and months, and without whose aid they could

not have formed their institution; and then, the moment it was formed, plotting & secret regulation, and expelling them from their ranks.

We shall not enter into matters of personal allusion; but as the new committees complain of the Bible Society's versions of the Scripture, we are obliged in honesty to say, that on looking over the names of the Sackville-street board we shall not have the slightest confidence in theirs, should they serve to produce any. We will not go beyond matters of notoriety; but as a specimen we find on the committee the name of a very pious and amiable layman, but whose name is no guarantee for the integrity of the sacred text, as he has actually attempted in print to foist a portion of the Apocrypha into the inspired canon just to suit some hypothesis of his own about prophecy, and for the same reason has corrupted the sacred text with a gratuitous boldness which no professed neologist has ever surpassed, or perhaps equalled. Our readers remember the remarkable passage, (Dan. viii.), where, in answer to the question how long should the vision be concerning the treading down of the sanctuary, it is answered "*Unto two thousand and three hundred days*;" then shall the sanctuary be cleansed." This text is clear and explicit, and there is no authority of manuscript or citation to contradict it. But though it is the word of God, it happens to contradict the hypothesis of a member of this new Bible Society committee, and therefore without one word of parley it is forthwith mutilated and altered. Our readers are doubtless incredulous; but, to convince them, we quote the following passage from Mr. Frere's "*Eight Letters on the Prophecies*," published a short time before he was elected to the office of superintending new versions in the Sackville-street Committee. He says, "The year 1847 is farther pointed out by the vision of the ram and the he-goat, as the epoch when Jerusalem will be cleansed from the pollution of the Mohammedan superstition, as well as restored to political power. For a period of two thousand four hundred years, reckoning from a.c. 553, when the vision was seen (vide marginal date, Dan viii. 1), ends in that year; and this I am fully assured was the correct and original reading of the period; for as the action of the vision begins, like all the other historical prophecies, from the time when it was seen, had it been only of two thousand THREE hundred years, it would already have terminated, and the sanctuary would have been cleansed A.D. 1747."

Was there ever so unscholar-like, neologist, and unchristian a corruption of a text to suit an hypothesis? And this is a gentleman especially selected as a commentator of the sacred text, which the old Bible Society are slanderously and falsely

accused of having perverted. Will any thinking man yield his conscience to a secret committee that selects such managers?

And here we may notice an argument which we are surprised has never been alluded to in the matter of rejecting one or another sect from Bible Societies. The vigilance of all sects and parties has been the chief means, under the superintending providence of God, of preserving the Bible pure. Its enemies as well as its friends have thus served its cause. The Jew cannot object to the integrity of the prophecies of the Old Testament, though they condemn himself, for his own fathers were their conservators. So in the Bible Society's versions, it cannot be said that they were unfair in consequence of the exclusion of any one sect. If the plans now proposed had been early carried into operation, or were even yet carried into operation, it might justly be said, a century hence, that there had been a plot to get up unfair translations. The popish priests will easily persuade their people that the jealous exclusion of Roman Catholics from Bible Societies is with a view to corrupt the text, and make it speak Protestantism where they think it favourable to Popery. No such suspicion can rest upon the British and Foreign Bible Society's proceedings; for though there has never been a Socinian on the committee, there is no jealous exclusion as to membership, nor shutting out either clergymen or dissenting ministers from the committee; so that if any thing unfair had been done there were always witnesses enough at hand, and of all colours, to complain.

It can be no subject of pleasure to any Christian mind, that the janglings and divisions which we have alluded to should have occurred in the new society. They were indeed what we predicted from the first would occur, and what must inevitably go on, till the whole machine falls to pieces; for it has no coherency, like the British and Foreign Bible Society, which adopts a plain intelligible principle; the only bond of union in the new institution being the opposition of its members to the system of the old one. But though the event was predicted and inevitable, it only adds another illustration of the frailty of human nature, and it were better for the peace of the church of Christ that it had not happened; and that, if a new society was formed by secession, the seceders should at least have not begun so soon to quarrel among themselves, and to banish some of their own most zealous and excellent friends.

The aggrieved members have indeed one remedy in their hands, namely, that if, in the general splitting of parties, fifty of them can agree to require the committee to call a public meeting, it must be called, and the whole matter reconsidered.

Or will they prefer pocketing the affront and going on quietly? or, if they can neither return to the old society nor uphold the new one, form a third, with new rules and tests to their own mind? Those clergymen, dissenting ministers, and liberal contributors who can submit to the new society's humiliating rule of exclusion, and contentedly yield their conscience and subscriptions, and those of their flocks, to be managed for them in a close committee, instead of seeing with their own eyes and hearing with their own ears, as in the old-fashioned Bible Societies, may go on a little longer with the institution which assumes to itself the character of being conducted on "scriptural principles."

We have omitted to mention another part of the constitution of the new society, which utterly prevents its offering any guarantee for the integrity of its versions, should it ever procure or publish any, or for the general impartiality of its proceedings; namely, that there is a studied omission of the old society's rule which provided that the committee should consist of a mixture of churchmen and dissenters. In the new society there is no such provision, and the omission is fatal to the whole character of the institution. The churchman has no guarantee (for all checks are systematically removed) that the machine may not fall into the hands of Dissenters, and its versions, if ever it should attempt any, be made to speak any particular set of tenets which the conductors for the time being choose. Can any conscientious clergyman join such a society? a society in which next year there may not be a single clergyman, or even a single churchman, on the committee? Our readers may be assured that we are not exaggerating in this or any other of our remarks; for the society's own code of rules is before them stitched up with our last Number. There is not, we repeat, the slightest security for the Church of England; the word "clergyman" or member of the Church of England is never once mentioned in the rules; and a clergyman has no right, as we have seen, to attend the committee from his office in virtue of his being a member. He is to pay his guinea, and the secret committee are to do what they like with it; and if his flock ask him what pledge he can give them that their money will be properly bestowed, and that abuses will not find their way into the society far greater than those alleged against the old institution, he can only answer that he takes for granted all will be right. He has no confidence in the great body of religious persons of all persuasions watching over each other's movements in an open committee that keeps no secrets; but he has perfect confidence in the little secret knot of untried gentlemen debating in a close chamber and with inaccessible books, who, for any thing he can know to the con-

trary, may have other objects in view than the mere circulation of the Scriptures. The Dissenters, also, shun the institution, as not affording to them the slightest guarantee should the managers choose to exclude them from Christian fellowship, as some of the friends of the new society have shewn symptoms of wishing to do from their "not being within the covenanted mercies of God." The Society of Friends are already of necessity excluded by the rules; in short, the whole is one miserable stunted system of partizanship and exclusion.

Our view of the whole matter may be

expressed in one melancholy sentence: That the enemy of souls, who ever watches an opportunity of sowing tares among the wheat, seeing the damage done to his empire by the diffusion of the word of God, and having failed in his first plan of subverting the Bible Society from without, has now grown wiser, and determined to subvert it from within; for he cares not what garb he assumes, if only he can effect his designs; and if he can effect them by the mistaken scruples of good men, rather than by the outrages of the wicked, double is his triumph.

VIEW OF PUBLIC AFFAIRS.

A DAY of national humiliation before God having been appointed by those who hold under Him the temporal and spiritual government of the realm, we know not in what way we can better introduce our monthly sketch of passing events, than by alluding to some of those subjects which may aptly form topics of prayer and serious meditation on that occasion, including several which may also be touched upon with propriety from the pulpit.

Our limits oblige us to pass over much that we had wished to urge, on the nature, scriptural sanction, and beneficial effects, of public acts of humiliation, including prayer and fasting; the latter of which ought not to be a mere formal observance, but an appropriate token of true sorrow and contrition. We may, however, the better spare our remarks upon these points, having devoted considerable space to the prayers and exhortations which were used in the days of our forefathers, and which are scarcely less applicable at the present moment. In perusing those venerable documents we perceive humbling acknowledgments of many of those very sins which are also at the present day among our prominent national transgressions; and the mention of this may be useful on the coming occasion in various ways. It may shew us that sin is the great universal disease of every age, every country, and every heart, and that it exhibits itself for the most part in the same hateful characteristics, notwithstanding all the changes and boasted improvements of successive ages. It may further lead to discrimination; so that, in setting forth the peculiar sins of the present day, we may know their bearings as contrasted with former periods, and thus not waste words in vague common-places, instead of coming directly home to the business and consciences of the men of the present generation, shewing them both those sins of which the guilt is theirs in common with all the fallen children of Adam, and those

which more peculiarly beset them at the present moment; those which are in a great measure new, or revived with aggravations; for these specific offences form a most important and humbling topic of fast-day meditations. The above contrast may further be useful, to shew in what respects there has been any marked reformation, and what are the peculiar blessings as well as the sins of the present day; for let it not be that in our humiliation we should forget the mercies of God as well as his judgments, for the contrast of these with our personal and national delinquencies is eminently calculated, by the power of the Holy Spirit, to soften the hard heart, and to bring the careless sinner a weeping penitent to his Saviour's cross. And lastly, the retrospect is useful to shew us the forbearance of God and the aggravations of our national sins; for it is no excuse that our forefathers were guilty of some of the same offences; on the contrary, does it not enhance our guilt; that, after so much previous warning and so many national vows, we continue in the same evil path, and with new aggravations? So far, therefore, from such a review extenuating our offences, it displays the more their heinousness. Let not then the ministers of Christ heed the scoffs of the scorner, when he says that their reproofs are only the usual round of fast-day declamations; for the more these despised declamations have been repeated, the greater the guilt and the danger; for he that being often reproved hardens his neck, shall suddenly perish, and that without remedy; and the brighter the light, the guiltier the neglect. At the same time, we repeat, such a review will prevent those exaggerations which only lead to a recoil; the facts of the case will be set forth with scriptural honesty, but also with truth and sobriety, and the countervailing mercies and hopeful features will not be forgotten. It would not become the gratitude we owe to God, if we did

not thus commemorate the good with the evil; and we should wish in our further remarks that this should be borne in mind, that we may not seem to draw an overcharged picture of modern offences, so as to disparage the good providence of God. We are not forgetful of the improvements introduced by education, our ameliorated legislation, the humane exertions on behalf of every class of sufferers, down to the outcast slave; the circulation of the Scriptures, the increase of pious and devoted clergymen, the building of so many new temples to God's honour, and the abatement of many individual enormities against which our fathers were called to protest. But with all these alleviations, there is, alas! a fearful load of public guilt accompanied by awful symptoms of the Divine displeasure.

The first particular which painfully engrosses the national feeling, is that alarming distemper which was the immediate occasion of appointing a day of humiliation. There is much difference of opinion respecting this malady, not only in the popular mind, but among the best informed members of the medical profession. Discussions of this kind are beside our present purpose: it may be, that on the one hand alarm, and in some cases cupidity, have exaggerated the danger, while on the other, the fear of commercial evil has affected to scoff at it; and it is also true that some of our eminent physicians deny its existence altogether in the character of the specific disease which has desolated the East: but the large number of deaths in the North cannot be overlooked; nor can it be denied that the government have most reluctantly felt it necessary to declare the metropolis itself infected; or that, by order of the king in council, the prayer which deprecated it has been altered to an admission of its presence, and petitions for its removal; or that a day of fasting and penitence has been publicly appointed; or that both houses of parliament have recognised its appearance among us, as a visitation of Divine Providence, and urged every human precaution against its propagation. In all this there is surely much that calls for seriousness of spirit, and a penitent improvement of the visitation, that we may not despise the judgments of God, but turn at his rebuke, and find favour from his mercy. The disease, whatever it is, continues to be the opprobrium of science, and, wherever it has appeared, has shewn how completely are life and health and all things in the hands of God. We are not alarmists; but it is never unreasonable, and at such a moment as the present it is peculiarly befitting, to urge upon men to be ever ready, with their loins girt and their lamps burning, knowing not at what hour the Bridegroom may come. But we shall not dwell at present upon this topic, important as it is, since both the press and

the pulpit have urged it in a variety of appropriate forms; and as we purpose noticing in an early Number some of the publications, new or reprinted, which have appeared upon the occasion. Among the latter, are Shaw's "Welcome to the Plague," and Vincent's God's "Terrible voice in the City," which are too well known to need our recommendation. Both these were published at the time of the Great Plague; and one or both were reprinted at the time of the alarm, about 1720, when the plague was raging at Marseilles; at which period, also, was published an anonymous, and we presume fictitious, narrative, lately reprinted by the Rev. J. Scott, which, if not written by De Foe, was, we suspect, the basis of his well-known romance of the Plague, published three years after. But whether truth or fiction, it will at the present moment be read with interest, and we should hope not without profit. Archdeacon Hoare, also, has a series of discourses in the press on the present visitation.

The next important topic which occurs to us, is the state of political excitement in this and other countries, and the grievous animosities arising out of it. At the moment we write it has somewhat abated; but the reform bill is about to pass the last reading in the House of Commons, and it may again occur. We urge, we implore, all who really wish to obtain the blessing of God upon the approaching day of humiliation, to abstain as much as possible from matters of political allusion and party warfare. We are not ignorant of the danger and the temptation in this respect; and it was probably one reason why the government felt reluctant (we must think guiltily reluctant) to set apart a day for national abasement, lest it might be diverted to wrong ends; that not only would radicals and infidels scoff at it, but that some of the ministers of Christ might desecrate it by political invectives, which, whether deserved or not, no government could be expected to court. If we quarrel every other day in the month, let not the fast-day be thus dishonoured; and who can say, but that, if we keep a due check upon our spirits on that occasion, while bowing down before our Father in heaven, he may render it the commencement of a new era of public peace and harmony? We have large faith in the blessings afforded to suppliant nations. The Bible abounds in instances to that effect.

The wide-spread prevalence of infidelity and profaneness, and the public neglect of God, are features of the times so awful, that they cannot escape the notice of the most careless observer. We do not say that such things were not in former days; but the present century has added fearfully to their aggravations, and unblushing publicity. There is, we rejoice to say, a large extension of true

religion; there is also with it not a little of decent exterior piety: but beyond this primary and secondary pale, infidelity and profaneness stalk triumphant; they side on high places; they lift up their heads in parliament; and it requires an effort of Christian firmness, as in the case of the cholera bill, to get even a respectful recognition of the agency of God in the most obvious interpositions of his hand. Mr. Bristoe, on this very occasion, was overpowered by the combined infidelity and religious indifference which prevail in the House of Commons; and had it not been for the suggestion of the Bishop of London in the House of Lords, our legislature would have proceeded to exclude Divine Providence from all concern in human affairs, at least south of the Tweed. Ships and steam-engines, and science and universities, are now-a-days to do every thing; religion is to be scouted as cant and hypocrisy, and fit only for churches, Sunday schools, and Methodist meetings. It was not thus in the days of our forefathers; for even those who practically neglected religion did not systematically reject it. In this matter the cry against the present generation is great, and has ascended up into heaven.

Connected with this topic, we may notice the desecration of the Lord's-day, which the legislature has hitherto refused to check by suitable enactments. We should dwell at length upon this subject, but that we have of late so often alluded to it. It will justly form a prominent topic of humiliation in the approaching solemnity; more especially Sunday marketing, Sunday pleasure-taking, Sunday travelling, and that new modern vice, that master-piece of Satan's inventions, Sunday newspapers. We talk of the Bill of Sports and Sunday drilling, and pharisaically pride ourselves on our amendment: but what were either of these, bad as they were, to the amount of sin and evil arising from our demoralized and demoralizing Sunday-press—that spawn and parent of infidelity, radicalism, and every wicked work? We have reason to believe that an effort will speedily be made to call the attention of the legislature to this widely-spread crime of the violation of the Lord's-day; may the prayers of our readers for its success not be forgotten on the approaching occasion.

Intemperance is another sin to be specially lamented. Many persons formerly indulged in excess of drinking; but the poor in general had not the opportunity to do so, however much they might wish it. Now the vice is every where prevalent among them; and unless checked by that happy and merciful discovery of temperance societies, it is likely to be the ruin, physically, morally, and politically, of the nation.

The state of the press, particularly the periodical press, is another evil, the enormity of which is beyond all calculation. Never was there in any nation, whether professing Christianity or not, such a mass of folly, falsehood, slander, impiety, and blasphemy, as issues daily, weekly, monthly, and quarterly from this polluted source. We need but name it, and leave the details to our readers. It would require a volume to do justice to the subject.

We have spoken of religious indifference; we must now add the counterpart, of fanaticism, extravagance of doctrine, and religious ostentation. We shall not at present pursue the topic; but it is one of distressing portent. These serious evils assume various forms; then invent new hypotheses, caricature prophecy, soar to miracles, denounce their fellow-Christians of less romantic mould, and call the world to witness their zeal for God, while in their spiritual pride and self-seeking they are, however unconsciously, opposing his work, and adding the subtle machinations of the great enemy. We earnestly wish that good men would duly reflect how greatly fanaticism aids the cause of infidelity. Every newspaper shows it; even Mr. Perceval's truly conscientious motion respecting the fast-day shewed it: for was it not painful to every sober Christian mind, that infidels and scoffers should be able to barb their jibes against what was so excellent in itself by sneers about the pretence to the gift of tongues and the revival of miracles? And here we must say, and with extreme pain, that there is no one thing so ill represented in the House of Commons as religion. Some members avowedly scoff at it; others only tolerate it; and when it is brought forward it is too often in connexion with matters of party heat, or in a tone of litigation or extravagance, which defeats its object. We honour the men who, with whatever of human frailty, dare to vindicate the cause of God within the walls of parliament, where; more than almost any where else, religious allusion is considered to be misplaced; but we could earnestly wish that the character of these discussions, when they do occur, was materially different to what it is. Is there no medium between the extremes to which we have alluded? Is it impossible for a sober-minded, peaceably inclined Christian to gain a hearing in the House of Commons? If it be so, the state of the nation is fearful indeed; and we trust the reform bill will give more votes to plain old-fashioned Christian men in choosing representatives. The House of Lords is more decorous; but scarcely more favourable to religious considerations; and we grieve to say that, with one or two most honorable exceptions, seldom does one of our prelates rise to enlighten the House upon these most

and religious topics which are intimately mixed up with the economy of politics and legislation.

Arising in a great measure out of the last-mentioned evil, we may next notice the grievous animosities which exist in what is called the religious world. Both private Christians and the ministers of God's word will, we trust, bear this subject much in their minds on the coming solemnity: it is one of fearful aspect; for a spirit has gone abroad, which, if not timely checked, threatens to destroy all the hopeful blossoms of that spiritual revival, which, under the grace of the Divine Spirit, has been advancing for more than a quarter of a century in this and other lands. To enumerate the particulars which appear to us to come under this head, might only aggravate the evil; but each Christian will call them to mind in his secret retirement, with that minute and local detail which may render his prayers duly earnest and appropriate. He may also assist in checking the evil by watching over his own department, and by those meek and scriptural answers which turn away wrath: the rest he must leave to Him who is the Author of peace and the Lover of concord, and who can both guide the unruly will and affections of sinful men, and overrule the misunderstandings and frailties of his most faithful servants to educe good from evil.

The distressing circumstances to which we have alluded, among those who name the name of Christ, may be traced up (and here we discern another affecting cause for deep humiliation) to the low and unsettled state of religion, even in many of his sincere followers. The fire is alive upon the altar, but it burns not brightly; there is too little of the secret striving of the soul, of intimate communion with God, of self-abasement and self-renunciation, of willingness to sacrifice self, and the world, and all things for Christ. The standard is low, the aim is defective; our religion wants vigour, potency, unction; we do not dwell sufficiently in the secret place of the Most High; we do not commune enough with our own hearts, or rise sufficiently to the ardent contemplation of the heights, and lengths, and breadths, and depths of the love of God in Christ Jesus; our piety is superficial, our faith flickering, our desires frigid, and our attainments feeble. The things of the world, worldly books, worldly topics, worldly disputations, draw us off from the Scriptures of truth, and the intense meditation upon holy and heavenly things. Thus sinking far beneath our high privileges as disciples of Christ, is it to be wondered at that the overflowings of ungodliness are too apt to inundate the very precincts of the sanctuary?

We may proceed to mention the external relations of the church of Christ, and particularly our own branch of it.

Reform should have begun at the house of God; and if it had done so, there had been less pretext for those who seek not reform, but extirpation. We view the spirit which has gone abroad against the Church of England, and which has been fostered by some who as religious men should, for the sake of our common faith, have abstained from joining the outcry, as an alarming feature of the times; alarming, we mean, not as to mere matters of temporal emolument or dignity, for these are only useful, in moderation and due adjustment, as means to an end; but as likely, if not more calmly reflected upon, utterly to destroy one of the most important instruments for the moral, political, and spiritual welfare of individuals and nations. God could indeed preserve his church without any external means; but this is not the usual order of his providence; and it is a meretricious notion of spirituality which would discard even those human aids which may be consecrated to sacred objects. But our Church needs reform; not only secular reform, but spiritual reform; for, though there has been a wide extension of religion among us, which ought not to be forgotten in the grateful recollections of the ensuing solemnity, much yet remains to be effected, in order, by the blessing of God, to raise our clergy and laity to the high standard of Scripture, and of our own church, both in soundness of doctrine and holiness of life. May the especial prayers of the nation be earnestly directed to this vital point.

The state of the poor also requires especial consideration; for, though we believe that never was there an equal number of human beings in the same space of country so well fed, clothed, and housed, as the majority of the immense population of this land,—though never was justice more equitably administered, charity more liberal, or comfort more widely diffused,—it is equally true that there is an appalling mass of wretchedness amongst us, much of which might doubtless be alleviated by due attention and sympathy. Among the instruments of popular benefit, some yet unknown may remain to be discovered, and those already in action should be more vigorously worked, especially scriptural education and the public worship of God, for both of which the facilities are hitherto quite inadequate to the necessity.

We might mention various other particulars relative to our manufacturing and agricultural classes, in regard to their moral, physical, and social habits, but we content ourselves with suggesting the topic.

Our commercial sins, and the retributive distresses which have accompanied them, will not fail to be a subject of serious reflection to every well-informed Christian on the approaching day of hu-

miliation. The intercourse of man with man in the daily business of life has never been free from frauds on the one hand, and embarrassments on the other; and divines and moralists in all ages have dwelt upon the subject; but in our own day, of large intelligence and unprecedented excitement, there are peculiar features, which require to be discriminated, and which give a painful identity to the picture. The present habits of business, in almost all its varieties, are fraught with iniquity, and, unless repeated of and forsaken, may justly bring down the displeasure of God upon us as a commercial nation.

We next turn to our religious institutions; and there, notwithstanding every difficulty, we cherish warm and bright hopes. But we rejoice with trembling; for, alas! what strifes, what misrepresentations, what heart-burnings! We will not foment them by recapitulation; but if any one feature of the times calls for humiliation before God it is this. We trust that earnest prayer will be offered up from many a heart in relation to this matter; and as fasting and prayer should always be accompanied, where practicable, with a donation of a portion of our substance, as God may enable us, to some object connected with his glory, and the temporal or spiritual benefit of our fellow-creatures, we respectfully suggest whether there ought not to be in every church and chapel, and we might say every family, a collection for this purpose. The act of parliament just passed, as well as the general feeling of public interest, will probably cause much to be done to supply the bodily exigencies of the poor; otherwise we should especially recommend this particular object; but this being so far effected, might it not be well still to keep the poor in our eye, only directing our attention to some point connected with their permanent welfare, particularly the welfare of their souls? Might not in many places, on the approaching fast-day, a Sunday School, or daily school, where wanted, be founded or assisted? Might not a Temperance Society be most appropriately commenced? Might not a Visiting Society, one of the most important of modern inventions of utility, be set on foot? Most of all, might not a plan be formed for promptly supplying the poor, in every town and village in the land, aided as much as possible by their own contributions, with the word of God, by means of that invaluable institution the British and Foreign Bible Society; and this in such a manner as not only not to entrench upon those funds which are devoted to the supply of the whole world, but materially to benefit them, as would be the case if a collection were made in our churches and chapels for the purpose. Indeed, among all the objects to which collections might

be appropriated on the fast-day, there is not any one which appears to us so pressing at this moment (the bodily necessities of the poor having already excited attention), as supplying each locality from its own donations with the word of God, and transmitting any overplus for the benefit of other lands where the want is yet greater than in our own. We are fitting up cholera hospitals; but, alas! as Dr. Majendie has thrillingly observed, cholera finds men where other diseases leave them, at death's door; and spiritual counsel, if not received before, probably comes too late. Let us then endeavour to furnish preventive remedies for the soul, with at least not less anxiety than for the body; and with this advantage, that if cholera should prove, as many assert, a mere panic, this class of precautions at least will not have been thrown away.

We have not exhausted our topics, but our space obliges us to pass on; and first, on quitting the shores of the mother island, we arrive at Ireland, which peculiarly requires to be remembered in our prayers. We have before us a large collection of documents respecting the great questions which agitate that country, particularly the measures in progress relative to the Established Church, and the education of the people. We regret that the press of topics prevents our going further into the matter till next month; but our general views have been stated in our last Number. We fear that our public men are embarking on a perilous and unscriptural course, which will end in the acknowledgment of Popery as the national religion. Schools are to be established, and this we greatly rejoice at; but they will prove mischievous, and not beneficial, if they are constructed on such a plan as will recognise the popish abnegation of the entire Bible, or impede the present course of scriptural education, whether among Protestants or Papists: and these evils will inevitably follow from the proposed plan, so far as we at present understand it. Again, tithes are to be commuted for a land tax, and the arrears of last year are to be collected by the state, immediate advances being made to the suffering clergy: but attached to the plan of commutation is an announcement, that after the death of the present incumbents the appropriation of the revenues may be altered; so that there is nothing to prevent the popish clergy being salaried out of them; and this, we fear, is the plan ultimately in contemplation. It is impossible to remonstrate too strongly against such an appropriation. We would grant every civil right to the Papist; but to ally ourselves to his corrupt church would be a national crime of the deepest dye, especially after all the experience which England has had of the true character of Popery. We object also, upon principle, to the state having

any thing to do with the direct management of the funds for the maintenance of the clergy, whether Popish or Protestant; for if it once got the controul over them, an unscrupulous minister may procure an act of parliament to apply them to objects wholly foreign to their purpose.

Proceeding on our circumnavigation of charity and intercession, the West Indies next require especial attention. We regret that the great expense incurred by appending the monthly paper of the Anti-Slavery Society to our own and other publications prevents that most necessary and important institution continuing to avail itself of this mode of wide gratuitous circulation, especially at the present moment when the public mind peculiarly requires to be informed on the question. The recent disturbances in Jamaica, greatly exaggerated to serve party purposes, shew, if possible, more clearly than ever the necessity of a prompt and final extinction of slavery. We can only at present remind our readers of the topic, purposing to resume it in our next Number; and if in so doing we shall have to blame the conduct of some whom we would wish to honour, if we should especially charge our national clergy, and above all our prelates in their legislative capacity, with having been criminally-negligent, or worse than negligent, in this great question of humanity and religion, the sin will be theirs, and not ours for suggesting it as a national subject for deep humiliation before God. We do not expect the favour of a just retributive Providence while our brother's blood cries to us from the ground, and we will not hear. (Isa. lviii. 6.)

The last topic we shall advert to is India, particularly with regard to the necessity of additional bishops. The name of the new bishop is not yet announced, nor is it known whether government intend to propose any addition. Let our earnest intercessions on the approaching day embrace this as among the vital topics, in which not only a few thousands of Englishmen, but ultimately a hundred thousand of natives, and all Asia we might say, are deeply concerned. We insert the following extracts from the letter from Bishop Turner alluded to in our last Number; it is dated Feb. 15, 1831, but did not reach England till nearly two months after his death, so that it may be considered as containing his last and most matured judgment on the great questions connected with India. His statements shew a lamentable apathy in some quarters where a different feeling ought to prevail, but we have not thought it right to suppress them, as it were best that the whole case should be clearly understood.

"Your valuable and interesting letter reached me very opportunely, at Madras,

while in the midst of very urgent and harassing occupations. You cannot easily conceive how much support and comfort it conveyed at a time when they were much needed. It is part of our Indian experience to feel keenly the need of Christian sympathy, and every expression of such sympathy on the part of our friends at home becomes in consequence most valuable. By the Divine blessing I have now accomplished the visitation of the three provinces, and of a large portion of each of the Indian archdeaconries. My course is now for Ceylon. It would be vain to attempt to give even an outline of the several matters which have arisen to demand attention in this extended field of labour; but you must permit me to bring under your consideration one or two prominent subjects of interest, in the hope that by the exertion of your influence, or by a timely declaration of your sentiments, much good may be effected. The first point is the necessity of rousing public attention, and fixing it steadily upon the vast importance of the question now to be raised as to the nature and extent of the obligation under which England (Great Britain), lies bound to India; Christian Britain to *Hethen* India. I have had occasion to look at this question in all its bearings, and I am deeply convinced, and most earnest to proclaim this conviction, that there is but *one true line of policy*; as Pagan or Mohammedan India you cannot improve. You cannot even rule these countries: there is no tie that will bind them to you, but that of a common faith: every measure therefore which has for its object a diffusion of the knowledge of Divine truth is *politically* a good measure; every thing which delays or hinders such diffusion is *politically* a blunder. I prefer stating this in secular terms, for it is with secular persons we have to treat; all who take a spiritual view of the subject are already with us. The steps of the argument may be thus stated: To govern these people, you must make them capable of understanding and exercising civil privileges. You cannot do this until the tone of moral feeling is raised and improved; and improvement is impossible while the abomination of Hindooism or the fierce intolerance of Islam maintain their influence. This influence therefore must be abated; and where will the boldest politician look for an antagonist principle strong enough to effect this if he puts aside the Gospel? If then our merchants look for wealthy and honest customers—our politicians for orderly and improvable subjects—our speculative philanthropists for fair occasion of exercising beneficence, they must join us in pulling down the pagodas and the mosques, and raising in their stead the plain and simple edifice of a Christian church. Thus far as to the ultimate end and object: in respect to

the means, I deprecate most earnestly any interference on the part of the government with missionary exertion. I do not ask even direct and declared encouragement: all we should seek from them is to let us quite alone while the work is in progress, but not to withhold necessary aid when called for after that work is completed. I am quite satisfied that hitherto we have derived nothing but benefit from the coldness and covert, though well known, hostility of the ruling powers. Had it been otherwise, we should have been overwhelmed by false professions. There are few Bramins in Bengal who would not become candidates for baptism if they thought by doing so they should conciliate the favour of a governor-general. I would leave missionary labour then wholly to societies and individuals; the part of government is to provide adequate means for the spiritual instruction of those amongst its subjects who already profess and call themselves Christians, or who may hereafter be brought to such profession. This part, however, the existing governments, both in India and at home, are most reluctant to fulfil; nor will they do it unless compelled by the public voice. It is in the hope that you may do much towards making that voice heard, that I now bring this matter before you. India does not want an expensive or gorgeous church-establishment; a moderate present provision, with an assured means of retirement after a reasonable period of service, would secure the services of an efficient ministry. But observe, that ministry must be supplied from England: at a period still very remote, we may look to *native* agency; but the idea of creating a body of clergy from among the country-born, whether Portuguese or half-caste, is chimerical. The clergy must come from England, and all be allowed a reasonable prospect of returning home. This will secure their efficiency; their number must be determined by authorities on the spot, and not in Leadenhall-street. The mischief of the wretched policy, which leaves four or five considerable stations in each presidency without a chaplain, is felt most severely; nor is there any mode of redress, according to the present plan. The nominations are most jealously reserved to the chairman and deputy chairman, and they never keep the list full. To give you a notion of the practical working of this system—On the Malabar coast, from Bombay to Cape Comorin, there is now one chaplain—namely, at the military station of Cannanore. The most urgent applications have been made to the government and to myself, on the behalf of Christian congregations, both numerous and respectable, at the following places: Mangalore, Tellicherry, Calicut, Cochin, and Quilon. At each of the four last mentioned places there is an excellent

church; the poor people at Mangalore would gladly contribute towards building one, if I could promise them a minister. There is one peculiar circumstance in reference to this coast, which renders the want of a Protestant ministry peculiarly distressing. A great spirit of inquiry has sprung up among the Roman Catholics, who are very numerous; if they had opportunity, they would gladly send their children to our schools, and attend our churches: nor have I the least doubt, that if it were in my power to appoint a faithful minister at each of the places I have mentioned, in the course of a few years a striking change would be effected in the condition and character of this people. When you next cast a look upon the map of India, how painfully will it recur to you that at the moment in which I write there is but *one* Protestant clergyman on the whole line of coast between Bombay and Cape Comorin; Mr. Norton of the Church Missionary Society, at Allepie. The chaplain at Cannanore, died about a month since, and the appointment is still unsupplied, and Mr. Ridsdale, the missionary at Cochin, is gone away sick to the Neilgherries. I take this coast as an example, because I have lately been called to witness its deserted state; but of every part of India, from the Himalaya to Singapore, the same story might be told: nor have I the least doubt that if the number of chaplains were at this moment increased four-fold, I could in the course of three months station them, that each might have a large and growing congregation. When you state these facts you must prepare yourself to be met by an assertion which my excellent friend Archdeacon Corrie and myself are often called upon to controvert. It is nothing less than this; *that the government of India are under no sort of obligation to provide the means of religious instruction for their Christian subjects, unless directly in their employment as civil or military servants.* Some individuals high in authority endeavour to support this monstrous principle by argument; and all the three governments act upon it, as I believe, with the full concurrence of those who rule in Leadenhall-street. I am anxious that this question should be thoroughly sifted. It stands thus: The Indian government receive all the revenue, are proprietors of all the land, monopolize all the trade (or would do so if they could); but they are *not* to be called upon to maintain any institutions for the benefit of those by whom the land is cultivated, and from whom the revenue is raised. They do not, however, practically hold this; a lack of rupees is set apart annually in Bengal alone for the Hindoo and Mohammedan colleges; the exclusion applies only to Christians, and the institutions intended for their benefit.

"I have entered fully into the details of

this question, with an earnest wish that you would make such use of the information as may forward the cause we have in hand."

With this important document, the facts contained in which the bishop expressly stated he wished to be made known, and his name given as authority (though not meaning his letter to be printed while he was living), we conclude our remarks; only adding, in reference to

the approaching solemnity, let not our day of professed humiliation become a curse instead of a blessing, as it will if our prayers go out of feigned lips and prove only a solemn mockery. We need, to crown all, the plentiful effusion of Divine grace, and the renovating influences of the Holy Spirit; which topic we add last, that it may be most fresh in the remembrance of our readers, and most prominent in their prayers.

ANSWERS TO CORRESPONDENTS.

ALPHA; D. M. P.; C. B. P.; A SUBSCRIBER; S. C. J.; J. E.; LAICUS; QUADRAGENARIUS; T.; D.; M. L. L.; THEOGNIS; M.; C. H.; W.; are under consideration,

We have received several excellent addresses from clergymen, in various parts of the country, to their flocks, and wish we could notice them, as well as numerous sermons and other publications, in detail. They are valuable and powerful instruments of local and pastoral utility.

INCOG, and ANTIGALLICUS should each spend fifteen-pence on "The Results of Machinery," if they have not access to larger treatises. We cannot see with the latter in what way, if a Sheffield knife is sent to France in exchange for a pair of gloves, the country is injured. No trade that requires protecting (except for a time, as an infant exotic) is worth protecting. All such protection is national loss; public robbery for private advantage. The second table of the Divine law is the best treatise on political economy. Would Antigallicus like that men should prevent his taking his industry or his manufactures to the best market, and getting back what he pleased, not excepting corn itself, in return?

We are obliged again to postpone numerous articles of Literary Intelligence.—The reports, and other papers of religious and charitable societies, have of late years become so numerous, that it is impracticable for us to notice a twentieth part of them; and we can therefore only as a general rule, offer to societies the facility of transacting their own business with our readers, by inserting their documents, if suitable, among our appended papers (which are admitted gratuitously), or availing themselves of the advertisements on the cover, when they wish to publish a list of names, donations, &c. Our duty to our readers requires that we should not occupy the body of the work with articles of this description; which would take up a large part of each Number; but we are not the less interested in them, because our limits forbid our inserting them. We should hope that most of our readers see that valuable and useful work, the *Missionary Register*, which is specifically devoted to these subjects, and which is the best record extant of what God is doing in the earth.

CLERICUS will perceive, on referring back to our pages, that we did not overlook the plurality bill of last session, but that we expressly passed it over because it had lapsed by the prorogation of parliament, and we trusted that a far better bill would be eventually introduced. That bill proceeded on the principle that the system of pluralities ought to be checked; and it enacted, among other things, that a person taking a new living of above a certain value, thereby vacated his present holding; but most strangely it was added, that if he could procure high testimonials to his talents and character, then the archbishop might give him a dispensation to be a pluralist. How so monstrous a provision found its way into the bill we cannot conjecture. Who could have proposed to suspend such an important issue upon an archbishop's dispensation; thus making it often a mere matter of intrigue or favouritism? and who could have suggested as a legislative principle, that in proportion as men are learned and good, they shall be permitted to do bad things, as a reward for their virtues?

We cannot think with A. B., that Mr. Daniel Wilson has mistaken the sentiments of the school to which he alludes, respecting baptism. We might quote scores of pages in proof. Take one sentence as an example, from the writings of Dr. Spry: "Men became *sanctified* creatures by virtue of baptism;" but if in after life they neglect the grace then received, "they will be *unrenewed* and *unreformed*, though actually *regenerate*." What then is regeneration but a name? And surely A. B. will not deny that Dr. Spry is what is called (unfairly, because exclusively called) a high-churchman; a churchman so high, that, on a fast day during the late war, he

saw fit, in despite of ecclesiastical authority, to leave out a passage in the prayers because it inculcated charity towards those who agreeing with us in "the essentials of our most holy faith," differ upon some points of "doubtful disputation;" Dr. Spry considering that the Church of England being always in the right, and his exposition of her doctrines being infallible, no doubtful points could possibly exist.

A correspondent (who gives his name) states, that the altercations at the new Bible Society board are beyond measure "violent, personal, and disgraceful," that their conduct is "dishonourable in a moral point of view, independent of any theological question," and that they talk of having a new public meeting to propose another new test. We can only say that the whole business is very mournful; but we have written enough, and perhaps too much, about it in a former page.

Since the above was written, the plurality bill alluded to has just been re-introduced.

It is altogether of an unsatisfactory character. Instead of laying down in a statesman-like manner, precise regulations, under which a plurality of livings shall or shall not be lawful, it first prohibits them altogether, and then gives power to the archbishop to grant a dispensation "if he see fit." The whole bill hangs on "if he see fit;" subject only to an appeal to the privy council, which would be so troublesome, expensive, and uncertain, that few persons, however aggrieved, would venture upon it. If an archbishop chooses to deny a dispensation, there is no redress, provided his Grace can assign any reason just decent enough, the most trifling would do, to enable the privy council to uphold his decision; for it is not likely that the government will offend an archbishop and lose his votes, to please an obscure clergyman, provided the case be not very flagrant. Again, if he chooses to grant one to another clergyman, under the very same circumstances, or even under circumstances far less plausible, from mere favouritism, or nepotism, or because the applicant is some great man's friend, there is nothing to restrain him so doing. We say, unaffectedly, that in the case of the present amiable and learned and much-respected primate, that we should have the fullest confidence in his integrity, disinterestedness, and impartiality; but have there never been, and may there not be again, archbishops of very different character; political partizans, theological polemics, good haters, money-hunters, aggrandizers of their relatives and friends, and persecutors of men more righteous than themselves? And ought such men, or ought any man, to have such power? And then how strange to provide, that in the case of the two livings being under 400*l.* per annum, the archbishop may, "if he see fit," grant the dispensation without any peculiar claim; but that if they exceed that sum, he then may do it, "if he see fit," provided the fortunate candidate can get a friendly bishop, or the archbishop's own kind self, "specially to recommend him on account of his attainments and exemplary conduct." Oh the value of Greek metres and moral virtues! No wicked or unlearned men are henceforth to be permitted to make a trade of religion; this privilege is reserved for "attainments and exemplary conduct;" or what some kind friend may indulgently call so, and an archbishop, "if he see fit," accept as such. We have always opposed, and ever shall oppose, this sort of *stet-pro-ratione-voluntas* legislation in church matters. Nobody ever thinks of it in other matters. Why not have well considered rules to take in the great majority of cases; tying up dispensation, if admitted at all, within the most narrow bounds; and leaving as little as possible to "if he will." Will any clergyman who happens to have influence fail to obtain the necessary testimonials for a dispensation?

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

We have only space to add without comment,
BRITISH AND FOREIGN BIBLE SOCIETY.

ERRATA.

P. 68, line 14, *for* complends, *read* complines.

8 from bottom, *for* Brecon, *read* Becon.

THE

CHRISTIAN OBSERVER.

No. 363.]

MARCH, 1832.

[NO. III.
VOL. XXXII.]

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

ON VERBAL AND MANUAL CHRISTIANITY.

To the Editor of the Christian Observer.

IN your Number for August 1831, you allowed me to obtrude a paper on undervaluing the gifts of the Holy Spirit; and you afterwards, in due fairness, permitted others to discuss my communication. This was done on your part with my entire, though unknown, concurrence; and I hope that the three scrutineers ultimately placed the question in its right position. But I am not cured of querulousness; and the proceedings of the nominally Christian world would furnish matter of fresh complaint to persons far less disposed to scrutinize than myself.

I wish, sir, that people professing godliness would be a little more cautious in substituting the language and manipulations of religion for its spirit and influence. It is not meant that they do this designedly, and in the temper of those of whom it was said, "This people draweth nigh to me with their lips but their heart is far from me." I am supposing no such hypocrisy; but I am jealous of certain phrases and customs becoming the cheap and equivocal test of personal religion. There is a formality very likely to spring up among the most strenuous anti-formalists; and if the mischief does not materially affect themselves, yet it is sure to injure their hangers-on and imitators. It is recorded of the Honourable Robert Boyle, that he never

mentioned the Divine name without taking off his hat. This was very well in him, because this act of external or manual reverence was not belied, but supported, by his general habits. But many a copyist might uncover his head—and do nothing better. It is indeed told of Dr. John Campbell (the statistical writer) that he never passed by a church without removing also *his* hat, but he never went into one, and he was a regular devotee to wine.

Christianity cannot be a religion of words and ceremonies. But Romanism *can* be; and I have often wondered that Protestants of serious and sagacious minds, should not be aware how nearly they symbolize with their opponents in verbal devotion. Among the Papists every thing is rubbed over with the varnish of their religion. Among the ships captured, I think, at Trafalgar, were the *SANTISSIMA TRINIDAD*, and the *SALVADOR DEL MUNDO*. If these nominalists discern a cluster of islets, they are called *THE VIRGIN ISLANDS*; if a single island, it becomes *TRINIDAD*. In coasting along a new continent, they double a cape, and name it *SPIRITO SANTO*. They build a town, and term it *VALPARAISO*. The neighbouring bay is distinguished by the appellation of *CONCEPTION*. Some of the rivers are canonized under the patronage and names of favourite saints; and *VERA CRUZ* is seen to designate some promising colony. The Latin chivalry is consecrated after a like fashion. There are the orders of *St. BENTO D'AVIS*,

ST. JOACHIM, OUR OWN ST. GEORGE.—I wish we were *well rid of him*, and of a thousand other demi-gods and deified heroes, successors of the *dii minores* of the heathen world;—and lastly, the Gallican order of ST. ESPRIT, which is, indeed, the climax of this polluted and profane system. And as to the emblem of the crose, and the I. H. S. usually attached to it, they are crowded thickly over the whole machinery of mystic Babylon. They are embroidered on the Pope's slipper, to apologize for the kissing of his toe; and they blaze in vast proportions in his basilicas and monastic establishments. I doubt not that they are stamped upon every rack, thumbscrew, manacle, and stiletto in the inquisition; and shew themselves, in short, in every nook and corner where the evil genius of antichrist rears its dark and sanguinary shrines. The names of several of our own colleges are relics of the self-same system. In both Universities we have TRINITY, JESUS, MAGDALEN, and CORPUS CHRISTI; at Oxford, ALL-SOULS and CHRIST-CHURCH; and at Cambridge, CHRIST'S and EMMANUEL*. These appellations have been supposed by surface theorists, to indicate "the piety of our ancestors." It would be nearer the truth to call it their fraud and ungodliness. The feudal mottoes of several ancient families originated in the same periods, and from similar causes. ESPERANCE

* Emmanuel College was, however, founded in 1584, by Sir Walter Mildmay; who, I believe, placed the chapel north and south, from disrelish of the customs of Papal founders. The buildings are erected upon the site of a Dominican convent. Queen Elizabeth said to Sir Walter, "I hear you have erected a Puritan foundation." "No, madam; far be it from me to countenance any thing contrary to your established laws: but I have set an acorn which, when it becomes an oak, God alone knows what will be the fruit thereof." (Fuller's History of Cambridge, 1655, p. 147.) The acorn vegetated luxuriantly, and produced from the young stem of its oak Bishops Hall and Bedell; Chaderton, one of king James's translators; Preston, Cudworth, Culverwell, Marshall, and Wallace the geometrician; all these in its first seventy years.

EN DIEU is combined with the heraldic splendour of the Percies. Lord Waterford displays NIL NISI CRUCE; Lord Lucan, SPES MEA CHRISTUS; the Wellesleys, PORRO, UNUM EST NECESSARIUM; and Lord Glengall, the plain English of GOD BE MY GUIDE. With these devotional mottoes, and of which there are numerous other examples, their present possessors have no concern further than as having found them on their family escutcheons*. They appear on the superb equipages which crowd nightly to the doors of the Opera-house and of St. James's-street, as well as at some fashionable chapel on Sundays.

To what purpose have I said all this? To remind those whom it concerns of the ease with which mankind can, and do, apply the externals of Christianity to the things of this world. Among Romanists the cross is every where, except in their hearts. They too can not only take off their hats at the name of the Son of God, but they can fall on their knees amidst the dirt of Lisbon and Madrid, at the approach of the pyx and its dirty attendants. Now, *our danger is*, to put words and phrases allowed to be perfectly good in themselves and capable of being used to edification, and, in fact, actually employed for that purpose by genuine Christians,—to put these words and phrases to the uses of formality and barren opinion. It is notorious that many Protestants, who do not inscribe their ships with the names of the Godhead, solemnly speak of THE MOST HOLY AND UNDI-

* It is observable that the Duke of Wellington's motto is changed into *Vir-lutis fortuna comes*. The text, *But one thing is needful*, is retained by Marquess Wellesley, Lords Cowley, and Maryborough; and, I believe, by Mr. P. T. L. Pole. Their family name, in my remembrance, was *Wesley*. Charles Wesley, brother of the founder of Methodism, declining to become the heir of a name-sake in Ireland—Mr. Garrett Wesley—the property once intended for him, was inherited by the first Earl of Mornington, grandfather of the Duke of Wellington. The original name, coupled with the original motto, may create a smile, and call forth some unavailing wishes.

VIDED TRINITY, and yet pour instant derision upon the doctrine of a believer reconciled to the Father, through the death of the Son, by the influence of the Spirit. The same melancholy fact is discernible in all and every example, when the faith of the Gospel is inculcated as an opinion, and not as a principle. On the other hand, many well-meaning persons abound in such phrases as "if the Lord will," "through mercy," "thank the Lord for it," "by the Lord's assistance;" and as far as this is done in sincerity and truth, it is indeed well with them. But then come the imitators, the men who in Spain, Portugal, and Italy, would have embroidered crosses and initials on their sleeves and pantaloons, to look brilliant at bull-fights and theatres; and who glue fragments of the true cross to guitars and castanets. How little do some of our own religionists think—but they do *not* think, and that is one source of the evil—that the gross formalities of Popery are very easily developed in the more innocent shapes which delude *them*. In both cases, it is verbal and manual Christianity.

Let not, however, the reformed party mistake me. I again repeat, that I quarrel with no *form of sound words*, but with the disjunction of such form from soundness of mind; and also with lip-doctrine and lip-sanctity not illustrated in the life. Every one knows that the men of this world are under the perpetual reproof, and most deservedly, of religious persons, because of their profane exclamations; and simply, because the voice and the heart are in opposition to each other. It is the *DOMINE MISERERE*, and the *AVE MARIA*, and the *PATER NOSTER* of the Papal church, under Protestant forms of language. But the Divine name is really taken in vain by *any* religionist who uses it, I do not say inconsiderately, but without distinct self-recollection. He may not be aware of his bordering upon the very profaneness which he condemns in the world-

lings around him; but he ought, at least, to be conscious of his danger. Then, on the other hand, there are numbers of consistent Christians who say, for example, "I intend to bury this estate,—I have made up my mind to dispose of my shares in this canal,—I go to town early in next month,—My son will be ordained in December;" without prefacing such familiar assertions by any allusions to Divine Providence. But what is the *permanent*, ingrained, state of their minds, but a spirit of dependence upon God; of resignation to the events of his will; of consciousness that the purest human scheme may be deranged by the merest trifle; and a desire that God would order all their affairs to his glory and to their own spiritual benefit. A superficial, however sincere, Christian may perhaps rebuke others for omissions in the cases supposed, when, in point of reality, the omission is only verbal, while the inward principle is active. In the case of the reproof, the words may be uttered, and the internal feeling be cold, and languid, and rigorous. Religious characters must always be estimated by the years, and not by the moments, of a believer's life; by the tenor and uniform movements of his pilgrimage. Verbal and occasional devotion is imitable; steady consistency is far otherwise. Many hear and talk with joy for a season, but in time of temptation fall away; and so terminates all merely verbal Christianity!

The danger of the Evangelical formality now developed is all the greater, when religious phrases become pass-words and countersigns in public institutions, and on platforms. In this instance they tend to identify the institutions themselves with what either is, or appears to be, an ostentatious and self-righteous spirit. And then returns the question, When and where are we to stop? The usual embarrassment arising from questions of degrees hangs heavily upon the progress of our investigation. I beg leave to elu-

citate my own remarks, by citing the following extract from the *Hibernian Bible Society's* paper, as occasioned by a recent schism. The principle in both cases is identical:—"Should the exclusive principle be adopted, a multitude of questions would immediately offer themselves, in the course of conducting the society's business, to which the committee could find no answer in the word of God. For example; if it be unlawful to admit persons who are not really Christians to the right of membership in the society, is it lawful to consult with such, and receive their advice and assistance in conducting its various operations; such as translating the Scriptures, correcting printed editions of them, or even publishing and circulating them? Is it lawful to receive money from such persons? Is it lawful to permit them to vote in the election of the conductors of the society? If it be unlawful to unite with them in purchasing and circulating the Bible, might it not be made a question whether it be lawful to unite with them in carrying into effect any command of the Bible; such as feeding the hungry, clothing the naked, or caring for the sick? In short, the committee see no means of determining how far such a principle might carry them. They apprehend it would tend to divide men interminably; and erect insuperable barriers around each division and subdivision, which would effectually prevent the diffusion of the Truth, and put a stop to every united work of benevolence. They are inclined, therefore, to think that the principle of Scripture on this matter is, that Christians should unite with every man in every good work, so far as they can without compromising truth or aiding in the diffusion of error."—Trying a similar principle by its operation upon the civil or inferior departments of life, I wish to know whether, for example, I am to issue, I speak in all seriousness, a promissory note in its customary form, when we know not

what a day may bring forth; and by so doing expose myself to reproof as one presuming upon many days to come; or am I to write, "I promise to pay, if the Lord will, two months after date, the sum of £500 to A. B., Esq., or order, &c.?" Am I to advertise property in the usual manner; or must I, on pain of being otherwise deemed reckless of the providential government of the world, direct my agent to advertise in the *Times* and *Morning Herald*, "To be sold by auction, on the 24th of October next, if the Lord will, all that estate called C—, consisting of 3550 acres or thereabouts, &c.?" I protest, sir, against the suspicion of putting these illustrations, in order to court a smile or to make ridicule the test of truth, much less to profane any scriptural allusion. I adduce them only as fair elucidations of the question in discussion. It shall be allowed that, on the merely verbal scheme of Christianity, it is tempting Providence to promise what a dying creature, like man, will do with his money at the end of sixty days, or to engage to sell either a square inch or a thousand acres of land at the termination of seven months. Yet these things are done, and without express reference to the uncertainty of all human things.

If we return from affairs of common life to higher, and to the highest, concerns of man, the verbalist must also tell where we must *then* stop. Is every circular of five lines, appointing meetings of committees for religious societies, to include a *DEO VOLENTE*? Is a subscriber or donor to give a cheque to the secretary upon his banker, interlining the engrained blank with "by the Lord's permission?" And must the receipt be so worded as on its scite to introduce also the Divine name? There is no end, sir, to such questions; and I only say, that if the rule of the verbalists is good for anything, they are bound to use it *invariably*; and not merely upon paper, but orally; so that I must, on their sys-

tem, tell my gardener this fine vernal morning to sow the annuals, but not without prefacing the direction with the language of religion. I am reminded by this very circumstance, that there are gardeners in my own neighbourhood who gravely prefer sowing their flower seeds in Passion Week! And what does it concur in proving but the general principle attempted to be explained in this address: even the universal disposition of mankind to be devotional in words and manual performances. Were this confined to the superstitious and to the acknowledged patrons of formality, this paper had not been written. But I see the world creeping into sacred enclosures under forms once peculiar to itself, and it is high time to sound in the ears of ALL parties, "Why call ye me Lord, Lord, and do not the things which I say?" Alas! how many of the Spanish seaman on board the SALVADOR DEL MUNDO, and who, in the melancholy depths of their self-righteous ignorance, felicitated themselves on belonging to a ship thus consecrated; how many knew more of the Saviour than they saw in a crucifix nailed to the mast, or in the rude sculpture fixed below the bowsprit! The mantling smile of some incredulous reader may possibly be repressed by the recollection, that thousands and tens of thousands of sailors, in our own enlightened country, are alarmed at the thought of steering out of port on a Friday; and are equally afraid of putting to sea in a new ship, before they have hammered a horse-shoe, the crucifix of the Protestant mariner, to the mast. I have seen this palladium in that triumph of modern science, a steam-packet. The heresy of verbal Christianity, like many other aberrations from its spirit and influence, may be traced, among other causes, to a forgetfulness of the distinction between a scrupulous and a tender conscience. The former of these is, very often, severe in the details and minor parts of a system; and, at the same moment, loose and

irregular in regard to the higher and more important operations of the very principle of which it supposes itself to be in full possession. Those of your readers who have at hand the earlier volumes of your work, I would earnestly recommend to study the expressions of a Self-observer in June, 1806 (pp. 341—348), as the most vivid and realizing illustration of my general subject. It was written, as I well know, by one of the most sagacious, consistent, and laboriously benevolent Christians of his day, the late Mr. Henry Thornton. "She made a free use of that species of pious phraseology which, though it usually indicates a devout mind, and is a recommendation in some circles, excites prejudice in others; and has obtained in the world, and even among religious persons of a fastidious kind, the unfavourable name of *cant*. My aunt had acquired few ideas. She also lived in a narrow circle; and I am persuaded that her too frequent repetition of the same pious expressions arose not so much from any peculiarity in her religion, as from the general poverty of her mind. She was well grounded in the great doctrines of Christianity, but she could speak of these only after one manner; and she was accustomed to consider every deviation from her own form of words as implying an imperfect knowledge of the 'language of Zion,' and a want of that full acquaintance with 'the truth' which she herself possessed*."

Let the reader examine the *whole* of the context, and he will discern that, at the end of six-and-twenty years, the nominally religious world may gather wisdom from a neglected, but not forgotten, monitor of a preceding generation. I have no doubt but that your then living and revered correspondent brought himself with much reluctance to use the word *cant*. But he well fortifies his introduction of it; and ex-

* The reader will be aware that the Self-observer writes in an assumed character, and not as describing the actual history of his connexions.

plains in what manner even Christians of a sensitive and shrinking character can employ one of the world's ever ready and effective weapons. And here I retire from the field. The party whom I have ventured to advise and caution, are too likely, I fear, from the unperceived influence of the very habit I have endeavoured to dissect, to misconstrue my motives. They may talk of "the man with the *paper* mask." Such is certainly worn on the present occasion; but a vizor, whether of iron or pasteboard, may conceal the features of a friend, even when he adopts the signature of

SCRUTINEER *.

* It was not without caution that we have inserted the foregoing paper, lest its tendency should be misrepresented, for we cannot think it can be honestly mistaken. Our Reverend correspondent was addressing us as above, from the calm retreat of a country village, at the very moment when we were penning, in the notice of Public Affairs in our last Number, some remarks upon religious ostentation, which were meant in part to bear upon this very subject. It may not be amiss if we endeavour briefly to follow it up to its source.

In the fourth chapter of the Epistle of St. James we read the following solemn injunction: "Go to, ye that say To-day, or to-morrow, we will go into such a city, and continue there a year, and buy, and sell, and get gain; whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away. For ye ought to say, If the Lord will, we shall live and do this or that. But now ye rejoice in your boastings; all such rejoicing is evil." The intention of this passage is clearly to check a confident and vain-glorious spirit, and to inculcate a constant sense of our frailty and dependence upon God. In him we live, and move, and have our being; our life and death are in his hands, and not a hair of our heads fall to the ground without our heavenly Father's notice. So far there is no difficulty; the scope of the passage is obvious, nor can we enter too intimately and humbly into its spirit.

But then comes the question as to the particular formula of expression here prescribed, "If the Lord will." Does our obedience to the injunction require the literal use of it by word or writing on every occasion; or if not, on what occasions is it befitting? That it is necessary to be verbally used on every occasion no one,

we presume, will assert; certain at least it is, that none of those very persons who have of late employed it in so marked a manner in advertisements and other public announcements, would say that they use this specific phrase every time they speak, which they must do if they construe the precept literally, even though the interval between the speech and the action were but a fraction of a second; for that fraction is as much in the ordering of God, and beyond the controul of man, as a thousand years. In fact, there could be no such thing as a "yea, yea, or nay, nay," if this rule were thus verbally construed. "Will you reach me that inkstand? Yes." "Will you read me that psalm? Yes." "Will you walk with me? No." In such cases to interpose this solemn parenthesis would not only be ill-judged, but impossible. There is therefore, of necessity, some limit; for the text cannot be construed in the literal manner in which the Society of Friends take certain other injunctions, without defeating its object by rendering it incapable of application.

What then is this limit? Why, evidently that we should always mentally cherish a feeling of the uncertainty of life and our dependence upon him in whom are its issues, and also verbally express it, where the expression may bring glory to God, or benefit our fellow-creature, or give proper vent to the overflowings of humility. Such has ever been the received exposition of the passage. "Among Christians," says Bishop Sanderson, "who acknowledge God's providence to rule in all things, and to dispose of all actions and events it is needless in every speech concerning a future contingency to express this clause, 'if the Lord will,' because we readily conceive it as a clause which either is, or should be, understood in every such speech, as the Apostle requires." A score of other annotators make nearly the same remark; but no where is the sentiment more simply and satisfactorily expressed than by the pious Matthew Henry; "Ye ought to say it in your hearts at all times, and with your tongues upon proper occasions." What those occasions are must be a matter of individual judgment, as they arise; but well does Henry add, that "it must not be said in a flighty, formal, or customary way." We shall not allude to those instances in which this solemn expression is used "flightily;" but we must remind our readers of the danger of its being employed in a manner "formal and customary," as would soon be the case if all charity sermons, meetings of societies, committees, and announcements of secular business, were as a general rule to be thus solemnly prefaced. And besides formality and custom, we should dread also a mixture of ostentation; which is the very sin which St. James is guarding

us against in the passage ; " Ye rejoice in your boastings." Well does Matthew Henry, in commenting upon our Lord's words, " Do not sound a trumpet before thee," remark : " Vain-glory is a subtle sin, and insinuates itself into all we do, ere we are aware ;" and this being the case, it is just as possible that " boasting " may shew itself in spiritual ostentation as in worldly self-dependence. St. James's remark in the last verse above quoted, about " rejoicing in boasting," is a key to the whole passage ; his object is to inculcate the contrary feeling to this boastful rejoicing, and the parenthetical form of acknowledgment which he introduces, is only by way of contrast with the spirit of self-dependence which he condemns.

Among those who have of late been conspicuous in introducing or urging this frequent use of the words " if the Lord will " in public announcements, there are, or may be, some who are members of the legislature, as was Mr. Thornton above alluded to. Now we would ask, Why do you not in the house of commons preface every motion, every speech, every intention of presenting a petition with these precise words ? The answer would probably be one of these, Because I do not judge it necessary ; or, Because it might appear ostentatious ; or, Because it would seem hypocritical ; or, Because it would only be casting pearls before swine, and causing profane merriment ; or, Because I am too cowardly to act up to my conscience and knowledge of what is right. Let us apply these several reasons generally.

Is it said then, in the first place, that this express declaration is not judged in the parliamentary case always necessary ; that is, that the particular circumstances do not require it as a Christian duty ? It is then admitted that there may be occasions, even important occasions, when the mere form of words is not requisite, provided the heart be rightly affected. Why then is a man censured by one of our scrupulous friends for saying " I intend to be at Exeter Hall next month," and not verbally adding " if the Lord will." What says St. Paul himself ? " Whenever I take my journey into Spain I will come to you." Did the Apostle mean this in "boasting," or was the occasion less important or less religious than many of those which are now by certain persons considered necessary to be distinguished in advertisements and newspapers, with the interjected quotation. Nay, further, St. Paul writing from Greece, goes on to describe a perilous journey which he proposed making to Jerusalem, which when accomplished he speaks of going to Rome, and thence to Spain, and all this with " I will," without once adding " if the Lord will." But did he the less feel his dependence and the frailty of human life ? or do those feel it the less who do not on every occasion, particularly in matters of

customary business, use this particular form of words ? Few Christians probably in so serious a matter as a long and toilsome journey, exposed to all the perils which the Apostle elsewhere so feelingly describes, would have omitted to add an express acknowledgment of their dependence upon the providence of their Heavenly Father ; yet St. Paul himself did not verbally do it ; and there are hundreds of similar passages in Scripture, from which we may safely infer that a man is not to be christianized for using, or unchristianized for not using, this or any other particular expression on all occasions. If St. James's rule were to be applied as some are now applying it, St. Paul himself would be unchristianized.

But the second supposed plea was, that it might appear ostentatious to preface a parliamentary motion with this scriptural quotation. And may it not appear equally ostentatious in some other cases ? Might not a society, which published conspicuously all its announcements on the walls and in the newspapers in a form so peculiarly calculated to excite attention and cause remark, be suspected of wishing to appear more spiritual than other societies which did not use this scriptural formula ? The suspicion might not be just ; far from it ; but then neither might the suspicion be just on the other side, of boasting and self-dependence. The first society might not be really ostentatious, and the other might fear the appearance of ostentation, though composed of persons as spiritually minded as their neighbours.

Again, says our supposed parliamentary friend, Such a course in " our infidel house of commons " might seem hypocritical. But why more hypocritical in St. Stephen's chapel than in the Times newspaper ? The writer of these lines saw not many hours since a large placard with " if the Lord will " stuck about the walls of London, and several copies conspicuously fastened with skewers in a butcher's shop to the backs of sheep and on joints of meat, which greatly attracted the popular attention. We should be unwilling to suppose there was hypocrisy in the matter ; we have no right to suppose it ; but we seriously doubt whether the exhibition was really beneficial.

But it is added that it would be casting pearls before swine. And are there no swine elsewhere than in the house of commons ? Listen to the remarks of thoughtless or scoffing passengers as they pass walls and shop-windows thus placarded. Are they such as prove that this hitherto unusual mode of announcement is really for the use of edifying ? Is it not, on the contrary, often a direct breach of our Lord's command, " Give not that which is holy unto dogs ?"

But, perhaps, our parliamentary friend would say, that the real fact was that he was a coward, and that he could offer no other excuse. This admission would at

least be honest: and, as we have written on the one side, we will now, in conclusion, add what occurs to us on the other; which is, that if a few persons have, through a mistaken construction of a passage of Scripture, been led to adopt this phraseology in some cases in which, on the whole, it had better have been mental than published at the corners of the streets, on walls, and in newspapers, there are thousands of persons making high pretensions to religion who shrink from the offence of the cross of Christ, and, far from erring on the side of a scrupulous conscience, are afraid of writing or uttering any word by which men may take knowledge that they have been with Jesus. There are even clergymen whose whole life is thus spent in striving to keep fair with all parties; and who practise every ignominious expedient to prevent its being thought that they symbolize too closely with those whom the world chooses to scorn. We are speaking not of such as are ignorant of the character of true religion, but of those who know it abundantly well, and can preach on it very fluently; but who shun as the leprosy whatever would too closely identify them with the faithful followers of Christ. Oh, if these men only knew how contemptible they appear in the eyes of the very persons they seek to conciliate, how greatly would their self-love be wounded. They will make a clap-trap speech at a Bible-Society meeting where all is sunshine, but will spring across the room at a visitation dinner to avoid the salutation of a friend or neighbour who might be so indecorous as to remind them of their religious adventure. Unlike the Psalmist who would not know a wicked person, these borderers will not know a righteous one, if an unrighteous one who is higher in rank, or whom they wish to court, be present. All this is as common as it is miserably mean and despicable, to say nothing of its being utterly unchristian. Why may there not be a strict, honest, and manly bearing in these matters; neither cloaking our religion nor desecrating it; boldly taking up our cross, God being our helper, and following Christ; but attaching no value to a few shibboleths, as if religion were a mere matter of phrases; and that even pride, self-seeking, backbiting, and falsehood, were no crimes if they pretend to be committed under the disguise of peculiar zeal and spirituality.

The issue of the whole is this, that whether we eat or drink, or whatever we do, we are to do all to the glory of God. The precise way in which this paramount and all-pervading object is to be effected must be left to the judgment of a tender conscience and a scripturally enlightened understanding, under the ever-implored guidance of the Holy Spirit. This habitual self-renunciation, with a constant willingness to bear the offence of the Gospel, would probably lead the Christian

to a far greater degree of faithfulness and explicitness than is customary even among those who are in reality sincere disciples of Christ; but as to the exact mode of operation in any given particular, that is a matter of detail not to be settled by general rules, and it is not for Christians to judge each other in such matters. He that complies with a certain unessential form, if he does it conscientiously, to the Lord he does it; he that complies not, having a conscience equally tender but under a different view of the bearing of the scriptural requirement, to the Lord he does it not; and why, then, is his liberty judged of another man? The Christian never purposes any thing, or plans any thing, but with the habitual feeling that his life is a vapour, that all human affairs, so far as man's apprehension is concerned, are uncertain and contingent; and as this is always in his heart it will be often on his lip, and might, perhaps, be more often so if his spirit were duly vigilant; but God looks to the inward man, and not to mere forms of words, so that it would be a most unjust and uncharitable inference to judge of the degree of faith and prayer that accompanied any action by so uncertain a test as the phraseology in which it was announced. We have thought these remarks necessary, both lest the tenor of our correspondent's communication should be misunderstood, and also to guard religious persons from being seduced against their deliberate judgment into ill-judged peculiarities, and to induce them to strive to possess a scripturally enlightened and truly tender, and not a merely scrupulous, conscience.

ON THE STUDY OF HEATHEN CLASSICS.

To the Editor of the Christian Observer.

WHEN I read R. A.'s letter in your last Number, I took up my pen to reply to the extraordinary statement, that not merely the mind and imagination deserve culture, but that it may be lawfully sought at the expense of the morals; but upon reconsideration I restrain myself, first, because I cannot believe that R. A. really meant any thing so exceptionable; and secondly, because side by side with his paper is my own on the Westminster Latin-Play, which is a practical answer to his argument, that no evil arises from the careless introduction of heathen writers into our schools and families.

A PARENT.

For the Christian Observer.

THE following Letters, written at the particular request of several valued friends of the British and Foreign Bible Society, are addressed, by the kind permission of the Bishop of Salisbury, to that learned, devout, and venerable Prelate, than whom there is not a more tried or unshaken friend to this invaluable institution. They were intended to form a separate pamphlet; but the great importance and interest of the questions under discussion, has induced us to present them in the first instance to the readers of the *Christian Observer*. They will afterwards, if thought desirable, be published separately.

THE BIBLE-SOCIETY QUESTION, IN ITS PRINCIPLE AND ITS DETAILS; IN A SERIES OF LETTERS TO THE RIGHT REV. THE LORD BISHOP OF SALISBURY.

LETTER I.

THERE was once, my lord, a certain planet revolving between the orbits of Venus and Mars; a goodly planet, and originally fair to look upon; but the inhabitants of which had been struck with a deadly pestilence, for which they could devise no remedy. The disease was a sort of moral cholera; it paralysed the whole spiritual frame; none of the stimuli which once affected it were now of any avail: it had eyes, and saw not; ears, and heard not; its appetite for what was once its proper nourishment was gone; and though the effects of the malady were sometimes slow and chronic, they were sure in the end, unless impeded by an invisible energy, to be fatal.

But this invisible energy at length interposed, and a specific was provided. The earliest intimation of this wonder-working catholicon was given soon after the disease first broke out; but further particulars were from time to time added, till, somewhere towards two thousand years ago the whole was complete, and the princely Donor of the prescription, having pity on a race of beings perishing under so awful a visitation, directed that it should be every where made known; and those who had themselves freely received and been healed were enjoined, by their love and gratitude for so great a blessing, to endeavour to convey it to others.

For a time they did so: but those who came after them began to grow indifferent; so that, had not the same unseen energy still prevailed, this invaluable remedy, or rather the prescription for it, had been well nigh lost. Nor was this all; for, instead of being liberally supplied without restriction as the Donor intended, it began to be doled out drop by drop, and by a most unaccountable fancy a law passed, that in future the prescription and the directions for using the medicine should be written in a learned language—that is to say, Latin,—so that, as to any practical benefit, the great majority of persons might almost as well have never heard of the remedy; and in point of fact they at length began to think that it was no concern of theirs to have the receipt in their possession, or the remedy in their own hands; so that gradually the whole management came under the controul of a race of shaven-headed physicians, who took their fees and doled out a few drops of the elixir mixed up with sundry deleterious drugs, but took care not to let the genuine receipt, which would have detected their artifice, go out of their own hands. If indeed there had been any exclusive skill required in dispensing the remedy, this might have been necessary; but the directions were so plain, and the medicine so safe, that such a usurpation was altogether unjustifiable, and it ended in the most shameful adulteration, peculation, and parsimony of supply; while generation after generation was

perishing for want of this great catholicon. A cart-load of hay was known to have been given for a few drops, and a full supply was no where to be procured.

I will not trouble your lordship with the whole history of this matter, or of all that has been said and written respecting the character and genuineness of this invaluable elixir. Some fifty years ago a notion had gone abroad, that partly by art and partly by chance all the copies of the receipt had become grievously falsified, so much so that it was doubtful if a genuine bottle of the remedy was to be found in the whole planet; but various skilful persons, particularly one Kennicott, put this question at rest by examining great numbers of samples collected from various quarters, all of which were found to contain the essential ingredients, so that even the worst specimen in the collection exhibited the salutary virtues of the medicine. They found indeed some bottles discoloured; some were not so transparent as others; a little sediment of dust and refuse was found in many, but the catholicon was still in the main unadulterated and useful.

At length a happy thought occurred to a few benevolent persons, — I doubt not through the unseen energy of the original Donor, — that as the pestilence was universal, and the medicine every where applicable, it would be a great benefit to the whole planet, and in true accordance with the will of the Prince, and the directions of the prescription, if they were to unite their efforts to promote the diffusion and application of this wonder-working remedy. It appeared, however, when they came to commence their proceedings, that they entertained considerable differences of opinion respecting the character and mode of its operation; but the chief promoters of the scheme, having themselves experienced its efficacy, determined to apply their minds to the universal distribution of the remedy, even though they could not freely concur in all their opinions respecting its virtues. The only preliminary which they considered necessary for the formation of their benevolent plan was, that they should agree that a formidable disease was every where prevalent, and that this medicine was a specific for it; and they refused not the aid of any persons who would use their efforts and bestow their liberality for promoting so good a design.

They indeed soon found objections made to this scheme. Some thought the medicine would be so cheap that it would be despised; and that the poor, instead of keeping it at home for constant use, would pawn it for gin and whiskey. Others thought they would make an ill use of it, and that they ought only to take it under the superintendence of a regular physician, notwithstanding they might die before a physician arrived, or live in constant danger because this golden medicine was kept out of their reach. Others were afraid the preparation was too strong according to the original receipt, and wished to dilute it, or to leave out a portion of the more active ingredients. Others thought it would be better always to accompany it by a corrective, to prevent any possible mischief which might arise from its solitary use; but they could not agree on any common formula for this supposed corrective, for each had a favourite pill, or powder, or nostrum of his own, and the Latin people aforesaid, with few exceptions, resisted the popular use of it altogether.

At length, however, notwithstanding all these obstacles, the good men whom I have mentioned persisted in their plan, and with so great and good effect that there was scarcely a speck of the planet to which some portion of this elixir of life had not found its way; and the boon was attended with benefits unprecedented, but which I need not here pause to describe. There might be occasional mistakes, and I believe there were, in the management of so vast an enterprise; but as a whole it was worked with great care, and with unspeakable advantage; and what was of the utmost im-

portance; the plan propagated itself, so that the people in distant parts of the planet, where only a few bottles had penetrated, began to form a similar scheme for multiplying the medicine and issuing it from their own doors, till by means of these innumerable laboratories scattered throughout the planet, this universal specific would in the course of a few years have been every where accessible.

I am sorry, however, to say that a few persons who had joined in the original design, began to feel scruples respecting it, and even went so far as to open a new laboratory. They thought, and I fear too truly, that some who distributed the medicine to others had not tried its powers themselves, and could not speak by experience as to its efficacy; but still, as was justly observed, this would not prevent others being benefited, though the donors might perish by their own blindness and obstinacy. Again, they thought that the Latin people ought to have no share in the distribution; though if any of these persons gave up their learned scruple, and others watched them so well that they could not, if they wished, adulterate the medicine or mystify the prescription, I cannot see what evil there could be in using their aid. Again, it was objected that some helped to distribute the medicine who entertained very inadequate notions of its value, and of the character and intentions of the Royal Donor. Now it was extremely distressing to every man who duly revered the source from which this invaluable treasure was derived, and acknowledged the Donor as their rightful Prince, that any person should entertain such evil opinions; but as they made no attempt to adulterate his medicine, and would not be allowed by their coadjutors to do so; nay, as they freely permitted a most accurate receipt to be used, to the exclusion of a favourite, falsified, and as they called it "Improved" one of their own; it does not seem very clear why a reverence for the Prince should cause their aid, such as it was, and it was little enough, to be rejected, since it was bestowed contrary to their own wrong notions, and redounded to the benefit of all his subjects. Indeed, all that they expended to carry on the great laboratory was so much taken from their own little quack shop of adulterated medicines, and thus was to be doubly hailed rather than rejected. Another objection was, that the whole scheme was evil, inasmuch as in applauding the medicine the unseen Energy of the Donor was forgotten; but this objection was not valid, since those who took the management of the scheme from first to last expressed their strong feeling that it was only this unseen and potent energy, which daily and hourly they implored, that could render the specific of any avail; and they thought it very unfair, that, while in obedience to the orders of their prince, and in dependence upon his wonder-working influence, they were distributing his sovereign remedy, they should be told that they were only a label-and-bottle manufactory, and were idolizing the mere drugs instead of depending upon the secret influence which gave them their virtue.

Such, my lord, is my apology; the interpretation shall be given in the words of Robert Hall. "I admire," says that eloquent man, "the Bible Society inexpressibly; but how is it possible to say any thing in its praise or vindication that has not been said a thousand times?" "We last Monday held our annual meeting of the Bible Society. It was more numerously attended than ever, and it was delightful to see clergymen and dissenting ministers sitting on the same seat, and ardently engaged in promoting the same object with perfect unanimity. We cannot say of the past times, that they were better than the present. I think the age is greatly improving; *it must improve, in proportion as THE GRAND CATHOLICON is more universally applied.*"

It is, to my mind, my lord, a most melancholy proof of human frailty

and infirmity, and of the mistakes and misconceptions from which, in a fallen world, even the best men are not exempt, that so much of controversy should from the first have existed relative to the character and proceedings of a society designed simply for the circulation of the unadulterated word of God; and which has conducted its proceedings, I am firmly persuaded, with as much of piety and wisdom as ever marked the conduct of any large body of professed Christians. You, my lord, are the oldest living mitred friend of the Society, its episcopal father; and no individual of its many zealous advocates has from the first more ably defended its principle or taken a more heartfelt interest in its momentous objects. In former controversies—let me rather call them discussions—your pen was not wanting in its defence; and I feel persuaded, that if the shadow could be put back upon the dial of time, so as to restore to your lordship sufficient of health and leisure for the task, a warmer or more able defender would not be found at the present moment in reference to the recent charges which have been urged against the institution.

It has been suggested, that these charges deserve a more comprehensive reply than they have yet received: for though there is no one of them, I believe, which in one quarter or another has not been fairly met and disposed of, yet they continue to be still reiterated; and it is impracticable for one person in many hundreds who reads or hears them, to refer to a tithe of the vast masses of pamphlets, speeches, reports, resolutions of committees, and magazine controversies, which bear upon the subject, so as to be in a condition to pronounce a well-considered verdict on every article of accusation. I can conceive that among the best and oldest friends of the society, there may be many, who, from a pressing variety of important occupations, and the impossibility of keeping up a detailed knowledge of all that is passing in our innumerable charitable societies, may be unable to reply, point by point, to every minute communication which may happen to be urged, without any solid foundation, against the best conducted institutions. Your lordship may reply, that such a refutation, however desirable, is not in every case indispensable; for that where there is, upon the whole, a full persuasion of the excellence of the principle, and the piety and integrity of the benevolent agents who, at a great sacrifice of time and labour, disinterestedly conduct the affairs of a charitable institution, open at all seasons to the fullest publicity, a considerable degree of confidence and forbearance is due, till it is expressly proved that the parties are unworthy of it. In the case of the Bible Society such unworthiness has not been proved, but quite the contrary; so that many who hear of particular charges repose for their refutation upon their knowledge of the well-established wisdom and integrity of those who conduct its concerns, even though they should be ignorant of the history of some specific transaction which has been distorted into a subject of controversy. If all men were thus considerate and candid, and asked for solid proof before they came to a conclusion, the society would require nothing but its own good conduct for its defence. But, unhappily, in this as in other things, "offences will come;" well-meaning ignorance will mistake; party spirit will distort; tender, but not well-informed, consciences will be distressed; offences will be imputed where they do not exist, and be magnified where they do; till, for want of fair and timely explanation, the best institution may sink under the weight of unfounded or exaggerated charges.

Such charges, my lord, have gone forth against the Bible Society, and they require to be openly and honestly refuted. I feel confident they can be satisfactorily disposed of, so as to leave nothing but that residuum of mistake and infirmity which adheres to all human institutions, however well planned or religiously conducted; and which will not for a moment shake

the confidence of any candid and calmly-judging mind. With those who come to a discussion in a spirit of party or theological acrimony, it were useless to argue: for, as your lordship well observed on this very question of the Bible Society many years ago, "prejudice has neither eyes nor ears;" at least it has but one eye and one ear, and these are sinister: but for those who conscientiously wish for information it ought to be provided, and both sides of the case be submitted to the decision of a competent jury. The following letters will be a humble attempt to render this justice to the British and Foreign Bible Society. I could have wished that the office had been undertaken by some person better able to discharge it; for there are many individuals far more conversant with the minute facts than I am; but I have at least this advantage, that I am not mixed up with, and never, even by accident, took any part or gave any vote in, any one of the matters under litigation. What I know of the proceedings of the Bible Society has been gathered, not in the capacity of an advocate, but of an impartial spectator. Besides the ordinary examination which every conscientious man ought to give to an institution which he assists to support with his subscription, however humble, I was led some years since carefully to investigate the workings of this important society, from holding the office of clerical secretary to a large county auxiliary, my church and residence being in the heart of a cathedral city, where neither my Right Reverend diocesan (since deceased) nor my Reverend brethren (though always with great personal kindness and friendship to myself) allowed me to be ignorant of any thing concerning this society that demanded special explanation. Other circumstances, not unknown to your lordship, have since rendered it doubly my duty to examine into the matter, that I might not deceive others as well as myself; added to which, my having undertaken the clerical secretaryship of an important London auxiliary, in the room of a revered friend whom your lordship, I am sure, remembers with a regard second only to my own—need I name Mr. Basil Woodd?—and at a moment when the whole question of the Bible Society is warmly agitated, rendered it imperative upon me to inquire once more into the question at issue, that I might either abandon my former opinions, or hold them with a larger measure of knowledge and confidence.

My lord, I have done so; and I can truly and solemnly, as in the sight of Him who is the Judge of the quick and dead, affirm, that the investigation into which I have been led has increased beyond measure my attachment to the Society, and my esteem and admiration for those who have for so many years conducted its proceedings. I do not say that nothing has ever been wrong: but I am perfectly astonished, and can attribute it only to the especial Providence of God guarding with watchful eye his own revealed word, that in such a mass of transactions, amidst so much of conflict and difficulty, the whole ground untried, funds to be raised, agents every where to be procured, numerous translations to be made, every post bringing new inquiries, new business, and the magnitude of the society's engagements spreading beyond all precedent of any benevolent and religious institution; I am astonished, I say, amidst all this overwhelming variety and complication of important details, that there has been so little of mistake, so little to be undone, so much of prudence mixed with intense zeal, so much of wisdom and diligent habits of business; and above all, of the spirit of faith and prayer, and candid brotherly conference; and that, on the whole, a machine of such unparalleled intricacy has been conducted with such signal order and success. I am lost in gratitude at the mercy of God, in raising up so many of his faithful servants, who for so many years have dedicated themselves with much labour, perseverance, and disinterestedness to this great work; many of them devoting to it the most valuable hours of

their busy day, to their great personal inconvenience, with as much zeal as if they were seeking the greatest worldly honour and emolument, and the dearest interests of themselves and their children's children,—which indeed in the best and highest sense they were doing, with that enlightened spiritual wisdom which the world accounts foolishness. They may be despised or misrepresented, as their Divine Master was; but they have a better reward than human approbation, and I should be ashamed to desecrate their labours by a panegyric.

A defence of the society being thought desirable, it is with eminent propriety that the pleadings should be conducted before your lordship's equitable tribunal. Your lordship, as before remarked, has not only been one of the society's most stedfast advocates on the platform and in print, but you are the oldest of its episcopal patrons; and every guarantee that can be required for the fair conduct of the argument is derived from the character of the judge. The society is charged with countenancing Socinians, and holding unhallowed fellowship with the Church of Rome: if therefore there were the very shadow of a shade of reason for such a suspicion, no prudent advocate would venture to bring the cause into your lordship's court; for what living man is there who has shewn himself so zealous, so unwearied, so uncompromising in the warfare with these two giant heresies? Who has devoted to it so much time, and learning, and pecuniary sacrifice; and who is so likely to have recoiled from a society which, by any possible construction or misconstruction, could be made to appear to have countenanced either of these unscriptural delusions?

I may add also, my lord, that my addressing these letters to yourself will be some guarantee against that spirit of virulence, misrepresentation, and personality, which is apt—such is man at his best estate—to deform the discussion of the most solemn questions. I could trust that, under any circumstances, I should endeavour to avoid such a spirit, were it only from seeing its deformity in other quarters; but with your lordship's example before me I have a double motive for watching over my words: and much cause as there has been for provocation, and ample room as there is for personal retort, I should grieve to let fall any word which could disparage a good cause, or, I may add, could diminish the kindness which for twenty years I have received at your lordship's hands. The subject wants nothing for its discussion but that the truth should be spoken in love, with the meekness of wisdom and the patience of hope; and that those who wish to form a just opinion upon it should withhold their assent to vague charges, and decide, as in the sight of God, with fairness and good temper upon the actual facts of the case. May He of his infinite mercy overrule the discussion to his own glory, the diffusion of his holy word, and the eternal welfare of immortal souls.

If, my lord, I were writing only for your own eye, I might cut short much of my intended argument, taking for granted the excellence of the general principle of the Bible Society, which has been so often and ably defended by your own voice and your own pen, and merely addressing myself to those specific objections which have been raised to various particulars in the Society's proceedings. But in the discussions which are now passing on the subject, there is much misunderstanding prevalent respecting both: if we defend our principle, we are pointed to alleged exceptionable details; and if we argue the details, we are told of the sinfulness of our principle. In all the recent pamphlets and speeches against the Bible Society, I find this two-fold argument blended; for it is urged that the institution is founded on unchristian principles, and that these unchristian principles have of necessity given rise to unchristian practices. I see no method, therefore, of fairly discussing the question but by taking into con-

sideration the matters involved in this two-fold objection. I will, however, endeavour to keep the heads of the argument distinctly apart, so that, by means of a table of contents, your lordship, or any other person, may refer to any particular which may appear important, without perusing more of the argument than is thought desirable.

In stating the objection which is made to the principle of the Bible Society, I feel this difficulty, that those who propose it have not themselves agreed upon its exact character. The original statement was, that its faultiness consisted in its not expressly excluding Socinians; but whether from membership, or whether only from its committees, was a point of difference among the objectors. Afterwards, the objection was enlarged, and Roman Catholics were added to Socinians; and other classes of heretics may be, and have been, added to these. But taking the matter according to its newest form, and adopting the last words of the objectors, the main charge against the Bible Society is, that it *does not confine* its membership to Trinitarians and Protestants; and this first head of accusation is branched out into a second—namely, that this alleged faulty principle has given rise to exceptionable practices, among which I have gleaned from a variety of sources the following, which appear to me to constitute the chief points, as now urged, of accusation.

1. The omission of oral prayer.
2. The circulation of the Apocrypha.
3. Patronizing exceptionable versions.
4. Admitting notes and comments, and these of a nefarious character.
5. Employing improper persons as agents, both at home and abroad.

I think that to one or other of these heads I may reduce all the chief points under discussion. I am, &c.

LETTER II.

My dutiful salutations to your lordship premised, I will make up for the long proemium in my former letter, by commencing this at once with the matters in hand. Of great, and I might say, viewing their issue, of infinite importance are they; and I earnestly pray that the following remarks upon them may be such as shall conduce to the glory of God, by means of the diffusion of his most holy word.

I stated in my last letter, that the discussion would involve, first, the principle; and secondly, the details of the Bible Society's proceedings. In considering the former of these two heads, I will endeavour to reply to the following questions:—

1. What is the principle of the Bible Society?
2. Is that principle lawful?
3. If lawful, is it expedient?
4. What has been its practical working as regards Socinians?
5. What has been its practical working as regards Roman Catholics?

To each of these particulars, with your lordship's kind permission, I will devote a letter, longer or shorter as the subject may appear to require. The present will be an answer to the inquiry,

What is the Bible Society's principle?

It may seem late in the day to argue this preliminary: but we live in a fickle and contentious world; and so it is, that even a matter so plain as this has come to be disputed. We need, however, but turn to the rules which are always prefixed to the Society's Reports, as well as to various local Reports, for an answer: but without disparaging these interesting records, my reply shall be copied from a yet more venerable though inchoate document; for I have in my hands at this moment a copy, worthy

of any bibliomaniac's envy, of the original paper issued at the formation of the society, which happens to have escaped the ordinary fate of fugitive circulars, and which I contemplate with far higher reverence than Bruce did the unpretending source of the mighty Nile. It contains, first, a brief, but most powerful and convincing appeal, under the title of "The Importance of a further Distribution of the Holy Scripture *;" then the plan of the intended society—then the announcement of its formation March 7, 1804, (twenty-eight years since, this very day),—and then a column and a half of names of subscribers; the honoured germ from which sprang that mighty tree, whose boughs have overshadowed the world, and whose fruits have been for the healing of the nations. In this interesting paper it is stated, that "the sole object of the society shall be to encourage a wider dispersion of the Holy Scriptures;" that "presenting nothing but the inspired volume, it would be sure to circulate truth, and truth alone, thereby avoiding the occasions of controversy, and opening a channel into which Christians of every name might without scruple pour their charitable contributions;" in a word, that "as the very constitution of this society will stand aloof from party views, it is hoped that Christians of every denomination will cheerfully come forward with a liberality in some measure worthy of the object." In the latter part of this anticipation, the founders were right; for Christians have come forward, if not in a manner worthy of the cause, for what *can* be worthy of it? at least with more of affectionate liberality than was ever before elicited by any other institution; but they

* I must copy a passage of this appeal, as a specimen of the spirit in which it was couched. I should not do justice to a beloved and much respected name, not, my lord, of our own ecclesiastical communion, though joined with us in that universal spiritual fellowship of which Christ himself is the Head, if I did not add, that this energetic and effective appeal was extracted from an essay which had recently been published by Mr. Hughes, whose name will go down with veneration to posterity with those of Mr. Owen and Dr. Steinkopff, as the first secretaries of this cosmopolitan institution; though I ought not to forget that it was Mr. Pratt, and not Mr. Owen, who was in truth the original clerical secretary. There is so much of gratitude due under God to all these individuals, and to some others connected with the early history of the society, that I would not be guilty of attempting to disentangle the flowerets of their common chaplet: *they* never tried to separate them; but without prejudice to others, Mr. Hughes may justly be considered the originator of this great work of Christian mercy. In the appeal extracted from his Essay, after speaking of the infinite value of the Holy Scriptures, the lamentable destitution of them, and the duty of imparting them, it is added,—“What though, to all human appearance, many of those islands and empires will continue for ages inaccessible—into some we may penetrate; millions of mankind, at this time deplorably ignorant, may, in a few years, by exertions to which our countrymen alone are equal, possess the Scriptures, and be made capable of using them.

“Seems it a small thing to give *millions* such an opportunity of knowing the only true God and Jesus Christ whom he hath sent? A vast majority may still remain beyond the reach of our pious endeavours; but it should be remembered, that to shine like stars for ever and ever is the promised reward of those who turn *many* to righteousness. The Scriptures were, probably, never introduced into any country without being beneficial to some: in each case, the advantage to the grateful receiver is infinite, and therefore, in each case, more good is effected than you can trace in the temporal prosperity of a thousand kingdoms. Who would not be on the list of benefactors? But where is the Christian who has laid these things sufficiently to heart? Are there not multitudes, who having derived all their pleasing expectations from the Scriptures, have strangely overlooked the great duty of dispersing them? Whereas there ought not to exist one Christian of but moderate property, who is not in the habit of expending a part in the sacred cause.

“If the present period is not the most auspicious to such undertakings, neither is there any danger of its being fatal to them. ‘The wall of Jerusalem,’ it is written, ‘shall be built in troublous times.’ In fact, how many successful efforts for the promotion of human happiness have been made amidst the clouds and tempests of national calamity! It should also be remembered, that the present is the only period of which we are sure. Our days of service are both few and uncertain; whatsoever therefore our hands find to do, let us do with our might.”

had not duly estimated the devices of Satan and the waywardness of the human heart, when they predicted that the simplicity and paramount excellence of the object could take away "occasion of controversy" from those at least who seek occasion; or that the Society's "circulating truth alone," standing "aloof from party views," and embracing "Christians of every denomination," would recommend it to those to whom party is every thing, and who would extinguish the sun in the firmament that gladdens worlds, if amidst the darkness men might repair with greater reverence to their twinkling taper for illumination.

The above-mentioned principles were subsequently explained and protected by additional regulations, to the effect that the copies of the word of God, issued by the Society, should be without note or comment; that those in the languages of the United Kingdom should be the authorised version, and that half of the lay members of the committee (after deducting the six foreigners) shall be of the Church of England, "and the other half members of other denominations of Christians." No regulations could be more plain, liberal, or efficient; the book to be circulated was the Word of God, and the committee appointed to manage its circulation was to be taken, without ecclesiastical limitations, from the great body of persons who acknowledged the Christian religion, and professed themselves anxious to promote the diffusion of this pure and unadulterated record without human note or comment. The object being so simple and incapable of perversion, no restriction was thought necessary as to mere membership, though in forming the committee the subscribers would of course, out of the general mass of members, vote for those whom they considered most suitable to conduct the affairs of the institution, with the sole restriction, that half of them must belong to the Church of England, and the other half be Dissenters, or rather non-churchmen, in order that there might be no ground for jealousy or suspicion: and to this hour so well-judged was this regulation, that never has there been any such feeling either in the parent committee or among the friends and members of the society. May the thanks for so great a benefit be paid, where alone they are due, to Him who maketh men to be of one mind in a house, and cements brethren together in godly unity.

I have alluded, my lord, to these fundamental laws, because, to hear the floating charges against this invaluable institution, one might suppose,—and not a few persons, carried away by ill-understood party declamations, I believe actually do suppose,—that there is a specific regulation on the society's books, in which one heretical class of persons in particular is mentioned by name as consisting of proper persons to be on committees. It is needful therefore to reiterate the simple fact, that there is not a word said of who are to compose the fifteen lay non-churchmen, to select whom is the business of the society, at its annual meeting, aided by the advice and experience of the retiring committee. If the society, in public meeting assembled, do not think any particular class of persons Christians, they are not obliged, or even at liberty, to select them as members of the board of management: the subscribers have a clean sheet given them, to fill up as they think most suitable; and if any person were proposed who in their opinion was not a Christian, it would only be for them to reject him. Really this is so plain, palpable, and free from objection, that I cannot see how any conscience, however tender, unless hoodwinked also, can find any difficulty in the matter.

I feel unwilling to allude to the name of any particular sect or party in this discussion, because I find no such allusion in the society's rules, with the single exception of Churchmen and Dissenters; and I consider the introduction of this extraneous element into the question an unfair and

invidious mode of warfare. But I must, I suppose, follow where the objector leads, otherwise I shall be said to elude his objections; and he tells me that the objects of his opposition are Socinians and Roman Catholics. Now I find nothing about either of these parties in the rules of the society; and I may also add, that I find nothing concerning them, which affects the present argument, in the practice of the society. What then have I to do with them? Why am I, as a member of the Bible Society, to give any opinion in regard to them, any more than in regard to earls and viscounts, Baptists and Quakers, moralists or miscreants? The Society's rule is, that all guinea subscribers are members; and that out of these members are to be chosen for the management of the Society's affairs fifteen Churchmen and fifteen Dissenters; of course, the best that can be procured. The Dissenters are called "members of other"—that is, not Church-of-England—"denominations of Christians." The word Christians was evidently used in the common statistical manner in which it is currently employed, and not in its true and spiritual sense. But every member, in holding up his hand for committee men, is to choose those whom he thinks suitable; that is, Christians indeed. Thieves and drunkards are not Christians in a spiritual sense, though so called in the baptismal register; and they would be justly rejected as unfit, on account of their character, from being members of such a society, whatever might be their name. And so of any other class of exceptionable persons.

The Society's rule then includes no test of membership or eligibility to committee, (eligibility is not election,) as regards the different classes of baptised persons; it mentions no class of them by name; it does not even allude to any: it does not profess to be a Scripture-interpreting society, or to erect a pale of spiritual communion; it is simply and solely a Bible society: its object is to circulate Bibles, allowing its members the right of private judgment in interpreting them; excluding none (for I will not blink the question with all its alleged difficulties) who do not exclude themselves; admitting every man on his own certificate, only with the important and perfectly sufficient safeguard, that if he aspires to any power, office, or influence in the society, the members are at liberty and are bound to scrutinize his claims, and to act accordingly.

I have said that the Society has no test: this in fact is true; and yet in a practical sense I might say that it has a test, and one quite adequate, in the character of the book itself which it distributes. Its object is its guarantee; and to all actual purposes it has been found perfectly sufficient. For who rally round it? and who oppose it? Who indeed are likely to rally round, and who to oppose, a society whose sole object is to promote the circulation of the Bible, the whole Bible, and nothing but the Bible? If I am a member of a musical society, limited by two fundamental rules, that no instrument shall be used but the church organ, and no compositions but the sacred pieces of Handel, is it necessary with superfluity of caution to add that no street ballad-singer shall preside at our festival? Not being specifically excluded, some member more sharp, flat, or crotchety than his neighbours, may say that they are eligible, and that there is much danger in this latitude; but I can, with perfect confidence, trust the society to say whether they shall be elected without any formal rule of exclusion.

The Bible Society decides nothing about doctrines: it avoids the Popery, for Popery it is, of saying what is essential and what unessential in the all-perfect word of God; what is to be insisted upon, and what pretermitted: it takes that word as it finds it, and those who profess to believe it are received within its outer pale as believing it; only reserving to itself the necessary right of choosing from this general body, for the conduct of its business, such as give reasonable evidence that their profession is honest, and that they are able and willing to promote the sacred objects of the in-

stitution. As a general matter, it says, as the Apostle Paul does of coming to the Lord's supper, "Let a man examine himself:" the Society does not profess to examine him, or to decide whether or not he is a Christian; but still its members may exercise the scriptural test of judging of men's faith by their works, and, without breach of charity, will therefore decide as to whom they approve as directors of their concerns. Really this seems to me a very straight-forward, scriptural, and unexceptionable mode of proceeding.

But, it is replied, what you say would have been true a year ago; this was the object and plan of the Society; but a great change has taken place,—for it having been proposed to reject Socinians as not being a denomination of Christians, and this resolution having been set aside, they are now formally pronounced by the Society as being entitled to that exalted character. I really, my lord, am perfectly astonished to hear such an argument from any man of ordinary information; for in what way has any such change taken place in the constitution of the Society? A certain motion was proposed, I will not say vexatiously, but very adroitly, to drive the Society into a corner; to force it, in short, to decide, what was quite beyond the object of the Society or the business of the meeting, who were and who were not Christians, and this without any definition of the very term to be decided upon; some persons using it in a spiritual sense, and others only in a low statistical sense. The motion was meant for a dexterous man-trap; so constructed that, tread on which side of it you might, you were in danger of being ensnared. The proposer did not, I repeat, define the meaning which he himself affixed to the term "Christian;" and an evident fallacy lurked in the ambiguity. Had he told the meeting what he intended by a Christian, it would have been easy enough, though very unnecessary, to have decided upon his proposition. But he used the word without explaining what he meant by it; so that those who took it statistically might say Aye, and those who took it spiritually No; while all the while they might, theologically speaking, entertain precisely the same opinions. Amidst this confusion, what did the meeting do? They just thrust aside the ensnaring motion altogether, and proceeded with the business of the day: they neither changed the Society's rule, nor refined upon it; there it stands, just as it had stood for more than a quarter of a century; and if some persons construed the word "Christian" spiritually, and others statistically, neither could fairly draw any corollary from the rejection of the intended motion, but that the motion was rejected. Suppose the motion had been, that no highwayman should be a member of Bible committees, on the ground that highwaymen are not Christians; if this absurd motion had been rejected, would it have been just to say that the meeting had decided that highwaymen are Christians? The case in the present instance is precisely the same: the rejection of an amendment, not being of necessity intended to assert that the proposition contained in it is true or untrue; it is enough that it is unwise, or irrelevant, or proper to be rejected. The meeting never even went so far as to ask what the mover meant by the terms he used; in what sense he employed them: they knew that his resolution was intended to subvert the constitution of the Society, and they rejected it accordingly, but they did no more; they altered no law—they passed no amendment; and the matter stands just where it has done for eight and twenty years.

I should have thought this discussion quite unnecessary, but that I learn that some persons are still deluded by being gravely told that at the last anniversary meeting of the Bible Society, it was decided that Socinians are Christians. Be they or be they not, no decision, or even inferential decision, was given on the subject. The whole question ought to be tried

on its real merits, and not on a mere quirk like this; and I am quite sure that such is the feeling of candid men on all sides, who cannot but lament the taking advantage of a mere ingenious parliamentary trick to gain votes on such a question. The plain meaning of the rule of the Society, without a shadow of doubt, has ever been, that all subscribers who in common speech, and in books of religious nomenclature, are called Christians, however little entitled to the name in its spiritual sense, are members; and that out of this miscellaneous group of baptized persons, these nominal Christians, these statistical Christians, persons professing to be Christians, the Society shall choose a committee of those whom they consider Christians indeed to conduct its concerns. It is in vain to say that this is not the clear meaning of the rule. If it be wrong, let us mend it; but do not let us quibble about it; let us try the question on principle, not get rid of it by a side wind. I have never yet met with a friend who when wishing to entangle me by putting the question, "Do you then consider Socinians a denomination of Christians?" has returned me a direct reply to my preliminary inquiry. "Tell me what you mean by Christians, and I will answer you." But it is not to the purpose to argue so solemn a matter in such a fashion. The objector knows as well as I do, that, if he defines his meaning, there is no difference of opinion between us. Let him then throw aside special pleading, and go to the question. I admit that the Bible Society does not adopt a test; and this is the real point: the argument, whether a Socinian is a Christian or not, and whether the Society so pronounces him, is wholly beside the mark; a topic merely flung in to gall an opponent: the Society has nothing to do with it; it takes no cognizance of the matter. If Socinians, or any other body of men, ought to be excluded, let us exclude them, and let us make a rule for that purpose; but it only confounds the whole question to try to force a new construction upon the laws, which no person can seriously believe ever entered into the minds of the founders, and which, in truth, was only an after-thought of some astute objector to effect by a technical construction of a rule, what, even if the new exposition were verbally correct, was evidently not its intended meaning. It is, however, proof enough that the objector does not himself really believe that the rule carries this construction; for if it do, he would need no new law; the desired restriction is already manufactured to his hands, and he has only to shew to the members of the Society that they had overlooked its right interpretation.

Hitherto, my lord, I have only been stating the law, not vindicating it; that must be the object of my next letter. In the mean time, I will relieve your lordship's attention after this dry argument, by a citation respecting the Bible and its effects, the plainness of its instructions, and the corrupt arts of men to hide it, extracted from the pages of a poetical author, himself professedly a Roman Catholic—Dryden. The passage bears forcibly upon some of the points of the following discussion.

"In times o'ergrown with rust and ignorance,
A gainful trade the clergy did advance;
When want of learning kept the laymen low,
And none but priests were authorized to know;
When what small knowledge was, in them did dwell,
And he a God who could but read and spell;
The mother-church did mightily prevail:
She parcelled out the Bible by retail;
But still expounded what she sold or gave,
To keep it in her power to damn or save.
Scripture was scarce; and, as the market went,
Poor laymen took salvation on content,
As needy men take money good or bad:
God's word they had not, but the priest's they had;

Yet whate'er false conveyances they made,
 The lawyer still was certain to be paid.
 In those dark times they learned their knack so well,
 That by long use they grew infallible.
 At last, a knowing age began to inquire,
 If they the Book, or that did them inspire :
 And making narrower search, they found, though late,
 That what they thought the priests' was their estate ;
 Taught by the will produced, the written word,
 How long they had been cheated on record.
 Then every man who saw the title fair,
 Claim'd a child's part, and put in for a share ;
 Consulted soberly his private good,
 And saved himself as cheaply as he could.

The unlettered Christian who believes in gross,
 Plods on to heaven, and ne'er is at a loss :
 For the strait gate would be made straiter yet,
 Were none admitted there but men of wit.
 The Book's a common largess to mankind,
 Not more for them than every man designed.
 The welcome news is in the letter found ;
 The carrier's not commissioned to expound ;
 It speaks itself ; and what it does contain,
 In all things needful to be known, is plain."

LETTER III.

IN my last letter I stated the broad principle of the Bible Society ; namely, the distribution of the Holy Scriptures, without note or comment, by the voluntary agency of all persons professing to be Christians. I am told, indeed, that this expression " professing to be Christians " is quite a new discovery ; a mere subterfuge, just invented to meet the recent objection that Socinians are not Christians, and therefore not admissible. Now, by mere accident while writing, I opened your lordship's Charge to the Clergy of St. David's, in 1813 ; and there I find it remarked, in perfect coincidence with all I have said of the laws of the Society, that " it is constituted on this simple and comprehensive principle, that it may not exclude the aid of any persons *professing to be Christians* : indeed, no contribution, for the distribution of the Bible can be unacceptable, whether it come from a Churchman or Dissenter, from a Christian, Jew, Mohammedan, or Heathen." As to who are, and who are not Christians, the question has nothing to do with the real merits of the case ; for even if it were decided that the Society's laws technically exclude Socinians as " not being Christians," it would still be to be decided whether that law is a good or a bad one ; so that we must come to the merits of the question at last, only by a long and vexatious process. The real point is, Does the Society's rule lay down, or was it intended to lay down, any test as between the different classes of persons who profess and call themselves Christians ; except, indeed, the distinction between Churchmen and Dissenters, which, on account of there being a national ecclesiastical establishment in this country, was adopted to prevent misconception and jealousy. But, as among the conformist half (excluding the foreigners) of the committee there is no test of Calvinistic or non-Calvinistic, high or low church, so among the non-conformist half also there was not meant to be any ; no mention being made of Independent, Quaker, Socinian, Baptist, or any other sect ; the choice of elected officers being left to the wisdom and piety of the members assembled at their annual meeting. The members select their own representatives, and they are not likely to choose persons whom, for any reason, theological or otherwise, they do not deem proper to conduct their affairs.

The plain fact then, is, that there was, and is, no test; and the real and only question is, *Ought* there to be one? The friends of the Society say there ought not; its opponents, that there ought: and thereupon issue is joined, and I proceed to open the case before your lordship.

The Society, we say, excludes religious tests: that exclusion, say our friends, is not lawful. But why is it not lawful? May not a Presbyterian lawfully assist an Episcopalian to circulate the word of God? Why may not a Baptist aid a Quaker in the same work? Yes, say our friends, we do not deny this; we approve it. We do not require a test as between Churchmen and orthodox Dissenters, Wesleyans, Quakers, Baptists, Ranters, Shakers, Muggletonians, Antinomians, and nine hundred and ninety-nine sects; but we require it as respects the thousandth, or rather, upon re-consideration, as respects the nine hundred and ninety-ninth and the thousandth—namely, Socinians and Papists. Communion with all the rest is lawful: there is excellent brotherhood in Sabellianism and Southcotism; and most scriptural union in the nine hundred and ninety-eight sects, schisms, and heresies, afore rehearsed or referred to: it is only Socinians and Papists whom we are concerned to stave off; exclude these, and we compromise every thing else.

Now, my lord, I am sure no man, not even your lordship, can feel more strongly than I do in regard to the delusions of Socinianism and Popery; but yet, when I take the whole thousand sects, and go over them *seriatim*, I feel at a loss to discover any clear scriptural principle, which decides that, in the mere matter of distributing the word of God without note or comment, I may unite with the nine hundred and ninety-eight, and not with the remaining two. I am sure I find no text that lays down this distinction. I am not extenuating the heresies of either; I admit them in full, and deplore them most deeply; but I am not so certain of human infallibility as to draw this precise line, so as to keep exactly nine hundred and ninety-eight on the one side, and exactly two, and no more, on the other; to find the no-test principle clearly lawful in all instances but two, and in these as clearly unlawful. I think I see here an attempt to separate the tares and the wheat more bold than befits the province of human inquisition: I should wish at least for a plain passage of Scripture, that points out infallibly this exact line of demarkation; and in the absence of this—for no such test is produced—I demur to the perfect accuracy of the distinction. It may be accurate, but I do not see it.

My notion of the Bible Society is this; that it virtually, nay, directly, combats every heresy, every species of pravity of doctrine and unholiness of life; that it does not usurp to itself the infallible office of saying what is essential and what is non-essential; that it says, that all that God has been pleased to set forth is essential in one way or other; and that it cannot in conscience lay down such a test as would uphold nine hundred and ninety-eight sects, and reprobate just two. Our principle, say the friends of the Bible Society, is, as a society, to endorse none; we leave each to his own Master: if they will assist us in distributing his holy word, we are glad of their help; if not, we will do all we can without them; but we will not exclude them from so unobjectionable and excellent a work, if they are inclined to co-operate in it.

There you are wrong, say the objectors; you ought to reject them. Reject whom? The Muggletonians? No; the Socinians. The Swedenborgians? No; the Roman Catholics. Up to this point all was scriptural fellowship; here begins unlawful union. You are going upon principles of human expediency, and not upon the word of God.

Soft and fair, good friend, let us have your objections in detail, not in dozens. You say we are going upon principles of human expediency; but

there you mistake; for if we cannot settle the point upon principle, I mean Scripture principle, I for one will yield the question. The matter of expediency we will discuss hereafter; our present thesis is the point of *lawfulness*. If the principle be unscriptural, it must be discarded without further question; expediency is only a secondary consideration, to be argued when the point of lawfulness is proved. And now, I again ask for a proof from the word of God, that it is lawful to unite with all classes of heretics but two, and to call that a scriptural union; but unlawful to join an institution, which having no test implies no union, except union in what is assuredly good, the giving of the word of God, however evil may be the givers.

The objections to the lawfulness of the constitution of the Bible Society are not new; they are almost as old as the society itself; only, like the river Mole, after burying themselves in the ground in one place, they suddenly rise in another very far off from the spot where we last traced them, and certainly with no visible defecation of the turbidness of the stream.

The history is this; As soon as it became known that Christian men, who used only to quarrel with each other, had at length united for a common object paramount to all their differences, though interfering with none of them, an objection was started that this was a grievous breach of ecclesiastical discipline. The Church of England was in danger; this new-fangled society would be its ruin; and, in one way, I wonder it has not been so by the prediction working its own fulfilment; for it was not much to the honour of our church that so many of her members appeared to the popular eye, which did not measure microscopic distinctions, however conscientious, as opposers of the free circulation of the word of God. Indeed it was most short-sighted and suicidal that the prelacy, clergy, and laity of the Church of England did not join the society in a mass, and carry all before them, as they might easily have done, and thus have identified the diffusion of the word of God in public feeling with the Established Church, assisted, but not eclipsed or rivalled, by Dissent. This would have been a very peaceable and Christian provocation to love and to good works. But instead of this there was a grievous outcry about the sin and folly of "amalgamating" with Dissenters. How can those, it was said, who are in covenant with God by legitimate baptism, unite with those who are trespassers on his uncovenanted mercies for the circulation of his word? Who can touch Watts and Doddridge and not be defiled? Thus sounded the watch-word.—But the echo at length died away; and the church, so far as the Bible Society was likely to assail it, continued safe. Recently, however, a new outcry has arisen, and in a very different quarter, but equally directed against the principle of the society. The first objectors said, that a society without tests was anti-church; the recent assailants say, that it is anti-Christian. And yet, now I remember me well, our new friends have not thus much of originality; for their predecessors had forestalled even this argument; and if it was not good in the lips of Mr. Norris, Dr. Spry, Bishop Marsh, and the "Country Clergyman," I see not why it should be so in those of our modern naval-and-military opponents. We were then told as now of "amalgamation," "heterogeneous mixtures," and "unnatural combinations." This very case of the Socinians in particular, which the new objectors have all at once flashed upon, was then thoroughly discussed, and all calm-judging men thought fairly set at rest. The last of the quaternion just mentioned, the "Country Clergyman," who was the very first opponent of the Society, had by anticipation all the Sackville-street logic most glibly at his tongue's end, and particularly the newly revived, but, as your lordship thought, very unscriptural and unprotestant argument of the Socinian's making the Bible aid Socinianism, and the Papist Popery. Thus said this Country Clergyman;—"Christian charity no where recom-

mends associations of discordant principles, combinations of men professedly at variance and in hostility with each other; but Christian charity enjoins that which renders all these elaborate societies useless; it teaches and *obliges* Christians to be like-minded; to have one faith, one baptism, one speech, and one hope of their calling. * * * * * It is expected that every member of your heterogeneous society will draw his portion of books for the promotion of his particular opinion; for it is *easily seen* that a Bible given away by a Papist will be productive of Popery. The Socinian will make his Bible speak and spread Socinianism, while the Calvinist, the Baptist, the Quaker, will teach the opinions peculiar to their sects. *Supply these men with Bibles, (I speak as a true churchman,) and you supply them with arms against yourself!*"

Having quoted a Country Clergyman, I must remind your lordship, in what manner a Right Reverend prelate thought upon the same subject. Your lordship, I well remember, in the Charge before alluded to, remarked,—"Nothing but inattention to the great principle upon which the Bible Society is conducted, or ignorance of the society's proceedings, or of the members who compose it, could induce any one to suppose that a believer in Christ's atonement can lose any of his veneration for that evangelical doctrine, *because Socinians and Quakers unite with him in distributing the pure text of the Gospel, from which it is derived.* We may justly challenge our objectors, (let them be Papists or Protestants,) to the comparison whether they or the defenders of the Bible Society, are most zealous in maintaining the doctrine of Christ's atonement; and whether connexion with the Bible Society has, in any one instance, exhibited the slightest proof of diminished respect for the Christian sacraments."

Your lordship was, on the whole of the matter, at issue with your Right Reverend brother, Bishop Tomline, who said that the church members of the Bible Society "give the right hand of fellowship to those who cause divisions:" but the great majority of the Christian part of the public came, with your lordship, to exactly the opposite conclusion, that the only giving of the right hand of fellowship being the mutual circulation of that book, which, according to the Country Clergyman's citation, points out one faith, one baptism, and one hope of our calling; there was no countenance given to "division" by such an act, but quite the contrary. But I allude to this by-gone history, only to shew how the same phases and lunations have returned periodically in their season; for this is precisely the language we now hear among men who reprobate Bishop Tomline's Arminianism as much as he would have reprobated their hyper-Calvinism. The recent formation of a new school of divines, by the union of a Daubeny and a Hawker, with a cement of Irvingism, is one of the most remarkable anomalies of these strange times. Who would have thought that your lordship and your Right Reverend brethren should have lived to hide your diminished heads as churchmen, by the side of the Morning Watch and the late Mr. Vaughan of Leicester; and that Bishop Mant should need to be taught the doctrine of regeneration in baptism by Mr. Irving. Yet so it is; and at this moment some of the sturdiest and most active opponents of the Bible Society are the disciples of the highest school of ultra-predestinarianism, together with the abettors, lay and clerical, of those strange notions of which we have of late heard so much respecting miracles, prophecy, and the personal coming of Christ, to usher in a Millennium. I mention this only to shew how apt extremes are to meet; for whereas formerly the opponents of the Bible Society, were those who accounted themselves very cool and well-judging men, its chief opponents now are those who never were considered either remarkably cool or well-judging; and whose arguments about "amalgamation," and so forth, are only the old

vanquished troops in a new suit of buckram. It is hardly fair that we should be obliged to go through the process of demolishing them a second time; but as they choose to insist upon it, I suppose it must be done.

I am aware that some of our friends will say, that this is not a correct representation; that it is not the old kind of objections, but a class much more serious, that is now agitated. But this mistake arises from not duly considering what the old vanquished objections were. In popular language Mr. Norris, Bishop Marsh, and others, have been considered as wishing to impede the circulation of the Scriptures; and it was not unfair to say that their plans, if followed up, would lead to that issue; but they certainly did not, in so many words, profess any such wish, but quite the contrary. There might be here and there an individual, particularly, I am sorry to say, the present Bishop of Chichester, who wrote some things highly exceptionable as to the Scriptures themselves; but the better class of opponents of the Bible-Society fixed their chief opposition upon the ground of an alleged unhallowed "amalgamation" among the circulators; the very term then invented, and harped and piped upon, though now brought out as quite new. The same abortive arguments, and the same misapplied texts, were urged then as now; so that a reprint of what your lordship, or almost any other advocate of the Society, then wrote on the question, would apply nearly as well at the present moment as it did twenty years ago.

And never, I must say, have I seen texts so torn from their moorings as those which have been adduced by our friends on this occasion. They are all of that general class which speaks of the duty of separating ourselves from sinners; but if these are to be so construed as to mean that Socinians ought not to be members of a Bible Society, they equally shew that no person whose creed is not in our judgment wholly scriptural, and his life consistent with it, ought to be so. It is not a question merely between the one or two and the nine-hundred and ninety-eight or nine; but between two thirds, perhaps, of the nine-hundred-and-ninety-eight themselves; and, carried to its fair bearing, would subvert Sackville-street as much as Earl-street. But the real plain truth is, that the passages adduced do not bear at all upon the question. For example, the words of St. John are quoted where he says that "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." But it so happens that those who come to us in this Society do bring this doctrine and no other, that is, so far as regards their connexion with the Society, for they come with this very text in their hands, and the book that contains it, and they come for no purpose but to disseminate this blessed doctrine; and this whether they themselves believe it or not. Whatever may be their secret motive or opinion, this is the only character in which they appear in this Society. How, then, are we partakers of their evil deeds? They do not come into the Society to perpetrate any such deeds, but for a professedly good deed and nothing else, and of this only are we partakers. We do not wish them God speed, any more than we wish God speed to a swearer or drunkard because we chance to meet him at church. We might, indeed, walk out of the Society to avoid his presence; and so we might walk out of church or from the sacrament, rather than seem to unite with him as a fellow-worshipper; but in both cases we may be equally unpolluted by the juxta-position. St. John's argument is, that we are not to encourage what is sinful or heretical; but we do not encourage the Socinian by letting him help us to give away Bibles to stultify himself. We do not patronize his delusions. If this sort of meeting for a given object is encouragement to a man's sentiments, why then the Anti-pædo-baptist by his presence encourages

us against his own sentiments to baptize our children; and the Quaker encourages your lordship to wear lawn sleeves. And, indeed, though our friends gravely urge this argument, they, in their own case, shew that they do feel its application to be very stringent; since out of the thousand sects there are only two that they are not willing to encourage, which could hardly be the case if they thought the encouragement really so serious as their argument would assert. If the Socinian presuming upon this boasted encouragement were to begin to broach heresies, he would soon find that the encouragement was not very flattering. I would willingly leave the reply to any Churchman or Dissenter present; and not least to one of our plain-spoken Friends, who would very quietly inform him that he came to that room to circulate the Bible, not to misinterpret it.

Again, say our friendly advisers, Are we not told to withdraw ourselves from every brother that walketh disorderly, and not after the tradition received from the Apostle? Now, though I see no fair application of this passage to the present question, as the Bible Society is not a church, nor is it a matter of withholding ecclesiastical communion, yet I freely avow that the spirit of such passages would prevent my aiding the election to an official station in a religious society of any person whose sentiments or conduct I considered such as to render him unfit for it: but this has nothing to do with the question of Socinians in particular; it applies to conduct as well as to doctrine, to disorderly walking as well as to heretically believing; and merely fixing a test against one or two particular sects, is a poor subterfuge if it be meant as a compliance with this widely-ranging prohibition. Drunkenness is disorderly walking; so is backbiting; so is dissimulation; so is theft; yet our friends do not propose a test against these things, as they ought to do so if their own application of the passage be apposite. I believe the Bible-Society has always acted in the spirit of this passage. I never heard indeed, that any instance of such known disorderly walking has ever occurred in their committee as made it requisite to expel the offending party, though I doubt not this would have been done with faithfulness if found necessary: indeed, while I write I recollect a remarkable case, not at home, but abroad, which shews how faithfully the Society was prepared to act upon this very principle. It was a case so painful that some of the friends of the Society might be unwilling to allude to it; not because it brings any just reproach upon them, but because it is distressing to hear evil of one of whom better things were hoped. I allude, and why should I not allude? to Dr. Leander Van Ess. If ever there were circumstances that could justly call forth confidence from a society towards an agent, it was here. I will not trouble your lordship with the testimonials at large to this person's character and proceedings, from ear-witnesses and eye-witnesses, from his own letters, from the scrutineers of his actions, and the auditors of his accounts. I have before me, among others, the attestations of a considerable number of clergymen and others whose well-known piety and discernment of character would be allowed to be unimpeachable and of the highest value in the strictest court of justice. This person had been a long, and apparently faithful and zealous agent for the Society, and there were very many circumstances which would naturally render its members unwilling to believe ill of him, or to cast him off: indeed, to do so after all that had occurred, was to furnish a vexatious party weapon to those who they knew would not be slow to use it to the disadvantage of the Society. Yet, when at length they had reason to believe that he "walked disorderly," what did they do?

why, they withdrew themselves from him as commanded ; and thus shewed that it is not a dead-letter test that is required, but a ready heart to do that which is right. I honoured the committee for their conduct in this matter ; and felt a double confidence in them, since I found that they were willing to cut off a right hand, or pluck out a right eye, rather than allow of just cause of offence and reproach to the Gospel. I see not why the circumstance should not be mentioned, and I have mentioned it accordingly. Even if a Judas had intruded himself into the Society, the eleven could not have withdrawn themselves from him till they discovered his character.

Again, our friends say, What think you of the abhorrence which St. Peter felt for those who "privily bring in damnable heresies, even denying the Lord that bought them?" Why we join with him in his abhorrence, and concur in his fearful declaration, that "they bring upon themselves swift destruction." But what has this to do with the question of introducing tests into the Bible Society? I have yet to learn that the Socinians have brought in either "privily" or openly any damnable heresies into the walls of Earl Street. They may have brought in a few stray guineas to be commuted into orthodox Bibles ; but as for themselves, the body of the members exercising their just right of choosing their elective officers under the fixed laws of the institution, have never admitted them into the committee ; though even had this taken place, unless they had been potential enough to overturn the constitution of the Society, they could have introduced nothing but a book which condemns heresies of all kinds, and their own most particularly. So far from receiving any such countenance as was likely to add lubricity to their tenets, I must say that I wonder they have not long before this taken offence, and left the Society altogether. No particular sect, be it remembered, has any claim to have any one of its body elected as a member of the committee, except it be what Mr. Jeremy Bentham courteously styles the sect of the Thirty-nine Articles ; which the Society most liberally allows to have a moiety of the domestic lay members. As for the rest, the Society at their annual meeting are to choose the fittest persons to conduct their business ; and it will be time enough when they begin preferring Socinians, which they never yet have done or are likely to do, to shew that such a choice would not be proper.

But again, We are not to be unequally yoked with unbelievers. Very true ; but there is no yoking in the present matter, if by yoking be meant either intermarrying, or even religious communion. The Apostle, when he used those words, was speaking of joining heathens in their wickedness and idolatry ; and if the objector means that we are not to frequent Socinian conventicles, the text is very appropriate ; but I never heard that the Bible Society drew its members into this peril. "*Monet eos apostolus,*" says Beza, "*ne mensæ demoniorum fiant participes, aut cum infidelibus in aliquo opere illicito commercium habent.*" If our friends can prove that circulating the word of God is an "illicit" action, the passage applies to the Bible Society ; but not otherwise. Besides, the exception proves the rule ; so that if the action be lawful, the connexion is lawful too.

Another passage is strongly urged ; namely, where the Apostle says, "I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one, no not to eat." This text has been much dwelt upon by several of our good friends ; but in truth what has it to do with the Bible Society, or with Socinians ?

It is rather a prohibition from connexion with immoral and profane than with heretical persons. One of the most zealous of the Sackville-street founders, when he quoted it in his speech at the meeting of the Naval and Military Bible Society, added very pertinently, "How much more then with Socinians." This *a fortiori* seems to have given great satisfaction; but it is wholly swerving from the letter and spirit of the passage. The first persons not to be kept company with are the moral profligates there mentioned; heretics come in only by inference: but, say our friends, we do not hold the text good as to having a test against drunkards, but we do against Socinians! And this is called a just application of Scripture. I am glad that these interpreters have not yet proposed adding notes and comments.

The whole of the passages adduced to shew the unlawfulness of a Bible Society not guarded by tests, are of the same description. They are prohibitions most plain and pointed as regards church communion or sinful compliances, but are utterly inapplicable to the present question. We are not to join with idolaters to commit idolatry, with heretics to propagate heresy, or with any wicked man unnecessarily, for the pleasure of his friendship and company. But in all this there is a plain common-sense and scriptural limit. Your lordship, in the discharge of an important, and it may often be religious, duty as a legislator may be obliged to sit within a few yards of a nobleman who broaches infidelity. Our Lord himself consorted with publicans and sinners; he even joined with blaspheming Jews in the temple service, which was a strictly religious act. But did He, by this, wish any of these offenders God speed? There were those, I know, who said He did, and were much displeased at Him; but He did not yield to their scruples.

Your lordship will perceive by the above allusions to Scripture, that it is the practice in this controversy to ring the changes on common-places; to quote texts perfectly clear and strikingly convincing in the matters to which they relate, but which have no bearing upon the real question in hand. Do not evil communications, it is triumphantly asked, corrupt good manners? But the very point in discussion is, whether two men's putting money into one box to purchase Bibles be an evil communication. So again, we are not to do evil that good may come. Most true; but what have we done in this matter that is evil? Would that the worst sin I could charge myself with was having accepted a Socinian's guinea, to give the word of God to the ignorant at home, or even sat by his side in committee, (though in the British and Foreign Bible Society this has never happened, and I certainly do not wish it,) to form a plan for sending it to the destitute abroad.

But again and again, my lord, I ought to bring back the question to its simplicity; for it has, in truth, no more connexion with the evil communication of Socinianism, than with any other evil communication. Is it fair, is it honest, to quote against us such texts as the above, in relation only to one body of persons, and to leave all other offenders in doctrine and life unscathed? Evil as Socinianism is, is it the only evil? The difference of the two contending principles is this; and it is a difference most important: The Bible Society's book says, we are to come out from *all* wickedness; we are to have no evil communications: but we do not consider that we have any such communications as regards the business of our society, which is only a common fund for the circulation of the word of God; and we therefore think no test necessary as to what is evil communication, and what is not. Practically, however, we exhibit all due regard to the matter in the election of the managers of the Society; and accordingly, though we have had

various secretaries, our Owens, Skeinkopffs, Hugheses, and Brandrams have never had any secretarial brotherhood with an Aspland or a Belsham; and the same of the committee. This is the one principle: the other principle, which supposes that there is in a society for distributing Bibles that communion which requires a test lest it should be evil, sets about devising one; and the first law of exclusion which is fixed upon relates to Socinians: then it is enlarged to include Papists; but there it stops; and in this stoppage is the evil; for all the texts which the objectors allege as excluding those two heresies, if they applied at all to the case, would exclude many more. Our protest ought to be not merely against Papists and Socinians, but against all doctrinal error and moral pravity. True, we are to come out from those who deny Christ, but we ought to come out also from the world. Now, the friends of the Bible Society take a consistent line: they say, we cannot endorse one and not the other; if the rule really applies to the point in hand, we must give up Bible Societies altogether, except each of us in our own communion, and among only a few individuals in that: we are to contend earnestly for "the faith," not for a part of it; for the whole Bible, and not for some doctrines only, however important. We maintain that the passages alleged do not apply to the case; and we therefore make no tests to keep our society clear of their denunciations: our friends maintain that they do apply; but when they set themselves to form a test to avoid their anathema, they offer one only partial and inefficient; so that if, instead of defendants, we chose to become assailants, we have only to take the lists of any society formed on the new model, and to blow it to pieces with its own fulminations. If our friends apply Scripture truly, we say that all such societies, even if they had ninety-nine tests, and omitted the hundredth, would be unlawful; and unlawful too, if, with ten thousand actual tests on paper, there were one loop-hole to creep out at in practice; or if, with perfect purity of doctrine, there were not a test as to every possible sin and evil temper of life. But such a course, to prove a society unlawful, would render Scripture inapplicable to the purposes of life, by straining it to absurdity. The difference between a Bible Society on the non-test and the test plan is, that the former is consistent, and the latter inconsistent; while, if one is unlawful, both are so.

But the Bible Society, it is said, ought to protest against Socinians and Papists. But why against them only? And ought not the new Bible Society to protest against many other pravities? The Bible Society does oppose Socinians and Papists, in the only way in which it opposes any thing; and that is by the sword of the Spirit, which is the word of God. The new plan, which says, but untruly, that the Bible Society compromises with these two heresies, is to protest against them; but when protesting against some, it compromises, on its own shewing, with others; whereas the Bible Society really compromises with none: it will not take some of the enemies of Christ to its bosom, and include others,—it rejects such a selection altogether; and therefore, instead of a compromising society, it shews itself rather as a challenging society. It holds out **THE BOOK**; here is our doctrine; who will refute it? Here is the faith—here is Protestantism—here is Trinitarianism. If I were a Roman Catholic or a Socinian, I should say, that instead of being a compromising, or even a peaceful society, it was the most uncompromising and quarrelsome institution in the whole world; that it would not take my guinea, except to make it libel myself; that it forces me who am a conscientious Roman-Catholic, to go and proclaim to all mankind, in scores and hundreds of tongues, that

the church to which I belong is "the mother of abominations;" or me, a root-and-branch Socinian, that "In the beginning was the Word, and the Word was with God, and the Word was God;" and that "the Word was made flesh;" with a hundred other declarations equally contrary to my sentiments. Yes, I admit that in so serious a matter as the things that concern salvation, a society of compromise would be unlawful; it would utterly offend against all the passages quoted by our objectors: but is a society of challenge unlawful also? Is it unlawful to say to the Socinian, You may be permitted to assist in teaching mankind that great is the mystery of godliness—God manifest in the flesh; that Christ is over all, God blessed for ever; that in Him dwelleth all the fulness of the Godhead bodily; that He is the brightness of the Father's glory, and the express image of His person, upholding all things by the word of His power; and that being in the form of God, he thought it no robbery to be equal with God, notwithstanding that for us men and our salvation, as a sacrifice and offering, he was made in our likeness, and became obedient unto death, and is now highly exalted, so that to him shall every knee bow, and every tongue confess that he is Lord. Is it unlawful, I ask, to permit the Socinian to teach these blessed truths of our holy religion? for this is all the liberty the Society, as a society, gives him. It admits not his version or his comment. He helps us to bestow *The Book*, and that only; and this moreover in versions which he thinks unfair and mistranslated, because they undeniably contradict his own sentiments. How far it is lawful for him, upon his own principle, to join such a society, it is not for me to decide; I leave him to his own conscience; but if he be willing thus to batter down his own heresies, I see no unlawfulness in allowing him to do so. Nay further, as respects the Socinian and many other heresies, the Society distributes innumerable copies of the Bible in the English tongue, with the translators' headings and marginal references, which are a running annotation on the text. I confess, that this is a partial violation of the strict principle of there being neither note nor comment: but it was admitted, under all the peculiar circumstances of the case, by all parties, by mutual compact; and, being well-defined and incapable of extension, no evil has arisen from this slight infringement of the abstract rule. But, be this as it may, these notes and headings which the Society, in its corporate capacity has so widely circulated, vindicate for it the character of a strictly Trinitarian society. The only portion of human exposition which it publishes, is this orthodox comment; a comment so orthodox, that no Socinian, without tampering with his own conscience, can give to it his sanction. I need not refer your lordship to any particular passages for examples, as the whole volume abounds in them. Thus, over the very first chapter of St. John, we read "The Divinity, humanity, and office of Jesus Christ," and so of scores of other passages. Our friends ask for a Trinitarian test; well then, we have one. Do they tell us, that it is not sufficient that the book itself is Trinitarian, unless those who unite to circulate it are so also; and that the society ought to be open only to those, using the words of Mr. Gordon's motion, who believe in "a triune God." Well then, I repeat we have exactly such a society as our friends wish; for they do not desire that an individual pledge should be given by every member, but only that the regulations of the Society itself should be such, that a Socinian knowing them, cannot join it without dissimulation. Here then is precisely what they demand; the whole matter is prepared to their hands: we not only give the book, but we give a pledge that we construe it in

an orthodox manner; and we have even violated the strict rule of non-comment in such a way, that no Socinian can feel comfortable in joining us, any more than he could if we adopted Mr. Gordon's resolution. I do not myself think a test necessary for the simple object of circulating the word of God; but if it be, here is one already in existence. The member of the Bible Society, unless he protests against this heading, virtually says that the first chapter of St. John's Gospel inculcates "the Divinity, humanity, and office of Jesus Christ." What would our friends have more? Is not this lawful? I do not mean indeed, that any member pledges himself to all the headings and marginal notes of the authorised English translation, merely because he is content upon the whole that the copies should go forth as usually printed; there is no such compromise: many excellent persons in the society may not like all these annotations, but at the same time I see not how any person who adopted the doctrines of Socinianism could honestly tolerate them. I again admit that this is a breach of the treaty of strict neutrality, but I do not regret it; but whether it be wise or unwise, it is at least a proof that the institution is not Anti-Trinitarian, even if the circulation of the simple text itself, faithfully translated, were not pledge sufficient.

I think, my lord, I have observed in almost all the controversies against the Bible Society, a cast of argument which seemed to indicate that the objector did not attribute due value to the written word of God. The Roman-Catholic opponents spoke out plainly on the subject; they did not consider the promiscuous circulation of the sacred text among the people as likely to be of much religious utility; nay, often it would only, they said, be perverted, and do more harm than good; it required a test as to the readers; they must be discreet and well-informed persons: and even then there was much doubt and danger, without suitable guards, such as the traditions of the church and oral authoritative instruction. In like manner, though not to like excess, some of the former opposers of the society in our own church, spoke on the subject. One was afraid to trust the Bible without a clergyman to explain it; and another without tracts to dilute it; one, now Right Reverend prelate, dropped the ominous word "correction," modified afterwards into "safeguard," in shewing the necessity of adding the Prayer-book to the Bible; and another, now Right Reverend prelate, wished for a reform bill with a schedule A applied to many of its books and chapters, and a mutilating schedule B to many more. Now it is somewhat remarkable, that though the recent opposition to the Bible Society has arisen in quite another school of divinity, it has been accompanied by the same practice of undervaluing the importance of the circulation of the written word. We are told that the Bible Society is idolatrous; that it lauds the book, instead of the Author; that it hopes to convert the world by the beggarly elements of a material revelation; that it is a mere printing office, a manufacture of paper and parchment; and much more to the same effect. Now, my lord, nothing can be more true than that the written word, of itself, and unaccompanied by the energy of the infinite Author, would be of no value; that his grace is needed to enlighten the understanding to comprehend it, and to open the heart to receive it. But still it is his word, and he employs it as a means of salvation; not to the setting aside of prayer, or the disparagement of the preached word, or the holy sacraments, but in conjunction with other means, and where these are wanting as a substitute for them. We laud the Author, in lauding the book; and we are not afraid to trust it in all hands and in every clime, even were

there no preacher to explain and apply it; for faith may come by reading as well as by hearing, that reading being the word of God. The warmest friends of Bible Societies have ever been among the warmest friends of Christian missions; and while they contend that "holy Scripture containeth all things necessary to salvation," they have not been careless of the importance of an oral ministry; and as to setting aside the need of Divine influence, or the grace of the Holy Spirit, such a thought never darkened their imagination. Yet this is a charge most extravagantly alleged against them; and in urging it, language has been employed of a character unscriptural and unprotestant; in fact, rank Popery; language which makes the value, authenticity, and doctrines of the Bible to depend upon the distributor or expounder. When I see the Bible in the hands of any man, I consider that it is the revealed word of God, which its Divine Author has promised to honour; that it carries its own evidence in its pages; and that through whatever hands it may have come to him, it is able, if he search it with humility and prayer, to make him wise unto salvation through faith that is in Christ. No, says the Papist; for unless it comes through a proper channel, and with the stamp of authority, the sanction of the pontifical church upon it, it is but an apocryphal book. And in nearly the same terms speak the recent opposers of the Bible Society. The Member for Dundalk, for example, says, that "the book as presented by the British and Foreign Bible Society reaches the hand of the receiver in an apocryphal and unauthenticated form;" and thus the most fearful effect, he adds, is produced "upon the character of the Bible itself." The Rev. W. Phillips in like manner says, that such a society causes the Bible "to appear a mass of contradictions in the eyes of those to whom it is sent;" with much more to the same purpose, and all grounded upon the Popish notion that God allows his word in the hands of the most sincere inquirer to take the camelion colour of all the soils that the mere paper and print happen to flow over; a doctrine strongly opposed by our church in the matter of the sacraments in the Twenty-sixth Article, and at utter variance with the whole tenor of the promises of God made to those who seek his instruction. His word declares that "the meek shall he guide in judgment, the meek shall he teach his way;" that "if any man will do the will of God he shall know of the doctrine;" "all Scripture is profitable for doctrine, for reproof, and for correction in righteousness." No, say the objectors; not unless it come through a legitimate channel; not if it reach the recipient in the shape of a Bible from Earl Street. You are right, says the Papist; it must have the papal stamp on its covers, or it will appear only "a mass of contradictions." The scriptural faith of these servants of God who believe that he will do as he has said, that his word shall not return to him void, but accomplish the purpose whereunto he sent it, and who, in this humble and hopeful expectation, think it their duty to circulate it, in dependence upon the promised influence of his Holy Spirit, is profanely ridiculed by the Rev. H. Melvill, as an expectation of "manufacturing a millennium by an outlay of paper and sheepskins," and telling the nations, "Behold the book, rather than behold your God." I might quote much more; but this may suffice. The objection is as old as the controversy between Protestantism and Popery: and it was many years ago brought forward by opponents of the Bible Society of a very different school to the present objectors; and well did your lordship set it at rest. Allow me to copy a passage in illustration, from your lordship's Charge above alluded to. You remark,—"Popish writers, who concur with the opponents of the Bible

Society, say, that the Gentiles were converted by preaching, not by sending Bibles to them. But in this they are greatly mistaken, as far as the spirit of the objection goes. The first Christian church which was settled at Rome was instructed by the Epistles of St. Paul, without note or comment, before the Apostles had preached amongst them; and long before their days, a great revival of religion among the Jews, after their return from Babylon, was effected by the Bible, by the reading of the book of the law to them. During their long stay at Babylon, the Hebrew language was greatly corrupted in its vernacular use. The language of the law was become a strange language to them: it was therefore rendered, where necessary, into language that they understood. But it was still the book of the law, the Scripture, that was read to them in a language which was understood by the people. It was by the diligent reading of the Scriptures that the Bereans were converted to Christianity. In the Scriptures they sought for evidences of Christ, and with them they compared the preaching of the Apostles; to see 'whether these things were so,' whether the prophecies to which the Apostles appealed, were as they reported them. They made the Scriptures their rule of faith; and in this followed the direction of our Saviour: 'Search the Scriptures, for they are they which testify of me.'

Thus, then, we have another proof that there is nothing new under the sun; and that our friends have only picked up the blunted weapons of the Norrises, Marshes, Sprys, Gandolphys, and "Country Clergymen" of former days. But, come the argument from what quarter it may, I repeat, that it is unscriptural and anti-protestant; and, far from convincing me that the Bible Society is unlawful, it only convinces me that many zealous Protestants have never understood the real merits of one of the most vital questions between the Papal and the Reformed churches. Had they done so, they would not have applied themselves so diligently to spy out every speck in Bible Societies, or laboured so hard to prove them unlawful. I feel convinced, that in many quarters, and particularly in the school of hyper-Calvinism, much of the battle of the Reformation needs to be fought over again. In various conversations which I have had with opponents of the Bible Society, I have found my friends when a little pushed in argument, sidle off with, "And, after all, what if you could give every person in the world a Bible, and teach him to read it?" A man that talks thus, is latently unsound in the faith, and needs to go down to a lower form in the school of Christ to learn the exact place which the written word occupies among the instruments of salvation; not in order that he may idolize it, or say, "Behold the book, rather than behold your God," but that he may do justice to it, and not put asunder what God has joined together. That venerable man, Mr. Rowland Hill, spoke like a Christian and a Protestant, and, I may add, with strong masculine sense, when he said at the last anniversary of the Bible Society, "I wish that all the Roman Catholics and all the Socinians in the world belonged to Bible Societies; for the Socinians would find there the truth, to convince them of their errors. I do not ask who gives me the Bible, but what sort of Bible does he give me? And if those gentlemen—though I fear we cannot call them Christians—if they give that Christian book, we thank them for it; and as for the little cabals that occur now and then, they are not worth a moment's thought: I believe the committee are seldom interrupted by them. They are but few in number, poor gentlemen; and the more Bibles are distributed, the fewer they will be; for from that book we learn that Christ is the Brightness of the Father's glory, and the ex-

press image of his person; and that all the angels of God are commanded to worship him. Oh! let them give about that book: and if they are noisy and turbulent when they begin to read it, they will not, when they have read it, be half so noisy and turbulent as we have been in the meeting this morning."

But I must again remind your lordship, in concluding this long letter, that though there has been much in it about Roman Catholics and Socinians, there is not a word about either in the Society's rules. The only real question is, Ought there to be a doctrinal test? The case of Socinians is but an item in the account; for if a test be necessary, it must go much further. If it be unlawful to have a Bible Society without a test, our friends are as much to blame as we are: for, first, instead of a test they have but a fraction of a test; just enough to shew that they recognize the principle, but not enough to exclude more than one or two classes of offenders; thus exposing themselves to all the anathemas they denounce against us by their fraternal retention of the remainder. Secondly, their test, such as it is, is not meant to be enforced in practice; so that it is mere hypocrisy, a nominal orthodoxy, worth nothing in the sight of Him who sees the heart. If a Bible Society without a test be unlawful, in forming one with one, first, the test ought to be adequate; and, secondly, to be acted upon. If this be impracticable, Bible Societies must be given up; unless our friends should begin to suspect that a principle that leads to such a result is itself suspicious, and thus come round by the way of a *ratio ad absurdum* to the lawfulness of the old principle.

In reply to the arguments in this letter, I well know that some of our friends will exclaim, "All this is carnal reasoning; man's wisdom, not God's; give us a plain text, and we are satisfied." Now, my lord, this objection sounds very speciously, and it may be thought piously, but I deny that it is either Scripture or common sense. We do make a right use of the word of God when we conscientiously apply its principles to the actual phenomena of events. The Bible Society is not specifically named in the sacred page; we cannot ascertain whether it is lawful or unlawful by a concordance: our friends quote passages; we deny their application; we shew that the case does not come within the category; and we reason far more rightly out of the Scriptures when we take this large induction, than if we contented ourselves with stringing together a number of texts, which, fairly examined, do not bear upon the question. It was said, and I think not unscripturally, by St. Augustine, "Prove it to me by the Bible, or by some reason not contrary to the Bible." There is, however, in many minds a propensity to substitute the mere letter for the real meaning and spirit of Scripture; and to say at every turn, if you do not quote a precise text to prove your point, that you are quitting Scripture for carnal reasoning. Thus was Hooker assailed: when arguing the general lawfulness of a church adopting decent and edifying rites and ceremonies, he was told that this was mighty plausible talking, but where do you find square caps or surplices in the word of God? So the Anti-pædobaptist exclaims, None of your constructive reasoning: point me out a text which expressly says that infants ought to be baptised; otherwise I shall not be satisfied that it is lawful. So also the advocate for West-India Negro oppression, when you urge upon him the genius and spirit of Christianity, turns round with, "Give me a text that forbids slavery." I think that in all these instances there are texts enough to the point, if that were my present argument; but even were there not, is nothing lawful but what is thus verbally provided for?

Does the Baptist refuse to admit women to the second sacrament, though there is no direct passage of Scripture to invite them any more than infants to the first? In all such cases, it is a just and fair reply to turn upon the objector his own argument. This is done so convincingly in regard to the present question, in the following passage of an address issued by the Hibernian Bible-Society, that I request permission to substitute it for what I should have myself said upon the occasion; and with it I conclude this protracted letter.

"Should the exclusive principle be adopted, a multitude of questions would immediately offer themselves, in the course of conducting the Society's business, to which the committee could find no answer in the word of God. For example: if it be unlawful to admit persons who are not really Christians to the right of membership in the Society, is it lawful to consult with such, and receive their advice and assistance in conducting its various operations; such as translating the Scriptures correcting printed editions of them, or even publishing and circulating them? Is it lawful to receive money from such persons? Is it lawful to permit them to vote in the election of the conductors of the Society? If it be unlawful to unite with them in purchasing and circulating the Bible, might it not be made a question, whether it be lawful to unite with them in carrying into effect any command of the Bible; such as, feeding the hungry, clothing the naked, or caring for the sick? In short, the committee see no means of determining how far such a principle might carry them. They apprehend it would tend to divide men interminably; and erect insuperable barriers around each division and sub-division, which would effectually prevent the diffusion of the truth, and put a stop to every united work of benevolence. They are inclined, therefore, to think that the principle of Scripture on this matter is, that Christians should unite with every man in every good work, so far as they can without compromising truth or aiding in the diffusion of error."

LETTER IV.

IN my last letter I argued the abstract lawfulness of the principle upon which the British and Foreign Bible Society is constructed. I come now, my lord, to the question, If lawful, is it also expedient? I would not put expediency first, but it may fairly and apostolically come after; meaning of course by "expedient," that which is befitting, useful, calculated to promote the glory of God, and the spiritual welfare of mankind. I admit no expediency but what is grounded upon truth and uprightness. I have been led, my lord, to consider this point of expediency, for the following reason. I hear it said, Even supposing that the Bible Society's principle be, as you affirm, lawful; yet, now that so much discussion has arisen respecting it, and a secession has been formed, and many evils are arising, would it not be better to give it up, and to re-model the institution in such a manner as to get rid of the difficulty? Is it not at least inexpedient, under present circumstances, to adhere too closely to the old principle?

I have seriously considered this view of the subject, and will respectfully offer to your lordship the result of my inquiries.

Suppose, my lord, that when the same difficulty was urged more than a quarter of a century ago, as well as at many subsequent periods, your lordship, and the other early friends and founders of the institution, had been frightened from your consistency; what would have now been

the result? The Society had never assumed a cosmopolitan character; it had split to fragments in the incubation; and there would and could have been no general union of the great body of those who profess the name of Christ, in order to diffuse his holy word; so that we must have gone back to the old societies, which, one and all, could not supply even a Welch district with the Scriptures; and the millions upon millions of copies which have fertilized the world would not have come into being. Would this have been expedient? And if not then, why now? The adoption of tests would as inevitably in the end, and before long, dissipate the Society, as in the first instance they would have prevented its formation.

The question lies thus: It is a duty to circulate the word of God; the field is the world; one man, or one ecclesiastical communion, cannot inclose and cultivate so vast a wild; it must be the joint effort of many minds, many sects, many purses, many exertions, many prayers, and many hands. Is such a union for a defined purpose, where no mischief can possibly mix up with the object, expedient? for I assume, after my last letter, that it is abstractedly lawful.

Let us apply the case. I am a member and a clergyman of the Church of England; let me bring the matter home. Will it hurt my church, my parish, my neighbourhood? I see nothing in any of these quarters to render the plan inexpedient; unless indeed my opposition to what my flock will naturally consider a work of Christian piety and charity should cause such a result.

I discern indeed many cases in which this broad basis of union would be inexpedient. It would be impossible, I think, to conduct a Missionary Society upon this principle. In the case of the very first convert, the question would arise, Are his children to be baptised? Yes, says one man; No, says another; and so on of innumerable other instances. But I see no such difficulty in circulating the word of God; in doing which there is little or nothing to legislate upon, that necessarily calls in conflicting theological opinions. Here then I perceive no inexpediency in the union.

But the expediency of the plan becomes more visible by contrast, from the inexpediency of the schemes that have been proposed to be substituted for it. I have carefully looked at the various propositions for a test, which have come before the public, and many which have been urged in private, and I find a two-fold fatal defect attached to them all: first, that they shut out many who ought to be let in; and, secondly, that they let in many who ought to be shut out.

First, they exclude many who deserve to be admitted. They exclude those who object to all tests whatever, even in church-fellowship; they exclude those who, though they admit tests in a church, do not approve of them in a Bible Society; and they exclude those who, though they do not shrink from a test in either, yet disapprove of the phrasing of the particular tests proposed, notwithstanding they agree in opinion with the proposers. Among one or other of these classes will be found not a few of the most pious and zealous adherents of Bible Societies. The Society of Friends, in particular, would, I believe, be excluded to a man; for they, as well as many other classes of dissenters, object to all human tests, as implying, they think, an acknowledgment of man's authority in matters of faith. I need not remind your lordship what the Quakers (so-called) have done for the Bible Society; their zeal, diligence, and liberality in this institution, as well as in various others, particularly the Prison-Discipline, the Anti-Slavery, and some of the Education Societies, deserve the warmest gratitude

of their countrymen. Nor need I add, what they themselves have gained by the Society, by means of its reaction upon their own body; for to their connexion with it may, I believe, be chiefly ascribed under God, that widely-spread revival and extension of true piety which have of late years visited them. Would it then be expedient, that this much-esteemed class of persons should be shut out from the Bible Society; and that both their pecuniary liberality, and their personal exertions should be rejected? I may say the same of the great majority of the Dissenters, who could not, or would not, bind themselves down by tests in a voluntary charitable society, even though those tests related only to points in which they were quite as orthodox as the propounders. Our friends say at present, that they are content with excluding Papists and Socinians: but how long will they be so? A few months ago they were content with excluding Socinians only, and Papists were an after-thought; and since the formation of the new Bible Society, a third secret test appears to have been agreed upon, by virtue of which Mr. Perceval was banished from his office, in the very institution that had just been formed under his own presidency. Now, however, at length they say, the expurgatorial process is complete: at least *some* of them say so; for others refuse to hold out any such expectation. The gentlemen, for instance, who are endeavouring to subvert the Hibernian Bible-Society, when asked this very question, reply, that they can only say that they have gone as far as the Lord has hitherto enlightened them; and that if he shall enlighten them further, it will then be their duty to act up to their clearer knowledge, and to propose new tests. And thus the whole will be afloat and in confusion, as often as some weak, conscientious, but self-opinionated and headstrong individual shall fancy that God has enlightened him beyond his brethren, to disturb the peace of all our religious institutions. One of our good friends, writing on the matter in the *Christian Guardian* last October, in reply to this argument, that if we began with one test, we must go on to another, and so on to infinity, was much displeased at such a surmise, and said, "Is not the line proposed (namely, the exclusion of Socinians) sufficiently clear? Has any one proposed or even hinted at any future drawing closer of the boundary; or can any such consequence, inference, or corollary be pointed out as likely to flow from the adoption of the single rule now proposed?" Yet, at the very moment when this good man was thus confidently writing, this infallible never-to-be-altered "single rule," was being split into two by the addition of Roman Catholics to the proscribed list. Aye, it is rejoined, but we did not think of the Papists at first; it was a serious omission; but, now that they are excluded, and we have formed a society wholly Trinitarian and Protestant, all is right, and no further exclusion will be necessary. But scarcely is the ink dry upon the new constitution, before new exclusions, not recollected before, come into play; and Mr. Perceval is among the first victims. Now, however, at length we are again told it is all settled. Alas! I doubt it. The Wesleyan Methodists say that they stand in bodily fear of being excluded for not being predestinarians; and though the alarm may be thought preposterous, yet in reading over the pamphlets of Mr. R. Haldane against the Bible Society, I am not sure that it is ill-founded; for he complains again and again of persons of Arminian views being permitted to share the management of such institutions; and he constantly places neologians, and those who do not believe in the doctrine of personal election, side by side, as the bane of the continental Bible Societies. Nor is even this the limit of his system of exclusionism; for he makes the whole a national question between England and

Scotland; complaining that the former is utterly unsound in the matter of Divine inspiration and the canon; to understand which, the clergy, dissenting ministers, and laity of England must adopt the theology of Scotland. Who knows then how far the system of exclusion may be eventually carried? but, even if carried no further than at present, it shuts out, as we have seen, the Society of Friends, and not a few other persons, dissenters and churchmen, who might object to the principle of exhibiting a test, even though they concurred in its doctrines.

But, besides the evil of shutting out persons fit to be admitted, the new tests take in persons who ought to be excluded—that is, from a society professing a close degree of spiritual union. The new plan is content to denounce two or three heresies, and to admit all others; making no account of a man's being an Antinomian, Swedenborgian, Southcottian, Universalist, Irvingian, provided he be not a Socinian or Papist. Besides, there is another defect, that it does not embrace character as well as doctrine; for never has Mr. Simeon's well-expressed objection been answered, that "if piety imposes a test of opinions, it ought also of tempers and practices." If spiritual purity is intended to be attained, outward transgressions are a stain as much as false doctrine: and a society professing purification, though it cannot name every distinct sin, ought at least to have a general rule, that no person known to be guilty of any offence, such as would lead, in a church under discipline, to excommunication, shall remain on its books.

Thus, then, all the tests that have been or can be proposed, are partial: and, being partial, they are attended with this evil, that they are a direct compromise with what is wrong. The Bible Society compromises nothing, for it has no test: it does not say that this sect is good, and that bad: whereas a society that excludes one, thereby endorses the remainder; professing to have tests that render it a spiritual brotherhood, it fraternizes with all that it does not expel: those whom it meets are not the miscellaneous body who come in a man's way in his daily walks of business, but the private few whom he invites to his table, and with whom he professes to hold peculiar communion. It is impossible to get over the objection to a partial test, that by rejecting some, you accredit all whom you do not reject;—by expelling Socinians and Papists, as not being "Christian denominations," you assume that all others are so; virtually acknowledging their orders, and vouching for their creed. The Report of the Naval and Military Bible Society, which lately adopted a rule to exclude Socinians—Roman Catholics not being then thought of—says, that, under its system as thus defecated, the members "are an association of Christians held together by one common bond of union, and acting in faith on the eternal Son of God." Can this be truly said of the motley group that remain, after rejecting merely the two or three Socinians? Why, Satan himself might be in the company; for he knows who Christ is, and he believes and trembles, as respects the mere doctrinal acknowledgment of the Trinity; so that he comes within the Society's "bond of union." Is it not, then, evident that much more is necessary to truly spiritual fellowship than just a cold, doctrinal admission of one article of faith, however important or fundamental? It is an utter fallacy, that, by rejecting one, or two, or many classes of known heretics, you of necessity become a religious fraternity. Alas! much more is needed; and it is no small evil, that any society should hold out such a delusion. But this *ad-captandum* statement was necessary, in order to attract persons of weak judgment but tender conscience, who readily grasped at the idea of a more select fellowship than the junction of a Bible Society, and ignorantly took for granted that a test, which from the nature of the case could be but

very partial, would work this radical transformation. But every one who knows any thing of our religious societies, knows that it is neither the Socinian nor the Roman Catholic who is the fly in the pot of ointment: seldom are they even seen hovering over it; and if the net caught them all, the ointment would not improve in its savour while ten thousand other noxious insects might buzz around it. It was, I must say, not candid to lead ignorant persons to believe that a society would become what the Naval and Military Society's Report, and a score other documents and speeches, describe, by so partial a purification. And yet, had the leaders told the plain truth, that there would be as little real spirituality as before, with the aggravation that, by means of the test, there was a pretence to it, persons would naturally have asked what they gained by leaving the old society, or joining the new one; and whether, under the circumstances of the case it was expedient to make any change in the original constitution? Is it correct, is it scriptural, is it "expedient," to hold out the mass of persons who happen to give a guinea to one of the new societies, as being all "Christians held together by one common bond of union, and acting in faith on the Eternal Son of God?" The Bible Society is, what it professes to be, a union for the sole object of promoting the circulation of the lively oracles of God; and if its members, as, I trust, a large majority of them will be found, are faithful disciples of Christ, there is a yet more sacred and intimate union; but, if others intrude, there is no outrage upon Christian truth or simplicity. But once introduce a test, and the whole scene is changed; and what was before only a private offence now makes all parties partakers of the intruder's evil deeds.

I would seriously ask, How would the secretary of the new societies act, if a person came to him and said, "I am one of the sect called Antinomians: here is my guinea; I wish to become a member of your pure, scriptural society." He could not refuse his claim, since he is neither a Socinian nor a Papist; and yet how can he receive him to hallowed fellowship? Will he say that he does not so receive him? Then how greatly have the speakers and writers who have advocated these new institutions deceived the people by the name of spirituality, when, after all, they are in practice not more spiritual than their predecessors. The fault is in the pretension.

There is another argument in proof of the inexpediency of rejecting one or other sect from Bible Societies, which I will advert to in the language of the Christian Observer. It is one which, I am sure, will strike your lordship's mind so forcibly, as a biblical student, that, important as it is, I need not dwell on it. "The vigilance of all sects and parties has been the chief means, under the superintending providence of God, of preserving the Bible pure. Its enemies as well as its friends have thus served its cause. The Jew cannot object to the integrity of the prophecies of the Old Testament, though they condemn himself, for his own fathers were their conservators. So in the Bible Society's version, it cannot be said that they were unfair in consequence of the exclusion of any one sect. If the plans now proposed had been early carried into operation, or were even yet carried into operation, it might justly be said, a century hence, that there had been a plot to get up unfair translations. The popish priests will easily persuade their people that the jealous exclusion of Roman Catholics from Bible Societies is with a view to corrupt the text, and make it speak Protestantism where they think it favourable to Popery. No such suspicion can rest upon the British and Foreign Bible Society's proceedings."

I would ask again, Infinitely important and fundamental as is the

doctrine of the Holy Trinity, is it wise, is it "expedient," to make it the designation of our religion? The disciples were called "Christians" at Antioch, though in their Christianity was of course included Trinitarianism. Why then put a part for the whole, the doctrine of the Holy Trinity for the Bible, which contains not only that, but many other doctrines, and innumerable other matters, all depending upon it?—why, in short, be a Trinitarian Society, instead of a Bible Society? I believe the Athanasian Creed, but I do not call myself a member of the Athanasian religion. To say nothing of the assumption of the epithet by the new Bible Society as unfair and invidious—since it implies that other Bible Societies are not Trinitarian, though it is well known that the vast majority of their members, as well as the Book they distribute, are so—both the name and test are improper and inexpedient, on account of their fixing on one doctrine and pretermittting others; which is of the very essence of Popery.

But how much is the proof of this inexpediency strengthened, when it is added, that this test, partial and insufficient as it is, cannot be, and is not intended to be, acted upon in practice. To rend to pieces such an instrument of benefit to the world as the Bible Society, were a fearful act without stern necessity: but to do it for the sake of a nominal test, which is not meant to be enforced, is an act of recklessness for which I can discern no palliation.

The Bible, as a common bond, has held together hundreds of thousands of persons—in the main, truly Christian persons—for more than a quarter of a century, in this society. But once yield this vital point, and begin to substitute the comment for the text, and there will be nothing but confusion and every evil work. The new Bible Society, as might be expected, has already fallen into violent animosities, and been rent by intestine schisms. The change which it proposes I have shewn, on many grounds, to be inexpedient; and, were there no other, this would be enough, that it tends to disunite those who ought to be closely allied in holy unity, striving together for the faith of the Gospel. Instead of this, wherever it comes, it comes to make warfare among brethren: it begins with devastating all that God has been pleased to effect by means of Bible Societies: the weak are perplexed; schisms ensue; and we have the painful spectacle of an opposition Bible Society, endeavouring by every artifice to blacken the character and proceedings of the most holy and eminent servants of Christ, in order to shew the necessity for a new and purer society. It may be that many of the misguided agents in this work believe what they say, having been told these things by their leaders; but then what shall we say of those who have misled them into these flagrant breaches of the Ninth Commandment?—But I will not open up this painful topic. I will only say, that I can but mourn over so afflicting a spectacle. Alas! such anger in celestial minds! and for what? The more I see and hear of new systems and new societies, the more strongly I feel convinced that the old system and the old society are as expedient as, I am persuaded, they are lawful.

LETTER V.

HITHERTO, my lord, I have stood on the broad ways of the Society; I have had no necessary commerce with any class of heretics, and it certainly has been no part of my office to defend them. I have argued that the open principle is lawful and expedient, and it is not just or

candid to construe this, as our friends do, with an apology for any particular order of persons. They name Socinians and Roman Catholics; we reply, that we know nothing of them in our Society; we have no rule that mentions their admission, any more than the admission of backbiters, swindlers, or any other class of "baptized infidels." But why do you not exclude them? We ask, in reply, Why do you not exclude "covetous men, who are idolaters?" for what have idolaters to do in your new "Bible Society upon scriptural principles?" But they do not come among us, say our friends, as covetous men, but as generous men, to give money. And the Socinians, we may reply, do not come among us, if they come at all, as heterodox men, but simply to give orthodox Bibles. The balance seems then pretty even.

Still, however, my lord, if the non-exclusion principle has been found in practice a real and serious evil; if, as respects any one class of heretics or wrong-doers, it has worked so ill as to excite just alarm; why then, though I do not in theory approve of the anomalous principle of legislating for the exclusion of one and admitting nine hundred and ninety-nine; fixing a partial test, which virtually endorses many who ought to be as much excluded as those who are professedly black-balled; though I see further, that evils innumerable will follow if we once begin to put away this class or that class, when the only object is to circulate that book which is common to all; though, moreover, I should be sorry to call all persons Christians, in the spiritual sense of that word, except those who are unchristian in one particular way, and to adopt the Popish principle of saying what is essential and what unessential in the all-perfect and necessary oracles of God; yet, if the broad system has in practice worked so ill in any particular class of cases as to require such a solecism, I must, however unwillingly, admit the necessity of an alteration. It is a species of legislation not to be admired; but it sometimes in extreme cases becomes necessary. The question is, Is it necessary in this instance?

Let us take the case of the Socinians, respecting whom so much has of late been asserted; and meaning by that term throughout these letters, not merely those who are properly so denominated, but all who call themselves "Unitarians," including Arians, and the whole of those varieties whom the proffered amendment was intended to exclude. It is quite incorrect to call all these persons Socinians; but our friends having with little discrimination so denominated them, we must so far follow their nomenclature. This explanation is due to those who are proposed to be excluded; for I should be sorry to adopt, even towards those whose errors or delusions I most deplore, the indiscriminate and exaggerated language which some of the opposers of the Bible Society are pleased to use towards them. "The wrath of man worketh not the righteousness of God."

I come, then, to the simple question of fact, What influence has the unrestricted principle of the Bible Society had as regards—I ought to say any one class of persons of heterodox sentiment or evil life, for that is the real question; but I must take the specific objection as I find it—as regards then, I say, the persons called Socinians?

To hear the current charges against the Bible Society, one would imagine that it is over-run with this particular class of heretics; that its committee abounds in them; that its versions of the Scripture are under their influence; that they have fostered the Apocrypha, excluded prayer, and so lorded it over all the numerous bodies of orthodox Christians, that it was impossible any longer to conduct the affairs of the institution in an honest or religious spirit.

But what will be thought of the tone and temper of these popular representations, when it is stated that they are not borne out by the slightest basis of fact? The British and Foreign Bible Society has never to this moment had a Socinian on the list of its committee: in eight-and-twenty years, amidst all the numerous changes in that numerous board, notwithstanding deaths, removals, and the filling up of vacancies from year to year, never wilfully, or by mistake, or misprision, has a Socinian been elected; much less has this body of persons, or any member of this body of persons, obtained any influence at Earl Street, or had any power of tampering with the sacred text. Twenty-seven general meetings, in the conscientious discharge of their electoral rights, have appointed twenty-seven annual committees, and yet have never once thought that the broad basis of the Society required them to choose a representative of the Socinian interest. No person, either orthodox or heterodox, ever suggested such a measure, till the new objectors to the Bible Society, with a view to throw the apple of discord among us, have begun to lament the shameful injustice done to the poor Socinians; which alleged injustice, however, the Society, I doubt not, will continue to perpetrate, not by a partial, invidious, and useless test, but by electing such persons as they believe in the sight of God are most proper to transact the Society's business. There is nothing said in the rules of electing Baptists, Quakers, Methodists, Independents, or members of any other body of Christians (with the exception of the fifteen churchmen), and yet persons of these various classes have been elected, because they were thought fit for the office. If any class, whether from its paucity of numbers, its tenuity of subscriptions, or its theological system, does not appear to the great body of members to furnish proper committee men, those who are better are selected, and no injustice is done to any party.

But, my lord, not only in the British and Foreign Bible Society has no practical evil arisen from the unrestrictedness of its rules, but no such evil has arisen even in the Naval-and-Military Bible-Society, which has existed for more than half a century, and which, up to the date of last May, was constructed upon precisely the same plan. This, my lord, is not my statement, but the statement of the very gentlemen who urged the alteration, and who have engrafted it upon the Naval-and-Military Bible-Society. The last Report of that Society, in recommending the change, expressly admits that "your committee cannot affirm that any inconvenience or evil consequences have as yet occurred"—what, not in fifty-one years?—and that the Society has not been deprived of "the light of God's countenance shining upon and vivifying all its proceedings." The speakers who proposed the alteration all admitted the same fact: Mr. Melvill, for example, "thanked God that the Society was yet flourishing, and its strength elastic;" "the wrath of the Lord had not visibly broken forth;" "there had been no falling of an avalanche, no trembling of an earthquake;" in two words, and those their own words, no "evil," or even "inconvenience." This important fact was not denied by Mr. Irving, Mr. Armstrong (for it is in vain to conceal in what school the objections against the Bible Society's principle have been most rife), or any other gentleman who has spoken either then or since in favour of the proposed alteration. The objections to the old constitution were wholly groundless, like those of Bishop Marsh on a former occasion, on "abstract reasoning;" there was no crying evil which required to be remedied: "the committee," said Mr. Melvill, "have not been driven; but they have been led, I believe, by prayer; they have been led by patient and

diligent investigation ; " their " sole reason " is " their firm and deliberate conviction." Now, if their " conviction " be as just and scriptural as it is " firm and deliberate," there is an end to the question ; for the fact that no " inconvenience or evil " has arisen is not a reason for adhering to what is wrong ; principle is not to give way to expediency ; but when our friends tell us, that besides our principle being—as they allege, but we deny—unscriptural, it has led to all sorts of practical evil—which we deny also,—it is but fair to remind them of their own incidental admissions elsewhere, when they had a point to carry, and did not reflect that what they said in one speech nullified what they said in another. It is strange to tell us, that the blessing of God has manifestly rested upon one society constructed upon the very plan which they say has brought down an avalanche of wrath upon another. The matter must be argued as a question of principle ; for, as to practical evil, none worth throwing into the scale has arisen. If the principle be unlawful, it must be amended ; but it is most unfair and uncandid to frighten people with a conjuration of practical horrors which have existed only in the imaginations of the objectors.

And why, my lord, is it that " no inconvenience or evil consequence " has occurred from " the indiscriminate admission of members " (I quote the Naval-and-Military Society's Report) " not holding the essential Divinity of the Eternal Son of God ? " Not, surely, because their heresy is one of slight moment ; nor because those who were zealous among them would not be glad of seeing an " improved " version displace the orthodox authorized translation. The real safeguard is to be found elsewhere, and an ample safeguard it has proved. Let me endeavour to shew in what that safeguard lies.

First, then, there is an obvious distaste in the parties themselves to the book which we circulate. It cannot be that a Socinian can approve of the canon itself in all its parts ; we know, indeed, that he systematically rejects in his own circulation some most undoubted and essential portions of it. How, then, can he cordially hold to a society which vindicates this canon, and by its innumerable copies and multiply versions has been a means, under the providence of God, of fixing it upon such a basis of publicity and universal reception, that a mutilated canon can never, with a shadow of plausibility, be henceforth substituted for it, even in the remotest land of heathenism ? Let the Unitarian discover, if he can, a corner of the world in which he could now introduce his expurgated canon without prompt detection. I am not sure that this might not have been done before the formation of the Bible Society ; and that a Socinian codex might not have been palmed upon some newly converted country, and become the received text to future generations. But could it be so now ?

Again ; the Socinian approves as little of our version as of our canon ; indeed, how can he approve of a version which construes orthodoxly—that is, justly—all those passages which he is wont to mistranslate or mystify, to suit his heterodox opinions ? Added to which, there is—what I have admitted is a breach of neutrality, if perfect neutrality were desirable—in our headings and marginal notes, a stumbling-block to the Socinian which must utterly preclude his willing circulation of the Bible Society's copies. He cannot possibly embrace with much cordiality an institution which thus condemns him out of his own lips, and with his own money. The Unitarian body (so called, for I yield not their claim to this exclusive title) actually set up a Bible Society of their own in the year 1810, to distribute their own version. I cannot blame them for this, upon their own principles ; but I rejoice at every

guinea I get out of such a fund to be expended upon a pure version without notes or comments, instead of an impure version with abundance of both.

But besides the distaste of the Socinian to our canon, version, and headings, and to the Society which circulates them, there is further his well-known apathy as regards the extension of the word of God at all, even if he did not object to our copies. In proof of this I might quote largely from a variety of Unitarian writers, who one and all lament that in proportion to their wealth and intelligence, there is no sect professing to be Christian that exerts itself so little for what it considers religious objects. I need but refer your lordship on this subject to the *Monthly Repository*, the avowed organ of the Unitarian body. In a paper in that work, in 1829, I find the running title "Unitarians rich, yet inefficient;" the Unitarian Association is pronounced "an almost total failure;" of their chapels, "the tale is brief and mournful;" their public worship is ill attended; they can, with difficulty, support a single periodical publication; their institutions for religious purposes are "few and languishing;" "though for their numbers the richest body of religionists in the kingdom, they contribute the least to religious objects;" "the spirit of Unitarianism in this kingdom is not the missionary spirit, very many are hostile to missionary exertions, and especially the more rich and powerful;" their societies for such objects "have struggled into being, and struggle to exist; they have in many cases been formed by a few in opposition to the will of the many; they have been supported by a few, while the many looked on either in apathy or scorn." Only two in a hundred of their chapels are flourishing, and most of them are kept up mainly by old Presbyterian endowments; with much more to the same purpose. Is it credible, that a body of persons like this should be very zealous for the Bible Society, or likely to gain much influence in it?

Then again, as another reason why no real "inconvenience or evil has arisen," I might mention the unpopular character of the Unitarian heresy. If Irvingism, Miracles, modern Millenarianism, or some of the exciting doctrines and speculations in which certain of our naval and military friends indulge, had been the characteristics of Unitarianism, there would have sprung up inconvenience and evil enough, from the tendency of such things to take hold of the popular mind. But Socinianism is too gelid to excite enthusiasm; and, speaking practically as well as theoretically, a thousand evils and inconveniences occur from the crotchets of one over-heated brother, for one that finds its way into the orthodox camp from the Nova Zembla quarters of Socinianism. I should as soon think of oversetting the Bible Society by the lever of Kantism, as by means of Socinianism. I wish that Regent Square were as inert as Essex Street, and Mr. Armstrong's ravings as Mr. Belsham's frigidities.

I cannot dare to adopt the confident style which some of our objectors use, in speaking of the secret purposes of inscrutable Wisdom, so far as to say that God would not permit Socinianism to subvert an institution designed for the diffusion of his holy word; though I confess I feel much repose in his providence in this behalf; but I may mention another safeguard, which, added to all the foregoing, will well account for the important fact which the Naval-and-Military Bible-Society's committee admit; and that safeguard is the comparative paucity of numbers, and feeble influence of the Socinian body, and the overwhelming strength, influence, zeal, efficiency, and piety, of the whole combined Christian world. I would not speak with want of due cour-

tesy of any class of persons ; but I must say, that it is not very desirable to stop this gigantic machinery, just to brush off a few flies that may chance to impinge upon it, with much likelihood of crushing themselves amidst its wheels, but none whatever of impeding its mighty evolutions. It is utterly impossible that Socinians can ever gain ground in a Bible Society, where orthodox Christians do their duty.

It would be a gross perversion, but one for which, knowing what party spirit is, I am quite prepared, to represent the above argument as an apology for Socinians and Socinianism. And to address such an argument to your lordship, whose whole life has been devoted to a laborious and conscientious warfare with these unscriptural opinions ! No, my lord, let not their false doctrines stalk abroad undetected or unexposed ; let the pulpit and the press do their work ; let every Christian, in his daily intercourse in life, seek to bring men to the knowledge of Christ, and of him crucified, teaching both the Godhead and the incarnation of the Eternal Word, the sacrifice of Calvary for our transgressions, and the future glories of the reign of Him who is King of kings and Lord of lords. To be indifferent in such a matter, is to be unchristian. But let our weapons be those of truth and righteousness ; and while we assail errors, let us beware of that acrimony of spirit and language which would only promote them. I am quite sure that some of the speeches and publications in opposition to the Bible Society have had this direful effect. The Socinians have had it to say, that, instead of being reasoned with out of the Scriptures, they have been vituperated, and not treated with the meekness or common courtesy due from one man to another, even in instructing those that oppose themselves. Besides, they have been made too much of ; for one would suppose, listening to some of the late speeches, that they were to be found in triple rows at all our committees, outvoting the friends of orthodoxy by overwhelming majorities. And then again, what could be so likely to add to their importance as, for the mere sake of a party weapon against the Bible Society, to tell them and all mankind, what is without a shadow of truth, that the great majority of what is called the religious world have embraced them as brothers. They quote Mr. Gordon, Mr. Melvill, Mr. Phillips, and a score more names, as attesting that they are now regularly legitimated by the members of the Bible Society among the servants of Christ. In vain we say, that we never legislated about them ; gave no opinion as a society respecting them ; never even inserted their name on our books. Nay, they reply, Mr. Gordon and his friends are our witnesses that you acknowledge our claims ; and various speeches of triumph are made upon the occasion. If our vehement friends had thought more of "the common salvation," than of carrying their favourite object of subverting the Bible Society, they would not have acted thus. Mr. Gordon and his colleagues ought, as Christians, to have avoided giving occasion to such a source of exultation on the part of the great enemy of souls. As fair and honest men, who would not injure truth, or wound the Saviour in the house of his friends, for the sake of playing off the Socinians to annoy the Bible Society, their language ought to have been, "You have set aside the amendment we proposed ; namely, to reject Socinians on the ground of their not being Christians ; and we might, as a party trick, contend that you have thus decided that they *are* Christians ; and such an assertion, for want of its being understood what is meant by the opposite parties by the word Christian, would prejudice many minds against you : but we will not condescend to such an artifice ; we admit that a rejection of an amendment and recurring to

the previous question, is not of necessity an assertion of a doctrine ; and we are anxious to prevent any misinterpretation which could lead the Socinian to triumph, as if you had this day stamped him with new honours. We cannot think you meant to do so ; and we should be sorry, for the sake of our common Christianity, to assist him to so unfair an inference : we are anxious for an amendment of your society ; but we will not for a party weapon injure the common cause." Such language would have been noble and truly Christian ; but it is, I fear, too much to expect it from any thorough-going partizan.

And yet our friends themselves well knew what advantage they were giving to the Socinian, by persisting in their misconstruction of the Society's rejection of Mr. Gordon's amendment ; for one of the chief of the Sackville-street writers remarks, that " the errors of the Socinians have been so often refuted that *if but let alone* they will soon die a natural death, and vanish before the beams of Divine truth, as the mist of morning before the rising sun." Why then did not this writer and his friends " let them alone ?" Why stir up all this strife about them ? Why raise them to undeserved importance ? Why use towards them such asperity of language as can only lead to a recoil in their favour ? And why, above all, try to persuade them that the great body of the Christian world, all who do not concur with the little party in Sackville Street, in opposing the Bible Society, are embracing them with avidity as brethren ? Why also intercept those " beams of Divine truth," which the Bible Society is pouring upon the world for their illumination ? Alas ! what will not party spirit do to carry a favourite object ? The first fruits of the Sackville-street labours have been to encourage Socinians to promulgate their errors with unwonted zeal : they are at this moment widely circulating tracts, particularly the plausible publications of Dr. Channing ; and, instead of " dying a natural death," are called to new life and action by the prurient public curiosity that has been awakened respecting them. If they were expelled from the Bible Society, they would have enlarged funds, as well as an ample excuse, for sending out these obnoxious publications. And what could Mr. Gordon and his friends justly reply, if when they found their neighbourhood inundated with Socinian tracts and the " Improved " Testament, the distributor should say, " I would have given your own copies of the Bible instead, but you would not allow me ; you reject me from being a member of an orthodox Bible-Society, and vituperate me for becoming a member of a heterodox one."

I have shewn, my lord, that the Socinians have done no injury to the Bible Society ; but I might also have shewn that they have received great spiritual good from it. I could specify individual cases ; but I prefer adverting to the broad well-known fact, that at the period when the Bible Society was formed, the class of doctrines which are often agglutinated together under the general name of Socinianism, though more oftentimes they are Arian or Sabellian, or perhaps Pelagian, had become fearfully prevalent among the descendants of the old Non-conformists ; that in particular, Presbyterianism south of the Tweed, and often north of it, was but another name for these cognate heresies. And what has been the great means under God of causing a revival, both of nominal orthodoxy, and of spiritual piety, in these fallen churches ? Has it not been, without question, the Bible Society ? not perhaps always directly, but by means of that extension of scriptural knowledge of which it was the germ. Wherever you trace a remarkable revival of religion in the last quarter of a century, it will be almost invariably found to be connected more or less with the labours of a Bible Society. Many sinners

have thus been turned to righteousness, and many heterodox persons to truth : but can the objectors find one instance of a contrary character ; one Socinian made such, or confirmed such, by means of a Bible Society ? Many Socinian pulpits have become Scriptural ; but has any Scriptural pulpit become Socinian, in consequence of the Bible Society ? I know of no orthodox pastor admitting a Socinian into his pulpit ; but I recollect a curious case on the other side, though before the formation of this institution. The late Mr. Timothy Priestley, who was a supralapsarian Calvinist, being once on a visit to his Socinian brother, Dr. Priestley, the latter said he might preach for him, " provided he introduced no controversy ; " which Mr. Timothy readily promising, took for his text "*Without controversy* great is the mystery of godliness ; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." From this passage, first assuring the auditory that he would introduce nothing controversial, nothing but what the word of God set forth so plainly as not to be mistaken, he expatiated upon the sublime truths disclosed in his text, and placed completely in the shade his brother's morning pseudo-philosophical dissertation. I fear there was a breach of the spirit, though not the letter, of the compact : but I mention the anecdote to shew how little Socinianism can stand against the plain literal interpretation of that book which alone the Socinian can aid in promulgating in the Bible Society.

I have stated, my lord, and truly, that no Socinian has ever been placed on the committee of the parent Bible-Society ; so that it is impossible that any practical evils can have arisen from their not having been excluded by rule. In the country, however, Socinians have occasionally had a voice in the management of local institutions, in consequence, I must say, of the Church of England and the various bodies of orthodox Dissenters not having done their duty ; for, had these been duly active, their numbers and local influence would have been such that a Socinian could not have gained a place at the board ; for throughout these remarks I have maintained the principle that though a subscription confers membership and eligibility to office, it is no unfairness in the great majority of the members to select for office those persons whom they consider the most proper to manage their affairs. However, I will suppose the worst—that a Socinian gains access to a local committee ; still he cannot injure the Bibles, which are printed exclusively by the universities and king's printer, and he has nothing to do with the business of translating into foreign languages, which rests with the committee in London ; so that—though I should not approve of the choice—I see no great practical evil ; and I am certainly very glad he employs his guinea to so good a purpose. But in point of real fact, I find it stated in a paper by Mr. Dudley, who is better acquainted with the minute localities of Bible Societies than any other person in the kingdom, that out of probably ten thousand office-bearers in all Great Britain, there are but three who are supposed to be Socinians ; and among the committees and members there is not one in a thousand. If even one be unlawful, we must make a rule to exclude him ; but under the present head I am speaking only of the practical working, and I see nothing in this trivial fraction that affects the actual detail of operation. The cleansing of the Society in this respect has been going on for years, without any prescribed rule, from the fair workings of the system, and this without either test or controversy. Some years since a few Socinians joined Bible Societies, for they could not for shame do otherwise, but they never seemed much at home in them, and some have since left

them; and where new committee-men are wanted to fill a vacancy, it is not likely that persons of orthodox sentiments will purposely select co-adjutors with whom they cannot act in mutual harmony.

Mr. Dudley states that he has attended more than five thousand public meetings of Bible societies throughout the country, and found no inconvenience from the non-exclusion of any particular class of persons. So large an induction is valuable; but it is nothing more than any man's experience, who has frequented these festivals of Christian benevolence, will readily confirm. The meetings are composed, almost to a man, of Churchmen and orthodox Dissenters; the speakers in the gladness of their hearts expatiate upon topics certainly not always quite neutral as respects conflicting opinions among the true and faithful members of the visible church; but provided this be done in a spirit of love and peace, the good man meaning no controversy, and only pouring forth the overflowings of his heart, no person thinks of stopping him; and in general there is matter quite sufficient in what God is doing in the world to occupy every ear and every tongue without any semblance of strife or rivalry. The only instance in which I ever remember seeing a "Unitarian" minister rise at a public meeting of this nature (though I am not quite sure at this distance of time whether it was a Bible, Missionary, or Education meeting) was some twenty years ago, when a clergyman had made what he would now own to have been a very hot-headed and ill-judged attack upon the Unitarian body; and that clergyman is now himself a Unitarian minister! so little reason is there to suppose that those who are the most forward to make Bible, Education, and Missionary-Society meetings an arena for furious attacks upon Socinians, are always themselves the most solid divines, or best established in the faith.

No, my lord, I must say, and I say it with pain, that the evils to be deprecated in our Bible Societies come from far other quarters. Against avowed Socinians we can guard; but who can guard against Socinianism in disguise? Orthodox coldness and non-descript scepticism are a far worse practical evil than the fraction of one thousandth of avowed heresy. I remember my dear friend Mr. Owen telling me that he once stood before an assembly, to plead the cause of the Bible-Society, more with the appearance of a poacher conducting his excuse before a bench of brow-beating country magistrates, than a minister of Christ pleading the cause of his Divine Master: but it was not an assembly contaminated by one Socinian—that is, avowedly; but I fear there may have been in it not a few Trinitarian Pelagians, Trinitarian formalists, and Trinitarian opposers of all that is valuable and vital in religion. My lord, our friends talk of Socinians in the Bible Society; but would Dr. Carpenter or Mr. Belsham or Mr. Aspland have been permitted to utter on our platforms one half of what has been written to the disparagement of the word of God, by clergymen and prelates of the Church of England? Was it for want of a Trinitarian test that the present Bishop of Chichester maintained that, out of three score and six sacred books, there are not more than seven in the Old Testament and eleven in the New fit or necessary for general perusal; and that even these favoured portions are not free from the danger of "producing material error?" Would Mr. Gordon's test have prevented his lordship's stating that the great body of persons to whom God in his wisdom has given his word, can no more understand a large portion of it than "the tragedies of Æschylus?" and that "a volume judiciously selected from Cappe's [Socinian] Life of Christ" would be far better than the indiscriminate circulation of God's own word? Would all the Bible-Society tests in the world have prevented

these afflicting and exceptionable statements, coming as they did, not from a Socinian, but from a member of the Church of England? And I might say the same, as respects what is objected to in the proceedings of Bible Societies abroad. We have been told, though with much unfairness and exaggeration, of the evil conduct of certain Bible Societies on the continent; but, my lord, one and all of these professed to belong to orthodox churches. The conduct of Professor Levade, for example, has been most severely vituperated by Mr. Haldane and his friends, in the matter of the Lausanne Testament; but would Mr. Gordon's test of a belief in "a tri-une Jehovah" have prevented the mischief, or expelled Dr. Levade from a Bible-Society committee? My lord, I have at this moment on my table Dr. Levade's own book of prayers, printed many years ago, and long before this controversy; and on opening it I find the whole work thus solemnly dedicated: "Au Nom de la tres sainte et adorable Trinite, de Dieu le Pere, le Fils et le Saint Esprit." I write not this at present to defend Professor Levade against the charges urged against him (and as I think, from what I can judge by his writings, urged most unjustly), but only to prove of how little value, on the shewing of our friends themselves, is the test they propose, or is any test which is contented with a mere nominal orthodoxy to do that which can alone be done by the Christian and religious feeling of the united body of members. The more our opposers see fit to vituperate such individuals as Professor Levade, the more they shew the invalidity of a test. Even if Dr. Levade's words can be so translated as not to be truly orthodox, they are at least verbally Trinitarian; and this is the only point to which I am at present adverting. But I repeat, that it is not from those who are either doubtful or heterodox in regard to the Holy and Undivided Trinity, that the chief practical opposition arises to what is most spiritual in the public meetings of the Bible Society. Addresses full of holiness and unction are always hailed with delight by the great body of Christians assembled on such occasions; and if a tacit rebuke meet the glowing speaker, it is not from some Socinian who happens to sit quietly in a solitary nook, but from nominal Trinitarians; who, though for some secondary end they have joined the Bible Society, hold in utter abhorrence all that they profanely call *cant*, and neither know, nor wish to know, the heights, and lengths, and breadths, and depths of the love of God in Christ Jesus our Lord. Two or three such men, lay, clerical, or even episcopal, will freeze a platform, and chill a whole meeting, which no Socinian would ever have thought of venturing to assail. It may be pride, it may be despair of success, or it may be good taste; but the fact is as I have stated it, with regard to the practical bearing of the Socinians in their occasional intercourse with the Bible Society.

It is not then for the sake of actual convenience that the proffered alteration is necessary; and I have already shewn what appear to me strong reasons to prove that it is not necessary upon principle, or expedient in its effects. There only remains, then, the argument, that whether necessary or not, it would be a glorious occasion for protesting against this heresy. Protest, my lord? What is every copy of the word of God but a protest; a protest more strong than any that could be couched in the words of man's devising; a protest, moreover, not against one heresy, but all heresies; and of this protest so full, so unanswerable,—the protest of Infinite Wisdom itself,—more than seven million copies have been scattered around the world.

Look at these Bibles ; count them ; follow them in their circumnavigation of charity ; and then, my lord, need I say that this Society protests against Socinianism ?

LETTER VI.

Ir, my lord, I have shewn the proposal to exclude Socinians to have been practically superfluous, still more so, if possible, is that to expel Roman Catholics : first, because there is not the slightest allegation that Roman Catholics have ever obtruded themselves upon our committees ; and, secondly, because of all classes of persons in the world they are those whom every true Protestant must wish to interest in the work of distributing the Scriptures. The expulsion of Roman Catholics is another pregnant illustration of the folly of once beginning to introduce the plan of tests ; for no such proposition had been heard of a few months ago : if Socinians were rejected, we were assured all would be right ; we should then have a scriptural society ; but so it happened, that while Mr. Irving, Mr. Gordon, and various other speakers and writers, were insisting so strongly upon the application of 1 Cor. v. 11 to the society, in which passage occurs the word "idolaters," Mr. Gordon was called to advocate in the House of Commons a petition from Scotland, in which Papists were designated by that very title ; whereupon, said the Christian Observer, why do you not in common consistency, upon your own shewing, if the text applies at all to the Bible Society, reject Roman Catholics as well as Socinians ? Good, said our friends ; we had never thought of that : it is certainly quite necessary to have another test. Besides, rejoined Mr. Phillips (see his published speech, at the formation of the "Trinitarian Bible-Society"), you know that Roman Catholics are not Trinitarians, so that we can with the better grace reject them : though, after all, it was a very ludicrous proceeding to reject men who had rejected themselves ; and was much as if a radical club of mechanics should vote that no prince, peer, or prelate should be permitted to frequent their meetings. However, in consequence of what the Christian Observer said, though it was only meant to shew the absurdity of beginning with tests, which must extend to infinity, and not as really recommending so foolish and useless a measure as gravely to decree that neither pope nor cardinal shall find a chair in Sackville Street, the new Bible Society actually adopted a test to keep out all such persons from their membership ; and has thus entailed upon your lordship's humble correspondent the trouble of examining how far the old Society's want of restriction in this respect, during eight-and-twenty years' experience, had rendered any such regulation practically necessary. I do not, however, regret having done so ; for I have found the Society's operations in regard to Roman Catholics to be among its most interesting features, and greatly must they rejoice the heart of every man who wishes to see that corrupt church totter to its downfall, the pure word of God ejecting the delusions of the mass book, and scriptural doctrine and holy discipline erected on the ruins.

Thus then, my lord, I turn to the case of the Papists : but in doing so, I give no pledge that I will in future follow up every new vagary of test and exclusion that may be henceforth devised ; for if I am to discuss the history of every sect and party which the new objectors to the Bible Society's principle may go on to reject in succession, I am not likely

soon to stop. Even while I am writing, an advertisement is put into my hands with the ink scarcely dry upon it, in which the Sackville-street committee apprise their subscribers that they have proceeded in their work of expurgation, by excluding from their body two more of the very classes of persons whom the Christian Observer recommended to their attention as soon as they should have done with the Roman Catholics; namely, "those who ascribe sin, or a tendency to sin, to our Lord's humanity," and those who believe "in alleged miracles and the gift of unknown tongues*." Not that the Christian Observer meant in these cases, any

* By the way, the so-called Trinitarian committee, being secret, irresponsible, and self-elected, and taking the whole management into their own hands, without condescending to consult that *servum pecus* their subscribers and members, advertise that they shall not call a meeting of the Society, to authorise these new tests; for that, though the above exceptionable persons are entitled by the Society's rules to membership, it is guarantee sufficient that the committee exercise their own discretion "in excluding from the management of the Society's affairs every person whose principles or whose conduct may practically interfere with the faithful and successful discharge of the solemn and important duties for which they are responsible." Now what Jesuitism is this, after all their invectives against the Bible Society for doing the very same things in regard to one class, which they are doing in regard to another. They admit that persons may be properly members whom it is not desirable to choose for committee-men; and is not this precisely what the Bible Society does in the case of Socinians? But what is lawful in Sackville-street is not so in Earl-street. I say nothing of the rest of the advertisement, to which the name of "J. E. Gordon, V. P., Chairman," is affixed, except that it is one so thoroughly dogmatical and dictatorial, that I can only wonder that any body of subscribers to a voluntary society can choose thus to give their money, and be exhibited to the world in leading-strings. This, however, is a matter of taste; and if they like it, others have no right to complain. They were, however, entrapped, as is well known, in the whole business: they were not aware, and, their leaders carefully concealed from them, that they were forming a society to be conducted by a secret committee with closed doors, and that not only are the four classes above-mentioned excluded, but all clergymen, dissenting ministers, and large subscribers are ejected from the right which they possess in all former Bible Societies, of knowing what is passing in the committee, watching over the funds, preventing jobs and trickery, and seeing that the confidence of the subscribers is not abused. No such guarantee is pretended to exist in the Trinitarian Society. "J. E. Gordon, V. P." is to stand in place of all such vulgar checks. If any persons are so object as to like this, I have no wish to interfere with their predilections. Well may the advertisement say, that "the confidence of the Christian public in the committee has been considerably shaken, and in some instances entirely forfeited." The committee hope, however, that this confidence will be restored by their ungratefully and fraudulently ejecting the very persons to whom they are chiefly indebted for the formation of the Society; amongst others, Mr. Perceval, Lieut. Rhind, Mr. Boys, and, had he still been living, my dear sainted friend Mr. Hawtreys. I am certainly, my lord, no advocate for pseudo-modern miracles; but could any man have ever supposed that any committee could have felt itself sunk so low in public estimation, as to wish to revive its credit by publishing advertisements in all the religious periodical publications, to announce that no person who believes Miss Fancourt's cure to be miraculous is fit to assist in distributing Trinitarian Bibles? No, my lord, this notable manifesto will not restore "forfeited confidence;" let them retract their calumnies against the Bible Society; implore pardon of God for desolating his church; open their committee to the ministers of Christ; produce their books and vouchers, and let their subscribers know how many hundreds of pounds have been expended in circulating libels on their brethren, whereas not a word is said of their having begun to circulate any copies of the word of God. As Mr. Gordon has made himself responsible by putting his signature to the above advertisement, I call upon him by name, to exhibit, if he dare, the Sackville-street books, correspondence, and expenses from the formation of the provisional committee, which have been covered up with such scrupulous secrecy. However, as I am not a subscriber, and have it not therefore upon my conscience that any fraction of my guinea has gone to circulate libels instead of the word of God, it is not for me to complain if the heedless donors are satisfied. When Mr. Gordon answers this question he will perhaps also explain why clergymen and dissenting ministers were slyly ejected from their right of attending the committee. He speaks in the advertisement of "the objects which the Trinitarian Bible Society was designed to promote." I fully believe that there were other objects than the simple circulation of the word of God, and this advertisement confirms me in my opinion. In the statement respecting this Society in the Christian Observer for February, your lordship will see that the secret committee have selected

more than in that of the Roman Catholics, that this exclusion was really necessary where there was no object but to promote the glory of God and the salvation of mankind by circulating the Holy Scriptures without note or comment; but only to shew that, upon the new principle, the testing must go on step by step, as often as any person chooses to point out a new class to be ostracised. The two new tests, I must say, besides all their other demerits, are abundantly puerile. To expel a man from a Bible-Society committee for believing that God was pleased to restore a young lady to health, in answer to prayer, by a wonderful display of his goodness and mercy amounting to a miracle! Really, the objectors to the Bible Society must have gravely intended to render all tests ridiculous, by resorting to a test like this. They have no tests against drunkards, duellists, Antimonians, swearers, Swedenborgians, Sandemanians, and a thousand other vices of creed and life; all these are united "in spiritual union:" but let a good man, like poor dear Hawtrey, have a weak but pious fancy, and he is forthwith expelled with scorn from the "Trinitarian Bible-Society conducted upon scriptural principles," to herd with Socinians and Roman Catholics, and all that is outcast and refuse, as not worthy to join the secret, self-chosen, infallible brotherhood of Sackville-street. But this only, my lord, in passing, just to shew that I shall not feel bound to follow the objectors to every new variety of exclusionism, and catch each Cynthia of the moment: but the Roman Catholics being first on the list, after the Socinians, deserve a few paragraphs: and never, I must say, was exclusion so unwise, so unnecessary, so fatuitous as this; as I shall now proceed briefly to prove.

The Council of Trent hermetically sealed the Papal Church against the popular perusal of the Scriptures, which are able to make men wise unto salvation. I am aware, indeed, that some Roman-Catholic divines have construed the Trentine decree less strictly; but generally speaking, this was both the theory and the practice. At the time when the Bible Society commenced its operations, you might have travelled all over Europe and scarcely found a copy of the Scriptures in the hands of the Roman-Catholic laity, except as here and there a library book, usually in many volumes, and the copies both vernacular and learned poisoned with delusive notes. Certainly no man could have anticipated the unparalleled success that would follow in this respect from the operation of Bible Societies. What hath God wrought! To Him alone be the glory!

Your lordship can scarcely have forgotten the burst of delight and wonder which pervaded the minds of the early friends of the Bible Society when the unexpected but welcome intelligence arrived that it had pleased God to open the hearts of certain Roman-Catholics on the continent to receive his holy word. It was in the year 1804, amidst the

for a member of their body a gentleman who has foisted a portion of the apocrypha into the word of God, and altered the text of a most important passage, just to suit a prophetic theory, in a manner which no neologist in all Germany would have dared to do. I see among the other elected members the name of "Mr. Haldane," a relative I suppose of Mr. R. Haldane, whose more than dozen publications against the Bible Society are on my shelves; a gentleman I believe of the Baptist persuasion, whose avowed bitterness against the Church of England is not exceeded by that of any person in the three kingdoms. The Trinitarian Society, the clergy ought to know, gives no pledge that there shall be a single member of our church on its committee; and a clergyman has no privilege to attend in virtue of his subscription; so that there is not the slightest guarantee respecting the "objects" or proceedings of the committee, save and except "J. E. Gordon, V. P." And this is a society which asks for public confidence, on the ground that the Bible Society, comprising a majority of the best, and wisest, and most holy men in the kingdom, and with a committee whose doors and books are at all times thrown widely open to publicity, has forfeited it.

horrors of war and the convulsions of Europe, that a packet found its way to the London Bible-Society, from a Catholic priest in Swabia, imploring, not silver or gold, or arms or gunpowder, but Bibles; and offering to assist in forming a Bible institution, and to aid in distributing the Scriptures, and announcing that the Roman Catholics were beginning to ask for the Bible, and that many of their priests "not only would tolerate, but recommend, the reading of it." I must copy a passage of this proto-document, to shew its spirit.

"Now I beg you, my dear brother in Christ, to receive these few lines in love. I wrote this, trusting it might be acceptable to your venerable Society. I cannot express, in terms sufficiently strong, the fervency of my joy, and of my love towards all who, throughout England, heartily believe in Jesus Christ as their only Saviour, and zealously endeavour to extend the Redeemer's kingdom. I embrace them all as the beloved and elect of God, as friends and brethren in Christ, let them be of whatever name, or belong to whatever church or denomination. The more distant the countries, and the more different the outward forms and establishments are, the more I rejoice, if I am privileged to hear that our ever-faithful Lord and Saviour is gathering from among them a flock of believing people. Truly God has a numerous *army of reserve* in England, who do not bow before the Baal of the age, nor sacrifice to the god of the times. Let all who know His name, glorify Him for this mercy! May the peace of God, and the all-sufficient grace of our Lord Jesus Christ, be with you all!"

Need I say, my lord, with what joy this communication was received by the friends of the Society, and particularly the venerable Bishop Porteus, at whose table Mr. Owen read it publicly by his lordship's desire? The correspondence led to the grant of a thousand Protestant New-Testaments to the people whose cause this Catholic priest (I dare for once to omit the epithet "Roman" even in addressing your lordship) had pathetically described. I may just notice an incidental proof arising out of this transaction of the Society's anxious care to act rightly in regard to the purity of its versions; that when a continental Bible-Society had agreed, not suspecting any impropriety, to commute the Protestant Testaments for the Roman-Catholic version, the London Society refused to ratify the exchange. Every chapter of the Society's transactions abounds in such facts: I only mention this as one among a thousand illustrations, in refutation of the calumnies so industriously scattered abroad respecting this invaluable institution. Mr. Owen, little expecting the present controversy, says on this transaction:

"The author has been studiously particular in relating the circumstances of this transaction, because they serve to illustrate the cautious prudence, and conscientious exactitude, with which the committee of the British and Foreign Bible Society have been accustomed to act. It will appear, from what has been stated, how careful they were, in this instance (as they will be found to have been in every similar trial), to guard against being carried away by their best feelings, and by the tempting prospect of an immediate good, so as to adopt a measure which might, by however forced a construction, be interpreted into a violation of the letter or the spirit of their regulations."

The Roman-Catholic priest took the whole matter in an excellent spirit, and wrote as follows on the occasion:

"I feel the highest regard for the wise and prudent zeal of the English Bible-committee, because it is my own desire to see the pure and genuine word of God spread, and I am so entirely against all corruption of this invaluable treasure, that I myself would prevent it by all means in my power. As the degeneracy of all outward churches is so great and general, and threatens to become still greater and more general, I comfort myself with this, that the Lord is retiring into the inner temple, and more gloriously building up the invisible church. At least he does not sit idle at the right hand of his Father, nor can he lose his suit; whatever may now be the appearance, he must finally be the gainer. Our duty however is this, to pray more earnestly than ever, 'Let thy kingdom come!' and 'Lord abide with us, for it is towards evening.' Dr. Sailer (who by his truly evangelical instructions and writings has proved a great blessing to the Roman Catholics in Germany) thus expresses himself in his last book: 'Christianity is fixed so firmly on its own basis, that, after it has outlived the times of persecution, after it has remained unshaken in the age of superstition, it will also outlive this age of infidelity and contempt. Therefore, we cannot sufficiently rejoice that we are privileged to serve such a Master, who is infinitely superior to all His enemies; who has the

victory in His hands, ever since the world has stood; who finally shall put all enemies under His feet; at whose name every knee shall bow, and every tongue confess that Jesus Christ is Lord."

Soon after, from Professor Wittman, the director of the ecclesiastical seminary at Ratisbon, came a similar appeal in a kindred spirit. Allow me, my lord, to copy this interesting document, with a view to shew the character of the Bible Society's much reprobated connexion with Roman Catholics—a connexion, be it remembered, confined to the single point of giving them the word of God in their own native tongues.

"To those who value the doctrine of Jesus. Dear brethren and sisters in Christ,—It is desirable that the Holy Scriptures of the New Testament might be put into the hands of many pious Christians at a low price. Thereby they would be comforted in their afflictions, strengthened in their trials, and more preserved from the temptations of the world. Many excellent persons do not find, in the public religious instruction, that for which they hunger; they are also often in the confessional only judged for their outward deeds, without being led to an acknowledgment of their inward corruption and to faith in the blood of Jesus their Redeemer: if these could read the Holy Scriptures of the New Testament in the quiet time of holidays, their faith in the simple doctrines from the mouth of Jesus Christ would by the mercy of their Saviour be thereby enlivened; and the Lord's gifts in the Holy Spirit be quickened in them. They would hear the voice of the Father in their inward part, drawing them to their Saviour, of which Christ saith, 'They shall be all taught of God; and whosoever hath learned of the Father, and receiveth it, cometh unto me.' John vi. 44. (German translation).

"Also, Christian brethren and sisters could meet together in small parties of two or three on Sunday and holiday afternoons, and read a chapter in the New Testament, and confer together on it, whereby a subject of short united prayer would impress itself on their minds, and what the Lord saith would be fulfilled: 'If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father in heaven.' (Matt. xviii. 19.) Christians! you are so unlike the world, you are regarded as nothing by it; it has no satisfaction in you, and you also can gain none from it; and when you are for having here and there a little fellowship with it, then it causes disquiet to your spirits, and you soon find yourselves in the like state with Peter, when he was among the people in the hall. Be ye separated then, and let it be as the Lord saith. 'There shall be five in one house divided; three against two, and two against three.' (Luke xii. 52.) But be ye so much the more united together in the Lord, in joint prayer, and in comfort of the words of Christ.

"From these considerations has arisen, in the minds of some clergymen, a wish to set on foot a cheap German edition of the New Testament, for the use of many pious Christians; the repository thereof to be at Ratisbon, in the Ecclesiastical Seminary, as a central place in Germany; and to wait for what the Lord may be pleased farther to work therein.

"I hereby give this intelligence to some known confessors of Christ, with a request that they will consider the matter before the Lord, recommend it to him in prayer; and if he is pleased to afford them an opportunity to contribute in any way toward it, they will not neglect it. *Christian poverty and love have accomplished greater things in the world than the power and riches of the world could do.*

"O Lord, Redeemer of our souls! Shepherd of the small despised flock! do with this work as may please thee. Thy kingdom proceeds an incessant pace in a still small way; and those who oppose it can do nothing against it, but become thy footstool, and contribute to the rest of thy feet in the peace of thy people. If it please thee, let thy holy history, the history of thy childhood, of thy ministry, of thy suffering, and of the victory in the Holy Spirit in the Apostles and firstlings of the Christian church, come into the hands of thy little ones for their comfort and confirmation.

(Signed) WITTMAN."

When I read such passages as the above, I think of the Pascals, and Fenelons, and Quésnels, of the Popish church; and I feel afflicted beyond expression, that the desire of such men after the word of God, should be repulsed with contempt, on the plea that they are not fit to be connected with a Bible Society; that they are not Trinitarians; that they are not members of a Christian church! Alas, if they are not, what are our Anglican orders and sacraments which were derived through them? But enough of such folly, which might well make an angel weep. How differently thought such a man as Milner, the pious Protestant historian of the Church of Christ, when he said of Anselm, Papist as he was:

"Thus did Anselm employ himself, in the defence of Divine truth and serious re-

higion. His knowledge of the Scriptures was, I am persuaded, so sound, and his love of them so sincere, that if he had met with direct opposition on these infinitely momentous subjects from the court of Rome, he would sooner have pronounced the pope to be antichrist, than have parted with his evangelical sentiments and profession." "This holy personage appears from his comments on the 5th, 6th, and 7th chapters to the Romans, to have understood the right use of the law and the Gospel; the power and pollution of indwelling sin; its augmentation in the heart, from the irritation of the law which forbids evil; and the real and solid relief from guilt, by the grace of Jesus Christ." "So various, and so abundant was the knowledge of Anselm in the divine life, that he wrote with no less precision on practical than on mysterious subjects. Observe, for instance—" (then follow several extracts, after which Milner proceeds):

"He who in the following manner breathes out his soul in prayer, through the Intercessor and Mediator between God and man, and so seriously rejects the hope of any other advocate than the Son of God, could not really confide in the Virgin Mary, or any saint or angel, but must have rested in Christ alone, however difficult it may be to explain the consistency of his sentiments with the fashionable superstitions of the times, the infection of which he by no means escaped entirely."

"Thus, Father Almighty, I implore thee by the love of thy Almighty Son, bring my soul out of prison, that I may give thanks to thy name. Free me from the bonds of sin; I ask this of thee by thy only co-eternal Son: and by the intercession of thy dearly beloved Son, who sitteth at thy right hand, graciously restore to life a wretch, over whom, through his own demerits, the sentence of death impends. To what other intercessor I can have recourse, I know not, except to Him, who is the propitiation for our sins. That the only begotten Son should undertake to intercede for me with the eternal Father, demonstrates him to be man; and that he should succeed in his intercession shews that the human nature is taken into union with the majesty of the Deity.' He addresses the Son of God as 'the Redeemer of captives, the Saviour of the lost, the hope of exiles, the strength of the distressed, the enlarger of the enslaved spirit, the sweet solace and refreshment of the mournful soul, the crown of conquerors, the only reward and joy of all the citizens of heaven, the copious source of all grace.'

"Could the pious spirit," continues Milner, "who believes and longs for the rest which remains for the people of God, express its most ardent breathings in language more adapted to his frame, than the following? 'Hasten the time, my Saviour and my God, when, what I now believe, I may see with eyes uncovered; what I now hope for and reverence at a distance, I may apprehend; what I now desire, according to the measure of my strength, I may affectionately embrace in the arms of my soul; and that I may be wholly absorbed in the abyss of thy love!' 'I have asked many good things, my Creator, though I have deserved many evils. Not only I have no claim on thee for these good things, but I have merited exquisite punishments. But the case of publicans, harlots, and robbers, in a moment snatched from the jaws of the enemy, and received in the bosom of the Shepherd, animates my soul with a cheering hope.'"

Such is Milner's description of Anselm. Yet he was a man with whom our naval and military officers now-a-days would think it scorn to sit down, even for an object so blessed, and not to be perverted, as giving the word of life to perishing sinners!

I am afraid to trespass too largely upon your lordship's patience by quotation; but I must add yet two or three additional extracts, as illustrating the want of the Scriptures among the Roman Catholics, the willingness of some of their priests to circulate them, the spirit in which they did it, and the benefits resulting from their diffusion. I will not allude to the testimony of Dr. Van Ess, or to a twentieth part of the interesting passages from other quarters, which I might adduce in proof of my position.

A Roman-Catholic professor of divinity in Bavaria, addressing the committee, in 1811, remarks:

"As it is your noble employment to spread the Book of Books, and more especially the New Testament, among all nations, without having any thing else in view than eternal life, which consists in the knowledge of the only true God, and Jesus Christ whom he has sent; and as you proclaim nothing but God in Christ, I salute you most cordially, wishing you complete success in all your undertakings, and recommending myself to your united intercessions."

Another priest writes from Bavaria,—

"United to Christ, we are united to each other: neither continents, nor seas;

neither various forms of government, nor different outward confessions of religion, can separate us: all these things pass away, but love abideth."

Professor Wittman remarks in 1812,—

"I discover (alluding to the people of his own communion), 'an increase of genuine Christianity.' The minds of many are changed for the better; they pray more earnestly; they renounce the world. O that the number of pious conscientious clergymen might increase among us! Indeed, I have the confident hope that the Lord of the harvest will send more faithful labourers into his harvest. He can never leave the flock of his sincere followers; he will provide it with good shepherds; then the reading of the Bible will become still more general."

Another Roman-Catholic clergyman in Munich, writes,—

"There remain thousands and tens of thousands, both in towns and in the country, who are entire strangers to this Holy Book; thousands and tens of thousands, who, having become sensible of its value, wish to possess it. Surely here is ample scope for noble benevolence, for Christian zeal. Every possible exertion ought to be used, that the word of the Lord may run and be glorified; that it may fill all countries, all towns, all villages, all houses, all hands, and, what is still more,—all hearts."

But I must restrain my pen, though I might add scores of pages of similar extract, all shewing how great a blessing the Bible Society has been to the members of the Church of Rome. And what say the opposers of the Society to this? Will your lordship believe it? Some of them actually say, that the crafty priests "humbugged"—the word is not mine—the Society. I would not condescend to argue with any man, whose intellect or whose heart would apply such a term to such affecting effusions as those I have quoted, the tenor of which I could strengthen, if space allowed, by numerous proofs. Among others, Dr. Steinkopff, in his reply to one of Mr. Haldane's extraordinary pamphlets, remarks: "I am personally acquainted with a Catholic clergyman who became a sincere convert to pure Christianity by the reading of a copy of the New Testament, and was in the sequel the honoured instrument of enlightening hundreds of his own communion." Mr. Haldane, or his friends, may lightly esteem such testimonies; but they are not sneered at in heaven; for "there is joy in the presence of God over one sinner that repenteth." And however the opposers of the Bible Society may despise the depositions of those whose honour it has been to be connected with it, their countrymen and the whole Christian world will better appreciate their value.

And shall the members of the Church of Rome be cut off from this privilege of Bible-Society connexion, if they are willing to embrace it? No, say our friends; you mistake us; we are quite willing to give them the Bible. Yes, as beggars, but not as persons worthy to sit down in Sackville Street; as fit companions for Socinians, but not as Trinitarians. Can it be expected that any Roman Catholic will submit to this humiliation? Consider, above all, how grievously the exclusion will work in Ireland, where every true Protestant is intensely anxious to see the word of God have free course and be glorified. The priests will justly say to their poor deluded followers, "Look how these Protestants treat us! They do not even allow that we are true believers in the holy Trinity: they pretend that they are anxious for the circulation of the word of God among us; but even if we offered to unite with them in effecting it, they would scorn to receive us." I have not words to express how ill-judged, how suicidal is this supercilious exclusion; especially under the present circumstances of Ireland;—supercilious I call it, and I may say vexatious also, because utterly uncalled for, a piece of superfluous party-spirited legislation; for no man can say that the Papists ever intruded themselves either into Earl Street or Sackville Street: so that their rejection was a gratuitous affront, merely calculated to excite irritation to no purpose, except, I fear, to

exhibit the Trinitarian Society in a spirit more pharisaic than commendable.

If, however, the opposers of the Bible Society will not accept of Protestant testimony, I will afford them a testimony of quite another kind, the testimony of the pope himself. An incontrovertible proof that Bible Societies have not been the inert machines which the opposers represent them, is the constant alarm exhibited by the papal hierarchy respecting them, and the fulminations against all priests and members of the Church of Rome, who enrol themselves among their abettors. The new opposers of the Bible Society could scarcely be more displeased than was the Roman pontiff. "Horruimus," said he, in one of his bulls, "sane vaferrimum inventum, quo vel ipsa religionis fundamenta labefactantur." "Quænam pontificiæ nostræ auctoritatis remedia ad eam pestem, quoad fieri potest, curandam delendamque opportuniore futura sint." This and other papal rescripts at length greatly impeded the cause of Bible Societies, and, with the exception of a few individuals scattered in various countries, nearly dissolved the Roman-Catholic associations which were beginning to be formed for the diffusion of the word of God; and thus commenced by papistical anticipation, that severance which the Sackville-street committee have desired to complete by Protestant intolerance. The pope's bull being now well-nigh forgotten, it was hardly necessary to revenge the affront so long after, by a poor second-hand plagiarism. There was indeed no fear that the Papists would fraternise too closely with us in Bible Societies; for, in addition to the sovereign pontiff himself, not a few of his priests and prelates expressed themselves in the strongest terms against our operations, as well they might, seeing what a blessing from on high had attended them, to the no small consternation of all bigotted Papists. I will just copy, in proof of this, a few lines from a charge delivered by Bishop Milner to his clergy in 1813; more especially as he indirectly reads an excellent lesson to Protestants with regard to their duty respecting Bible Societies.

"In acting thus, Protestants act conformably to the fundamental principles of their religion, which teach, 'The Bible contains all things necessary for salvation, and that it is easy to be understood by every person of common sense.' But who could have imagined that Catholics, grounded upon quite opposite principles, should nevertheless shew a disposition to follow the example of Protestants in this particular, by forming themselves into Bible Societies, and contributing their money for putting the mysterious letter of God's word into the hands of the illiterate poor, instead of educating clergymen, even in the present distressing scarcity of clergy, to expound the sense of that word to them! Yet such has been the influence either of public opinion or politics, upon several Catholics of both islands at the beginning of the nineteenth century." "In the next place, the Bible is a book which, though inspired, is more or less obscure in most parts of it, and full 'of things hard to be understood, which the unlearned and unstable wrest to their own destruction,' 2 Pet. iii. 16. Some texts seem to contradict others; several appear to inculcate the very vices which God condemns. Hence the worst of crimes may be perpetrated and defended, as they very frequently have been, on the supposed authority of Scripture." "The Tridentine Fathers make no distinction between Bibles in the vulgar tongue *with notes*, and those *without notes*, since it is evidently impossible to add any notes whatever to the sacred text, which will make it a safe and proper elementary book of instruction for the illiterate poor."

This is honest Popery; would that Protestant Popery were always as honest!

I have avoided troubling your lordship with long lists of names and columns of figures, as I wished to confine myself chiefly to the spirit and general result; but that it was not because a tabular view would not have been equally favourable to my argument, the following statement will prove.—

The number of German Testaments, of Van Ess's, and Gosner's

versions, which have been circulated at the expense of the British and Foreign Bible Society in the Catholic States of Germany, chiefly in the Rhenish provinces, Bavaria, Silesia, &c. cannot be less than 700,000 copies. At least 20,000 Polish Scriptures of the Catholic version have also been distributed. In France, the number of copies of the Scriptures of De Sacy's version, which have been issued at the cost of the Society, cannot be estimated at less than 400,000. The Scriptures in Spanish, Portuguese, and Italian, which have at different times been furnished by the Society for the use of Catholics, greatly exceeds 100,000 copies. The number of Scriptures issued by the Russian Bible-Society in various languages, exceeds 900,000 copies. I cannot easily estimate the very large number of copies which have been circulated chiefly through the Hibernian Society, from the depository in Earl Street, among the Roman Catholics of Ireland ; among whom, at the time when the Bible Society was formed, not one family in five hundred is supposed to have had a copy. From the Giant's Causeway to Bantry Bay, it was stated, not three hundred perfect Bibles probably were to be found among three millions of people. But I need not pursue the detail. I can only repeat, "What hath God wrought !"

My impression then, my lord, from the whole, is this, that notwithstanding all the machinations of the pope and his emissaries, the Bible Society has been an instrument of inestimable benefit to the Church of Rome, which in spite of all its prejudices has received by its means innumerable copies of the word of God in the vernacular tongues, in its very bosom ; and in various places there have been remarkable conversions and revivals of religion closely connected with these operations. In Ireland, the Society's Bibles have penetrated the schools and cottages to an extent which the most sanguine Protestant could never have anticipated : the demand for them has been insatiable ; and the blessings attending their diffusion, great and manifold. Those members of the Church of Rome in all countries who have aided in the work, have both received good and communicated good by the connexion ; and I never heard of a single instance of their thereby either doing or receiving harm. Why then intolerantly shut the door upon them, instead of opening it more widely ? Why to the high privilege of being Protestants, add the false claim to exclusive Trinitarianism, and stigmatise a church, sufficiently corrupt, in that in which she is as pure as ourselves ? But the whole proceeding is anomalous, and will not bear the test of judicious reflexion ; and my only object at present in adverting to it, was to shew that there has been no such evil working in the British and Foreign Bible Society, by means of Popery, as to render any such measure necessary.

(Continued in the Number for April.)

RELIGIOUS INTELLIGENCE.

CHURCH OF GENEVA.

THE pressure of papers has prevented our noticing of late the proceedings in the Church of Geneva. The company of pastors proceeded last October to interdict M. Gaussen, and also M. Merle d'Aubigné and M. Galland from officiating in any of the churches of the Canton. The only charge against the two latter was their being members of "the Evangelical Society," which, besides other alleged offences against the established

church, was endeavouring to found a new theological seminary. Yet while such men as Gaussen are cut off, M. Cheneviere is allowed to declaim and write against the Divinity of Christ, the fall and corruption of man, and all the essentials of Divine truth, with perfect impunity and increasing applause. Alas for the once pure and honoured Church of Geneva !

The questions between M. Gaussen and the company of pastors were referred to the council of state, which, we

are sorry to say, confirmed the decree of the company; so that this faithful minister of Christ has been deprived of his functions. The Church of Geneva will long lament this decision. Mere policy, to say nothing of better motives, should have induced the company to retain such a man as Gausson within the pale of the established communion, rather than have forced him and all his numerous friends to become Dissenters.

In the mean while, we rejoice to say that "the Evangelical Society" prospers, and that the theological seminary has been founded and is in action. We have felt much interested in reading the opening lecture of the professor of theology, and strongly recommend the new seminary to the liberal assistance of British Christians, as it stands greatly in need of aid. We subjoin some passages relative to the Evangelical Society and the Seminary:—

"The great object of the *Société Evangelique* is to restore the true and orthodox doctrines of the Gospel, which, through a vain philosophy, have been so long lost to the Genevan church, and one of the most effectual means for accomplishing this end is the establishment of a Theological Academy, to train up young men for the ministry in sound and orthodox principles. This institution has already been set on foot; the professors engaged are men of distinguished talent, expressing their firm adherence to the doctrines contained in the Articles of the Church of England, and the Helvetic Confession of Faith."

"The founders of this school desire that

the churches should know that it is undertaken in faith. When they resolved to establish it, they saw only the necessity of the institution, and their own inability for the undertaking. It was in faith they looked for means and for success. In taking upon themselves a task of which both the importance and the extent were apparent, they believed themselves encouraged to commit the issue with humble confidence into the hands of Jesus Christ, the Eternal Head of the church. To Him accordingly they committed it, and on His faithfulness they rely."

"This school was indispensable; and it is but too easy to prove the fact. If the youths who go to the academies of France and Geneva, to qualify themselves for the ministry of the Word of Life, are there taught the Unitarian doctrines;—if the very truths, for the sake of which our professorships were founded, our schools opened, and our institutions formed, are there condemned;—if the studies in those schools are not free, that is to say, if the pupils attached to the faith of the Apostles and Reformers are not at liberty to follow the instructions which correspond with their faith and satisfy their consciences;—if pious parents, desirous of devoting their sons to the ministry of the Gospel, are compelled to condemn them to consume the four best years of their youth in studies which subvert the foundations of our faith:—in a word, if it be true that Arianism saps the very foundations of the Gospel,—then assuredly the establishment of a new school of theology was indispensable."

OBITUARY.

THE RIGHT REV. DR. TURNER, BISHOP OF CALCUTTA.

(Continued from Appendix for 1831.)

THE Memoir of Bishop Turner in the Appendix to our last volume, related chiefly to his life, up to the period of his voyage to India, with some account of the closing scene of his mortal existence. We passed briefly over his labours in his diocese, hoping to furnish a fuller notice of them in a future Number, and we are happy in being able to lay before our readers the following particulars drawn up by Archdeacon Corrie, and printed, by his permission, in Calcutta.

"It is due to the memory of this excellent prelate, and may not be unacceptable to those who feel an interest in the progressive improvement of British India, to take some notice of the events by which that progress has been marked during the brief period of his episcopate, events in the accomplishment of which he himself took so prominent a part. That period did not exceed one year and seven months, of which eight only were passed at Cal-

cutta; and yet during this short space of time he originated so many useful and benevolent measures, that, brief as it was, the period must always be viewed as an important era in the history of this settlement."

"One of the first things which struck the late bishop, on his arrival in India, was the indispensable necessity of taking steps to encourage a due observance of the Lord's Day among the Christian community. Having only recently quitted a part of the world where that observance is enforced by law, he thought it incumbent on him at least to invite the voluntary practice of it in Calcutta, and by that means prevail, if possible, on its Christian inhabitants generally to set an example, which the government itself, yielding to the force of public opinion, might perhaps eventually be brought to imitate. He was aware that his predecessors, Bishop Middleton and Bishop Heber, the one officially, and the other privately, had endeavoured to prevail on the government to enforce such observance in the public departments, but without success; and

he thought that an application from the Christian community at large, after agreeing to conform to it themselves, might be more effectual. With this view he circulated a paper, inviting all sincere Christians to declare that they would personally in their families, and to the utmost limits of their influence, adopt, and encourage others to adopt such measures as might tend to establish a decent and orderly observance of the Lord's Day, that as far as depended on themselves, they would neither employ, nor allow others to employ on their behalf or in their service, on that day, native workmen and artisans in the exercise of their ordinary calling; that they would give a preference to those Christian tradesmen who were willing to adopt this regulation, and to act upon it constantly and unreservedly in the management of their business, and that they would be ready, when it might be deemed expedient, to join in presenting an address to the Right Hon. the Governor-General in Council, praying that orders might be issued to suspend all labour on public works upon the Lord's Day, as well as all such business in the government offices, as could, without embarrassment to the service, be dispensed with.

"The expressions used in this paper are those of the act of the British Parliament which is in force on the subject. The declaration, as already stated, was framed only for Christians, and especially for those who are convinced of the duty of attending to Christian obligations. The purpose of the circular was to invite and to encourage the voluntary practice of those observances which in England are enforced by law. Christian individuals were invited to pursue a Christian object on Christian principles; and yet this measure, so strictly in accordance with what his situation as head of the Established Church in India rendered it proper in the bishop to adopt, was met by a portion of the community professing themselves Christian, with a degree of hostility and misrepresentation, for which no difference of opinion as to the mere expediency of the course proposed to be pursued for effecting an object so desirable in a Christian point of view, can, we conceive, be considered by any reflecting person, as a sufficient apology. When warned, which he previously was, of the obloquy which would probably be cast upon him for the attempt, he replied, 'that personal considerations of that sort would never deter him from doing his duty.' He persevered, and the result proved the anticipation to have been well founded. He had the satisfaction of knowing, that notwithstanding the hostility and misrepresentations in question, the object in view, namely, the due observance of the Lord's Day, was even here extensively promoted by the measure, and at one of the sister

presidencies his endeavours for the same purpose were afterwards still more successful.

"But it was not the spiritual interests of Christians alone, that occupied his attention: he felt the deepest concern in the operations of the Missionary Establishments generally, and in all proceedings set on foot for the purpose of disseminating Christianity among the natives; and for the furtherance of the views of the Calcutta Church Missionary Society, of which he was the patron, he was earnestly engaged in devising plans and making arrangements when his last illness overtook him. The Diocesan Committees of the Society for promoting Christian Knowledge and of the Society for the Propagation of the Gospel, have recorded their grateful sense of the attention paid by him to the interests of these bodies.

"But the measures from which the greatest benefits may be expected to be derived, are those introduced by the Bishop to improve the system of public instruction, and which, had he been spared to see them carried into effect, would in all probability have realized on that head as much as is attainable in this distant quarter. With him originated the Infant School, the first which was ever instituted at least in this part of India, and the whole expense of which was borne by him till his death. In the Christian Intelligencer for October 1830, this institution is spoken of as follows: 'It is highly gratifying to see the facility with which some of the children add and subtract by means of the Abacus; and the progress the elder ones have made in reading, writing, and needle work, is quite surprising. Indeed altogether the scene is highly interesting. Every humane heart must rejoice to see so many infants snatched like "brands from the fire," and placed in an institution where their innocent and tender minds will be trained up in the fear of the Lord, and in habits of order, cleanliness, and usefulness. The Bishop of the diocese has, we think, done much for the rising generation in establishing this interesting institution, and we trust the example will be followed not only in all the parochial districts of Calcutta; but likewise in other large towns, and also in the other presidencies of India.'

"The graduated system of which he laid the foundation, and which was intended, by means of the Infant School, the Free School, the High School, and Bishop's College, to provide for the intellectual wants of infancy, childhood, youth, and opening manhood, would have left nothing hardly in this respect for the Christian community to require, but his views, as already stated, were not confined merely to that community; he thought he saw in the state of things which had already been effected, an opening through which Christian instruction might be successfully in-

parted to the natives; and as he was convinced that no other description of education would ever render them what it is desirable they should become, namely, well principled, well informed, and well conducted members of society, he was therefore determined to avail himself of every favourable opportunity that offered for directing their views to this object."

We might mention various other religious and charitable exertions; in all of which he laboured abundantly, enjoying amidst his arduous cares much peace of soul, and seeing the work of the Lord prosper in his hands. While on his visitation, suffering greatly from the heat and fatigue, and viewing his death as ever near, he remarked in a letter to a friend, "The way is rough, but it is not long: we know in whom we have believed; we have not followed cunningly devised fables."

Dr. Corrie spoke as follows of the Bishop's character, in his funeral sermon:

"We have left us, in the character of our departed bishop, an example of one, who sought glory, honour, and immortality, by patient continuance in well-doing. He began where the Scriptures teach us to begin, with personal religion. He had low thoughts of himself; he was seriously affected with a sense of his frailties and unworthiness, and rested his hope of salvation only on the mercy of God in Jesus Christ. He had attained in a remarkable degree a spirit of self-control, so that he was, to a considerable extent, a copy of the great Shepherd and Bishop of our souls, whose word is, 'Learn of me, for I am meek and lowly.' He took revelation for his guide, and whilst the Triune God of the Bible was the object of his adoration, the will of God was the rule of his practice. 'I have a growing evidence,' said he, after partaking of the Lord's Supper on the 3d of July, 'that I know in whom I have trusted;' and he went on to contrast the uncertainties attending the pursuit of science, with the increasing confidence which the Christian feels in Divine truth, as he advances in the knowledge of it.

"In his peculiar office he came near to the apostolical standard in the Epistles of Timothy and Titus. Of his learning, and capacity for perpetuating an order of ministers in the church, it would require one of a similar measure of learning and piety to speak, but all could judge, that as a bishop he was blameless and free from

reproach, moderate in all his habits and pursuits, disinterested in a high degree, and free from all suspicion of the love of money; that he was apt to teach, and a true labourer in the word and doctrine, sober in judgment, wise to solve difficulties, of a compassionate spirit, and heartily desirous of men's eternal good. In the public exercise of his office, he must unavoidably, whilst human nature is what it is, have given offence to some. The lively sense he had of his own responsibility, rendered him more keenly alive to such defects in any of those under his authority, as might hinder their usefulness, or do injury to the cause they had solemnly pledged themselves to serve. He felt himself therefore bound, when occasion arose, to 'reprove and to rebuke with all authority.'

"To the patient continuer in well-doing a sense of God's forgiving mercy takes even in this life the sting from death, and an assured hope of eternal life gilds and illumines the dark passage of the valley of the shadow of death. This our departed prelate experienced: the persuasion that God would carry on his own work on the earth, and that he could and would abundantly supply the means of so doing, left him, without a care for this world, an assured hope, that on being released from the body, he should be with Christ, strengthened him to endure protracted, and intense bodily suffering, with patience and fortitude not to be surpassed, till at length being released from this strife of nature, he entered on the eternal life to which he had long aspired."

"To the above we will only add the last words the Bishop uttered, which, to those who had the privilege of hearing them, were most affecting, and which no one with the heart of a Christian, can, we are sure, reflect upon with indifference. After prayer had been engaged in, out of the Visitation of the Sick, ending with the Lord's Prayer, to which he added a fervent Amen, a short pause ensued, which was suddenly interrupted by his breaking out in the most solemn and impressive manner as follows:—'Oh thou God of all grace, stablish, strengthen, settle us, have mercy upon all, that they may come to the knowledge of the truth and be saved: there is none other name given among men by which they can be saved, other foundation can no man lay,'—and he spake no more."

VIEW OF PUBLIC AFFAIRS.

WE have much pleasure in stating, that the day of National Humiliation was, as we believe, very generally observed throughout the kingdom in a manner becoming the solemnity. The combined efforts of radicals and infidels were not able to pervert it from its holy purposes. Not a few of the discourses delivered,

were highly edifying and appropriate, and large sums were collected for the benefit of the poor and needy. May the Author of all mercies, for his blessed Son's sake, hear and answer the prayers offered, according to his promises made to suppliant nations!

The Reform Bill has passed the house

of commons, by a larger majority than even before ; and has been received so far with acceptance by the house of lords, as to be marked down for a second reading. There can be little doubt that it will ultimately pass in substance, either with or without a creation of new peers. This last particular will probably be regulated, according as government may find its strength require in the details in the committee. We can only repeat what we said twelve months ago, that the question having been once proposed, the sooner it is settled the better. Would that the evils which have been caused by the procrastination and virulent political contentions consequent upon it could be blotted out. It seems to be felt by all moderate men, that the risk of another rejection would be fearful indeed. The tone of Lord Harrowby and Lord Wharncliffe, was peculiarly temperate ; and the Bishop of London, and, it is understood, other members of the Right Reverend bench, have determined to support the bill.

The fearful disease with which it has pleased God to afflict this, in common with many other countries, has been mercifully moderated in its progress. Its incursions, however, are sufficient to create great anxiety ; and in the metropolis especially, not only the malady, but the commercial and other evils connected with its presence, have been very serious. The eye of the Christian, in a season like this, will be directed upwards with faith and prayer, that it may please God in the midst of judgment to remember mercy. The precautions used have in His infinite goodness, been permitted hitherto to moderate the ravages of this plague ; but every person must feel how completely it is beyond human controul, and how entirely we are in the hands of Him who is infinitely wise, and merciful, and just.

The state of the Established Church of Ireland has again caused much discussion in and out of parliament. The commutation of tithes seems not only desirable, but necessary : our only fear is, that the measures in progress are a prelude to the appropriation of at least a portion of the ecclesiastical revenue to other purposes than the maintenance of a Protestant Church-Establishment. Any plan that shall recognise the Papal Church, as a national institution, would be utterly contrary to those principles which as Protestant Christians we ought to adhere to, even in sight of the rack and the flame. The temporal emoluments of the church are quite a secondary matter : but to patronize the corrupt and delusive system of Rome, would be wholly unscriptural, and a stain on England that would blot out the brightest memorial of her escutcheon as the bulwark and glory of the Reformation.

Closely connected with this question is that of the instruction of the infant Irish population ; yet, anxious as we are for

the extension of education, we rejoice as Christians and Protestants to perceive the decided stand which has been made against the proposed plan of mutilating the Scriptures, in compliance with the opinions of the papal priesthood. There may have been considerable exaggeration in the popular statements of the question, and all such phrases as "tearing the Bibles out of the people's hands" had been better avoided, as not strictly descriptive of the fact ; and we are willing also to believe, that those who have proposed the plan, or rather adopted it upon the frequent recommendation of successive commissioners, meant only to encourage intellectual, moral, and useful education, and were not aware that the measure involved the exceptionable principle which has called forth such powerful remonstrances ; but the principle itself we cannot but think highly exceptionable and anti-Protestant, and we trust that even yet a plan may be devised which shall afford popular education on a national scale, without any dereliction of religious and conscientious feeling. If such a plan cannot be discovered, it were better, much as we should regret to relinquish a system of national education, that the population should be left to its own efforts and the assistance of private Protestant benevolence. In any case we earnestly trust that the Kildare-place Society, the Hibernian Society, the Irish Society, and kindred institutions, will be enabled by public Christian liberality, not only to continue but to extend their respective systems, so as to continue to afford to Ireland the advantages of scriptural education.

Among the notices in our last Number, we had intended, under the head of India, to advert to the subject of the countenance afforded to the atrocities of the native superstitions by the East-Indian government. There has been considerable discussion on the matter in the newspapers, and Mr. Poynder has given notice for a motion respecting it at the board of the Society for promoting Christian Knowledge on the third of April. We have seen a copy of his proposed memorial, which is so temperately worded that we can perceive no impropriety in the Society's adopting it ; having already memorialized both the Government and the East-India Company on other occasions, particularly the question of bishops in India. The Society appeared to us to go further out of its way when it petitioned parliament against Roman-Catholic emancipation, than it would in adverting to a question which has a very obvious bearing upon the cause of Christianity in India, one of the most honoured seats of its Christian exertions. The horrible scenes of licentiousness and cruelty exhibited at Juggernaut and the other native temples, ought not for one moment to be upheld by European countenance ; for the taxation of an article renders it licit in the public eye,

just as gaming houses and the abodes of vice have been taxed in various countries, and the wages of iniquity allowed to curse the fiscal chest.

The Plurality Bill is proceeding through its stages in the house of lords, but not without so much opposition, and from adverse quarters, both there and elsewhere, that the Most Reverend prelate who introduced it has been disheartened, he says, at this untoward reception, and has almost felt inclined to relinquish it altogether.

The obvious cause of the difficulty is, that the bill is not founded on any basis of sound principle. Even pluralities (as distinct from dualities) are not abolished by it; and dualities are positively sanctioned and facilitated, the archbishop being authorized to grant a dispensation for them, provided the benefices are not more than thirty miles apart; the dispensation to be granted as a matter of course, where the livings are together under 400*l.* per annum, however large the population; and in all other cases, if the incumbent be a Master of Arts, or otherwise recommended for learning and character, however large the population or the emolument. It is on all hands understood that the archbishop is to grant the dispensation as a matter of course: if he do not, there is an appeal to the privy council; but let the reader mark, there is no such appeal to reverse his sentence, where he joins livings which ought not to be joined.

The whole bill is constructed on this lax system: it prohibits not only pluralities, but dualities; but, having verbally prohibited them, it goes on to leave ample openings for the former, and actually facilitates the latter, as his Grace expressly stated. A bill thus proceeding upon no solid principle, which goes so far as to provoke those, who, like Lord Wynford, regard the church as a matter of property and family emolument, without going far enough to satisfy those who really wish for its spiritual efficiency, and desire to see a resident incumbent in every parish, could not but meet with opposition; and it is nothing but the present perilous state of the church, and the fear of causing mischief by excitement, that has prevented the table of the house of lords being covered with petitions, praying that the fundamental enactment of the bill should be retained, and its dispensing clauses be restricted to those cases in which the two livings are under a specified moderate value, contain not more than such a population, and are not distant above such a number of miles as may allow of their being efficiently superintended by one incumbent, with or without a curate. We trust even yet, that the bill will be amended and made reconcilable to sound principle; for the plan hitherto pursued, of trimming and paring in matters of church legislation, just to secure this or that vote without offending another, never pleases any party, and leads only to mi-

serable weakness and abortion. There wants but the intellect to grasp, and the virility to pursue, a sound principle, to gain for it in the end a triumphant course; and it were better to be vanquished once or twice and succeed in the end, than to nibble bit by bit while the whole fabric is crumbling over our heads. The well-informed, religious, and respectable portion of the public, especially those who have the interest of the church at heart, are far in advance of the present bill; and it cannot therefore satisfy them, while it is as distasteful to those who view the church as a mere money-making matter, as if it went further and set the question at rest effectually. The church-building bill of last year is a case strongly in point, and instead of a weak rickety measure, the public now enjoys a law of a truly salutary and efficient character. We do implore the heads of the church to reconsider this matter. If they take it up upon sound principle, the whole nation will be with them as one man, and they need not fear the force of interested opposition; but at present they lie aground between ebb and flood, and no one cares to offer a life-boat for their assistance. Let them cast themselves upon the providence of God, to bless their religious and disinterested labours; and their exertions, we feel persuaded, will not be in vain. One of the first effects would be the adequate augmentation of poor livings, which will never take place under the present system, for the cumulators of patronage and preferment do not wish it, as it would do away with the only pretext for pluralism. We are far from intending our remarks to be couched in a tone disrespectful to the Right Reverend bench, and least of all to the Most Reverend prelate who brought in the bill. The promoters of it have considered what they thought could be carried through the house of lords, rather than what they themselves thought desirable. They consulted the feelings of lay-patrons, instead of the plain common sense of the question. We respect their motives, but we lament their decision; and the more so, as by it the most favourable opportunity will be lost which has ever been afforded since the days of the Reformation, of putting an end to this opprobrium of our church.

We rejoice to hear, on every hand, of efforts in progress for the better observance of the Lord's-day. Our readers will have perused with much interest, in the sequel to the obituary of Bishop Turner, the efforts made by that excellent prelate in India; and we have a variety of valuable communications from friends to the same object, not only at home but in America and on the continent of Europe. We subjoin, with much satisfaction, the following passage from the *Dublin Christian Examiner*, stating the present sentiments of the Archbishop of Dublin, relative to

the effect (we do not say the principle) of those publications on which we have thought it our duty more than once to remark. Our much-respected friend who conducts the Dublin Christian Examiner would not, of course, have inserted such a declaration without his Grace's sanction; and we must say that it does him much honour:

"We are anxious to say, that after the perambulations our prelate has made over his metropolis, after one or two walks to his cathedral of St. Patrick, his Grace of Dublin, seeing the cursed effects of Sabbath-breaking that are exhibited in this town, has sorrowed much that he has ever written one line that could be construed into a weakening of Sabbath obligations; and has from his soul desired that he had the power of committing the whole impression of his former 'Thoughts on the Sabbath' to the flames. We believe the Archbishop to be a diligent, honest, faithful inquirer after truth—not more ingenious than ingenuous; and consider him to be just the man that would have the brave sincerity to say, I was wrong; and am sorry for having ever written any thing that could have the awful effect of giving excuse for Sabbath-breaking." Such being his Grace's sentiments, we earnestly wish that he would exert his powerful efforts on this great question; and with no persons are they more needed than with his ministerial patrons, who are sitting, Sunday after Sunday, in cabinet counsel, to the great grief of all religious men, the scoffing of infidels, and the displeasure of Almighty God. Perhaps these profane violators of this sacred institution might be induced to listen to his Grace's earnest representations to abate this nuisance and refrain from this crime. And let it not be said that the public legal sanction given to the Lord's-day is an unjust restriction upon private liberty. Our trans-atlantic friends are probably as zealous for liberty as the Archbishop of Dublin, or his Majesty's Ministers; and yet we find Judge Kennaway recently laying down the law as follows upon the subject:—

"I consider it a great mistake to say

that you may do in Pennsylvania on the first day of the week, or more commonly called Sunday, whatever you may do on any other day of the week. Without waiting to inquire whether or not God has, as one of the defendants said, made all days alike, and whether the distinction be of Divine appointment or not, it is sufficient to know, that the legislature of Pennsylvania have passed acts restraining and prohibiting the doing of certain acts, and pursuing a certain course of conduct on that day. It is forbidden that we should engage in and follow our useful occupations, unless, indeed, it should be that our daily labour was that of performing acts of necessity or mercy, which are lawful at all times and seasons. The policy of these acts, I think, ought not to be questioned. I presume it will be admitted, by any intelligent mind, that religion is of the utmost importance to every community. The history of the past furnishes abundant evidence of the truth of this proposition. It is the basis of civilization. Without it we should be in a state of moral darkness and degradation, such as usually attend the most barbarous and savage states. It is to the influence of it that we stand indebted for all that social order and happiness which prevails among us. It is by the force of religion, more than by that of our municipal regulations, or our boasted sense of honour, that we are kept within the line of moral rectitude, and constrained to administer to the welfare and comfort of each other. In short, we owe to it all that we enjoy, either of civil or religious liberty; blessings which certainly cannot be too highly appreciated, but ought not, as the defendants are said to have done upon this occasion, to be used as a cloak to cover a design to disturb the public peace, and to promote a sinister end. Here, then, give me leave to say, that the institution of the Sabbath is, in my humble opinion, not only admirably adapted to promote and establish religion among us, but to secure and preserve our physical as well as moral health and strength."

POSTSCRIPT.

WE stop the press to announce, that our much loved and valued friend, the Rev. D. WILSON, is the new Bishop of India. The appointment reflects great honour upon Government, especially upon the President of the Board of Control. We have but one regret, in our Reverend friend's acceptance of this awfully responsible appointment—namely, the loss of his presence at home, added to our fears for himself;—but he knows on whose grace and strength he relies, and he will go out accompanied by the earnest prayers and sympathies of multitudes of his fellow-Christians, who have long esteemed and honoured him for his zealous labours in the work of the Lord. May these supplications be abundantly answered! We had much more to say, but we are risking the hour of publication, and must postpone our remarks. The importance of the questions connected with the religious and moral welfare of India is great beyond expression.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE

CHRISTIAN OBSERVER.

No. 364.]

APRIL, 1832.

NO. IV.
[VOL. XXXII.]

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

REPORTED SECESSION FROM THE ESTABLISHED CHURCH.

To the Editor of the Christian Observer.

IN the Evangelical Magazine for February, appears the following notice:—

*“Secession from the Church of
England.”*

“We have been requested to insert the following notice by a correspondent, whom we have reason to regard as an ordained clergyman of the Church of England. We thank him for his very kind notice of our labours; but we do earnestly entreat those excellent men who are, with himself, quitting the church, to be careful not only of the grounds of their searation, but of the course they pursue as separatists. Let them remember, that many who have left the church for one set of errors, have fallen into another not less injurious to the souls of men. Let our correspondent seek the fellowship of prudent well-instructed dissenters, and not that of such men as Mr. Bulteel, and others equally unsettled in their religious views.—
Editor (of Evang. Mag.)

“We understand that several pious clergymen have seceded from the Establishment within the last few months; and we shall probably live to see their number greatly increased. Not the slightest movement has yet been made by the bishops, with a view to correct the real abuses of the church, or to purge her Liturgy from the popish leaven which still

cleaves to it; and the consequence is, that some of her most valuable ministers, being no longer able to endure the weight of their scruples, are compelled to quit her communion, in order to relieve their burdened consciences. It seems impossible to account for the supineness of our prelates, amidst the storm which has already shaken their establishment to its very foundations; except on the supposition of their being actually infatuated.”

In prefixing this notice as a basis for the present communication, I wish to confine myself to the introductory note of the editor of the Evangelical Magazine; since, whatever may be my opinions on the statement of his correspondent, the immediate question is, *not* by what argument certain clergymen justify their desertion of the church; but, what the deserters are to do, if they *must* leave it. I am not now, either blaming or praising their conduct in the first instance; since, whether for evil or good, the deed is doing or done. But it is of very serious moment that themselves, and their fellows of all communions, should watch their future movements. It is due, however, in the first place, to give every credit to the editor, for his timely warning to these seceders. It is one thing to discover real, or supposed, errors in any given system; another, to know where to stop in the search after what we wish to find. There have been, and I think will be, deserters from the church,

who entirely assent to her leading doctrines, but who complain that some portions of her formularies and her Articles nullify each other. I could name examples of men, who have separated from our communion, pursued their ministry in other societies, or in independent assemblies of their own; yet have never uttered a sentiment but what was directly sanctioned by the confession of the church in which they were originally ordained. It might indeed be added, that in the essential doctrines of the Gospel, there is often perfect concord in the public instructions, both of Church and Dissent; with the exception, on the one side, of such clergymen as betray their own creed; and, on the other, of those non-conformists, who, though they boast of their ejected predecessors of 1662, are strangers alike to the personal holiness and sound theology of those confessors. Of the comparative numbers of faithless clergy and degenerate dissenters, I offer no calculation. It is sufficient to say, that *no* communion, be its apparatus the most complicated or the most simple, can possibly ensure the fidelity of its ministers.

The temptation of the present class of seceders is, to be titillated into a self-importance, at once ridiculous and dangerous—and far more dangerous than ridiculous—by the flatteries of the crowds, who are all ways ready to creep about any persons who make a small stir in the, so called, religious world; and, in many instances, with the hope of drawing deserters from one camp to the colours of their own. This would be very allowable, were the motive not sectarian. But if I am a churchman on purely Christian principles, I no more value a proselyte to my communion, *as* a proselyte, than, as a devout dissenter, I could felicitate myself on a mere numerical transfer of so many irreligious churchmen to the pews of my own chapel. The question is, What is the *value*, on either supposition, of the new comer? Now, it may

be well for these clerical separatists to be exceedingly jealous of fine speeches and violent graspings of hands. It was very far from being a needless caution, given to Christian by the shepherds on the Delectable Mountains,—*Beware of the Flatterer*; and one also remembers something about the Enchanted Ground, and the way to Doubting Castle. Let these living pilgrims—if such they really are—reflect, that the very act of abandoning any church on account of its alleged errors imposes upon the deserting party an obligation to seek, and to exhibit, a purer doctrine and life than he was able to find in the offensive communion.

But in the present convulsive state of the church universal, it is far easier to agitate it by new experiments, than to administer the sedative of truth and love. As matters really are, large premiums are actually offered upon religious—rather irreligious—eccentricity. It appears to myself, who have passed a life, not inconsiderable in duration, in observing the ways of men, possibly with some attention, that no serious mind will interfere further with an ecclesiastical or civil system, than as his own conscience calmly dictates; or, than as change or qualification may be demanded, for the reasonable satisfaction and apparent benefit of others. As an individual, I would sacrifice, for the sake of peace, all the accidents, all the dubious and subordinate parts, and all the decorations of a system, provided the foundations and *necessary* superstructure were preserved; aware, however, that the word in *italics* is a term seldom definable amidst the hurry and personal interests of debate. The seceders should come before the public tribunal with an intelligible and definite reply to the inquiry,—Are your complaints positive, or negative? is it a secession, where an asserted evil is to be left behind, amidst many advantages; or, is it an aspiration after something non-existent in the old scheme? If a clergyman leaves the church, be-

cause his mind is harassed by this or that form; or, because he dislikes its union with the state, but still retains his early admiration of what he judges to be valuable; we can understand him. If he takes another estimate, and says that all is dark, or at best misty, and that he must be guided by brighter luminaries, we do *not* understand him. And, as poor Lear said in his storm, "that way madness lies."

The only safe path for any one to follow—I am supposing him to be really earnest in Divine pursuits—is to walk steadily along the narrow way, where *all* the servants of God have trodden, and will tread, till the end of this militant state. In this view, it is the neutral ground of Christianity. The phrase itself may be a solecism; for it describes a region of neutrality, where all the inhabitants belong to a party. A rich illustration of this has lately appeared in your own pages; in the questions discussed during a long period of years, and many of these years luxuriant in confusion, civil or religious, by a clerical society, several members of which have entered the invisible world. In all that varied series of subjects, scarcely one allures its examiners from the plain and undisputed verities of the Gospel. If some bubble of the day floated within their circle, it was eyed, perhaps, with a transient curiosity; but such as made the spectator ashamed of his momentary wonder; and then it vanished. Not so in the present times! And this leads me to extend a former remark, earnestly pressing it upon the attention, if haply they will give it any, of these seceders. It is this: the flatterer at this hour comes not alone; he marches with legionary numbers; "not with single spies, but in battalions;" of consequence, a deserter is not at all likely to languish for want of excitement and repeated stimulus. There are many bidders for him; and this will raise his price among them, up to his own valuation. He is not, indeed, liable to be bought

in again for his former possessor; for the auction mart will be crowded by strangers, and there is quite sufficient rivalry among them to effect a good sale. But this you will call trifling with serious things. I stand, sir, corrected; and such exhibitions of human debility should rather awaken compassion and sympathy; for *we* too are men, and exposed to the self-same delusions as are ensnaring others. Yet this confession needs not prevent me from urging the seceders again to beware of the flattering legion.

But "with the flatterers are busy mockers." This citation is meant to bear upon the various religionists of the times, who scoff at what you and I, sir, with all our inconsistencies and mistakes, believe to be the everlasting Gospel. By such scorers will the seceders be beset. What the several theories are, of which the speculators of the day weave their snares, I confess that I know little. They are called novelties, the very thing which I believe they are *not*. Let any one take up a popular pamphlet of the moment to read what was the last invention, and he has only to turn to the nearest *Dictionary of all Religions*, and he will soon find that what are called new doctrines and facts are merely revivals of by-gone discoveries. Such things return like the eclipses of the natural heavens, with almost as much regularity, and almost subject alike to human calculation. They are the rank consequences of external prosperity; "the cankers of a calm world and of a long peace." You may readily apply this to any age of the church where professors of Christianity are at ease, and can speculate and harangue without fear of the rack and the stake. I do not know that there is a single phenomenon now in Regent Square or elsewhere, but what glimmered in England in 1706, when the Camisars, or French prophets of the Cevennes, rose in our hemisphere. They had their day, and departed. They too

had *their* predecessors in earlier periods. The only point, as far as I have observed, where the two parties thus identified seem partially to have differed, was that the French prophets held no peculiar sentiments on the person of Christ. But the English and Scotch prophets have only to look at what was said by the Monophysites, Severians, and many other sects with grand-sounding names, in the first six centuries; and they will soon see the expediency of surrendering all claims to originality. *Vixere fortes ante Agamemnona multi*. There was also poor Joan Bocher (the Maid of Kent), who was burnt for heresy, in 1548, (and, alas, under the sanction of Archbishop Cranmer!) against whom the accusation was, "That Christ took flesh of the virgin you believe not, because the flesh of the virgin being the outward man, was sinfully begotten, and born in sin. But the Word, by the consent of the inward man of the virgin was made flesh*." What does this mean? And what is meant by all the efforts of finite minds to explain infinite mysteries? "It is a chronic malady, that of metaphysics," said a caustic philosopher; and he should have added, of the more malignant type, when mingled with physics, or rather with an attempt to analyse the combination of spiritual with visible and material things.

It is advisable for the seeders then to run through three or four volumes of physiology, before they are startled at the mysteries of the current year. Let them read the latest, and perhaps the best of these, Dr. Abercrombie's *Inquiries concerning the Intellectual Powers*, and the *Investigation of Truth*; and they will find in the records of medical philosophy far more wonderful facts than have emerged in Regent Square. Surprise is the daughter of ignorance, and the parent of credulity. In the *Life of Mr. Legh Richmond*,

there is a strange account of a woman who astounded half the kingdom by her powers of abstinence; but no sooner did physiologists examine the subject than they had twenty tales to tell much more extraordinary, and after a little farther watching, the miracle of Tutbury burnt itself out. In the days of alchemists and astrologers it would have founded a monastery, and very probably canonized the fasting woman in the highest places of the calendar. It is within the dusky remembrances of my own boyish days, that the then religious, as well as profane world, were thrown into amazement by an alleged demoniac in Somersetshire, the man alluded to by one of your correspondents in a paper on exorcising. (*Christ. Observer* for 1830, p. 153). His name was Lukin; and he resided at Yatton. This man had the address to persuade ten or twelve Methodist preachers and Dissenting ministers, strengthened by an Episcopal clergyman,* to perform upon him a solemn act of exorcism, in the Temple Church, at Bristol; its then incumbent, Mr. Easterbrook, being one of the party. The phantasm vanished into air, after having produced the usual details in newspapers and pamphlets; and found its regular divisions of adherence and opposition. Yet even to this hour, it is credited among many of the elderly inhabitants of the neighbourhood; and this, notwithstanding Lukin, on his death-bed, acknowledged the imposture. Then came animal magnetism—and then the French Revolution. This last gradually taught all who named the name of Christ, to cultivate a spirit of mutual love, and to combine against the common enemies of the Gospel. The speculative religionists of the present day are fond of characterising the existing state of things as also revolutionary. But why do they not imitate the good men, who witnessed the first outbreaking of confusion on continental Europe? Let the seceders mark this inquiry, and endeavour to

* Strype's *Memorials of Cranmer*. Book.ii. ch. 8.

give a conscientious response to it. Leave the Church of England, if you so please, and join any other society; or frame a distinct one—do any thing, except it be the abandonment of the saving doctrine of Christ crucified. If you choose to abjure infant baptism, and unite with the abjuring party, yet preach like Fuller and Hall. If you join the Wesleyans, endeavour to catch the mantle of Benson. But if you retire from the establishment, and retire also from the simplicity of the Gospel, to wander after revived systems of doubt and error, your last state may peradventure be worse than the first.

Another point demands the deepest consideration from the persons involved in these remarks. We are wrestling, in a fresh and hard conflict, against Papal powers and principalities. But, oh! what unspeakable confusion is it for Protestants to waste their resources amidst intestine feuds. Up to this darkening moment it has been ever matter of devout exultation and gratitude, that the spiritual members of the Reformed churches have been integral parts of each other. There was no schism in the body; but the halcyon days of the church universal appear to be clouding over with the shadows of a cold and black night. Nay, some of our speculators are actually papalizing, by placing, for example, the church above the Scripture; and the minister, I know not where. But this I know, that, being a minister myself, and painfully conscious of my own ignorance and spiritual insufficiency, I have frequently and earnestly warned my own flock to compare what I tell them, with the infallible word of inspiration. My office is no security against undesigned error or wilful aberration; and I regard it, not as a degradation, but a privilege, to be able to guard the people against their pastor's possible heresies. I am also confident, that such a procedure, however it may startle and irritate those who would think and believe by proxy, and so

far neither believe nor think at all; yet, that every enlightened Christian will honour his instructor the more, when he hears him place the one just and specific value upon the written oracles of God. The blind formalist will be satisfied with the blind teacher, and we know how they are both in peril of perishing. In the opposed example, each party will own an authority superior to the purest human teaching; and to make such a concession, indicates a mind docile and dependent. If this be obliquely an act of self-commendation, it is more than was intended. But, however this may be, the principle retains its identity, and its inherent value; and protects, at least, my own flock from their shepherd's unfaithfulness.

ECC. ANG. PASTOR.

ON THE SUPPOSED FAILURE OF
SUNDAY SCHOOLS.

To the Editor of the Christian Observer.

ASSUMING with your correspondent R. in your Number for December, that Sunday schools have failed in the good effects expected from them, I venture to assign the following as some of the true causes of such failure:—

1. The absence of that just degree of public countenance and support to which they are entitled.
2. The inadequate agency too frequently employed in them.
3. The want of more constant co-operation, supervision, and direction on the part of the clergy and ministers in general.

Upon the first point, I would call the attention of your readers to this striking fact: there are in England only two societies of a general or comprehensive character for the promotion of Sunday schools;—the Sunday-school Society established in 1785, and the Sunday-school Union in 1804; the first confining itself to the supply of suitable elementary books and the Holy Scrip-

tures to needy schools within the British dominions,—and the latter seeking, by correspondence, publication of Sunday-school works, and pecuniary grants, to promote Sunday-school objects throughout the world. Now, on looking over the Reports of these institutions for the last seven years, I find that the average annual amount contributed by the public, in *subscriptions and donations*, has been to the first only 155*l.* to the latter, only 156*l.* The first kept an existence during that period, with the exception of an occasional legacy, by expending the funds contributed by its founders and early supporters; and the latter simply by the profits on the works published, which an almost entirely gratuitous agency and management have enabled its committee to effect. Nor is the case improved if we turn to Scotland. I have not former Reports before me; but I find that the subscriptions and donations last year to “the Sabbath-school Union for Scotland,” was only 69*l.*,—a poor amount indeed, this, for *extending* Sunday-school operation in that kingdom. Now what should we say of the public feeling towards Bible Societies or Tract Societies, if such a picture could be drawn of the metropolitan institutions * ?

* Our correspondent should recollect that there is a wide distinction between the classes of institutions which he mentions. Every clergyman or dissenting minister cannot be his own tract maker or Bible printer, and he therefore subscribes to a metropolitan society, that supplies his demand; but he does not perhaps feel the same necessity with respect to his Sunday school, which he supports from local funds, procuring his books from Bible, Tract, or Christian-Knowledge Societies, without the specific intervention of a Sunday-school Society. Besides which, without entering into the question of the merits of the two Sunday-school Societies which our correspondent mentions, it should be remembered, that so far as the clergy and the members of the Church of England are concerned, the National-school Society is expressly, as to one half of its functions, a Sunday-school Society; and this most important and valuable institution reports in its last returns not fewer than 143,784

But to descend to local and individual schools; I am personally ac-

boys, and 147,351 girls, as receiving Sunday-school instruction in the Church of England, independently of the daily National Schools. We do not believe it possible that there can be a common basis upon which a Church-of-England and a Dissenting Sunday-school could be united; the Churchman would not give up his catechism, and the Dissenter would not receive it; and so of many other points, especially tracts; but we think both parties to blame in their respective departments and societies. As regards our own communion, there is a disgraceful apathy. The whole amount of donations and subscriptions last year to the National Society, for all its purposes, local and general, daily and Sunday, was but 1133*l.* Many clergymen and episcopal laymen find much difficulty in regard to promoting Sunday-school instruction. They do not patronize the institutions alluded to by our correspondent, on account of their not being in connexion with the Church of England (they profess, we believe, to be neutral); and having already subscribed to the National-school Society for its general purposes, it does not occur to them to give a second donation for its Sunday-school objects; besides which, they perhaps feel hesitation in adopting the society's rule, that no books shall be used but those on the list of the Society for promoting Christian Knowledge. Experience proves that many persons will give two guineas to two societies for two objects, who would only have given one to one society, embracing them both. Would it not then be advisable for the National Society to keep a separate fund for Sunday-school objects, or even to form a separate society, to be called the National Sunday-school Society, both being so far united as to work together as at present, but embodying the advantages of two specific institutions. The difficulty of books and tracts would still remain, unless some liberty of choice were allowed to the local clergyman. Even if the society's list were perfection itself, it would not produce uniformity of opinion; and while differences exist, persons do not usually wish to tie their own hands. A Church-of-England Sunday-school Society, either in connexion with the National Society, or otherwise, that would promote the general object, without binding the local authorities by any stricter rules than were necessary, would be a most useful and acceptable institution. Let the National Society form a distinct institution from its daily school business, recommending the Christian-knowledge books, and offering to supply such of them as were required, but not making the list exclusive, and being content with the

quainted with several in the metropolis, but I do not know one which is not in debt to its treasurer. I perceive the average number of schools gratuitously assisted with books by "the Sunday-school society" during the last seven years, is not less than four hundred each year, all claiming on the ground of not being able to obtain sufficient local aid. Now considering, with this fact, that *that* society is almost unknown in many parts of the kingdom, I think I may fairly maintain that the public, so far from rendering that support to Sunday-school institutions which their importance demands, have, on the contrary, exhibited towards them a lamentable apathy.

But, it may be asked, are there not schools enough already? I answer, Not half enough, including those maintained by all denominations of Christians. This is no hasty assertion, but is founded on the best attainable information. As to the numbers instructed in existing schools, and the number of our population (allowed on all hands) to be proper objects of such institutions, the fact painfully presses on visitors of the poor, particularly in certain districts of the metropolis, and in the large towns, and yet we are told over and over again that Sunday schools have failed. No; they have not yet reached the most necessitous half of the population. On these their influence cannot be said to have failed, for it has not been tried. Witness the state of the prisoners brought to the bar of justice in the southern and western

counties last year, whose deplorable ignorance of even the rudiments of religious knowledge has been so painfully demonstrated. Witness the report of the chaplain of Bedford gaol, who, on a recent investigation, could scarcely find one prisoner able to read intelligibly. Witness the reports of Mr. Wontner, the present worthy governor of Newgate, which have at various times been before the public, as to the grossly ignorant state of the great mass of offenders committed to his custody. If indeed our criminal calendars were filled with those who had been Sunday scholars, or if any thing approaching to half were such, then might we well begin to doubt the utility of the system altogether; but the fact happily is, that instances are extremely rare where any that have remained long scholars in a Sunday school have been found among that degraded class.

I have mentioned, as the second cause of failure, the inadequate agency too frequently employed in Sunday schools. This respects the *number* and the *qualifications* of the teachers. As to number, if much instruction is to be conveyed, where one day only in seven is in part occupied, there should be at least one teacher to every ten scholars. But in few schools is this proportion *effectively* maintained. Then as to qualification for the teacher's office, Dr. Johnson has laid it down as a maxim, that they cannot be well instructed whose teachers are not themselves well taught: now, I have conversed with clergymen and others from various parts of the country on this subject, who unite in lamenting that the more respectable classes of society too generally shrink from the teacher's office; and in a vast number of schools it is now the fact, that nearly half (and in some the greater portion) are those who were formerly scholars in the school. Now I am far from lamenting that these have stepped forward to do that which others have neglected; but, on the contrary, would bear testimony to

guarantee that the children go to church, and the patron is a clergyman, and the work would be done. It will not do in such a matter to raise questions within the common pale. It ought to be a church society, but to leave churchmen to their different schools. Suppose that a clergyman fancies Watts's First Catechism, and does not fancy some other person's, why might not a society be sufficiently large to allow of this not damnable heresy, and thus to comprehend all who, within the Anglican establishment, are really anxious to promote Sunday-school instruction?

the honourable degree of zeal, perseverance, and self-denial, frequently exhibited by this class of teachers: what I lament is, that others with better cultivated minds, greater means of information, and influence in society, have not come forward to assist, and thus give a still more extended and useful direction to those labours. The influence of example among teachers would do much in displaying the advantages of skill and method in dealing with the young, and cause the art of communicating ideas to be made much more an object of study by all employed.

And here I would just reply to one inquiry of R. He says, "Observe the teachers and children of our schools as they parade the streets from school to their places of worship: are the latter the poor neglected children of our population?" I answer, that children, soon after their entrance into Sunday schools, generally exhibit a marked improvement as compared with their previous appearance. The influence of precept as to cleanliness and decorum of habits, I hope inculcated in every Sunday school, together with that of example, operates powerfully; add to which, that in most schools exertions are made to provide decent articles of clothing in cases where the destitution assumes an extreme character. A common cotton frock or pin cloth costs but little, but makes a wonderful improvement in the appearance of the children. In some schools such articles are merely lent for the Sunday use, and the weekly cleanly appearance of one child has often a most beneficial effect on a whole family: and in this respect Sunday schools have not departed from their pristine character; for Mr. Raikes, in a letter written in 1787, recently published, mentions particularly the transforming character of his school in the appearance of the scholars, and his own practice of giving a pair of shoes or other decent article of apparel to the most necessitous.

I should certainly be ashamed of that Sunday school that did not soon give another appearance to its pupils, than that of "poor neglected children, filthy and half clad." Such I agree with R. are, and ought to be, the primary objects of Sunday-school tuition; but that they should, when brought into our school, remain filthy and half clad, as R.'s argument would seem to imply, forbid it Christian charity: it would disgrace, I think, both the conductors of the school and the Christian body with whom it is connected.

The last cause of failure named was the want of more constant co-operation, supervision, and direction on the part of ministers, the removal of which would be the most effectual step to remedy the former two. I am far from insinuating that ministers, either in the Church or among the Dissenters, have opposed Sunday-school efforts; but I lament to say that, with some honourable exceptions, they have not taken such an active personal interest in the proceedings of Sunday-schools as to give the character and tone to their proceedings. How far it might be expedient or profitable both to children and adults to catechize or examine on the lessons during evening service, I shall leave your clerical readers to decide; but, certainly, if the clergyman were frequently in the school, examining the classes respectively and the whole school publicly; if he would meet the teachers at stated periods, offering suggestions on the various arrangements of the schools, the division and appropriation of the school hours, yea minutes; if he would arrange the lessons (for in every well regulated school, be it ever so large, *one* lesson, and *one only*, should engage all the children who can engage in it; and these pre-arranged for periods, that scholars, teachers, minister, and all who interest themselves in the school, may always know what Scripture, what hymn or part of catechism, engages its attention),—if, having thus arranged (for from him should such arrangements directly

or indirectly emanate) the minister would monthly, or oftener, meet the teachers, illustrating, explaining, and pointing out the proper mode of treating the lessons, and the instruction which should be drawn from them; might we not confidently look for far greater general efficiency than has yet been witnessed?

So far from "superceding parental and pastoral religious instruction," a well-regulated Sunday-school will ever facilitate both. If the minister can enlist the services of the pious and intelligent of his flock in the work of religious instruction, is he not enlarging his own usefulness? does he not raise up a little host of agents which he may employ to carry out plans of usefulness, which, as an individual, it is physically impossible himself to effect?*

* Another correspondent (T), addressing us on the same subject remarks:—

"The other objection brought against our Sunday-schools is, that they take the work of education out of the hands of respectable mothers and pastors, and remove the children from their most beneficial superintendence to that of others. Your correspondent gives a strong description of former times, when mothers gave the Sabbath to instructing their children thoroughly, and ministers assembled their young flock in the vestry for the purpose of catechising. Whereas he complains that now even respectable mothers hand their children over to a stranger, without the means of knowing for certain that they are with him, and ministers have lost sight of their young people, and are well nigh alienated even from the children of the poor. There is a propensity in our nature to magnify former times to the disparagement of the present, but, as Solomon intimates, with little truth or wisdom. When that time was when mothers were so competent and willing to teach, and ministers so diligent in catechising, is beyond modern recollection; but surely the pious mother will be amply employed in watching the progress of Sunday-school instruction in her children now, and will confirm it by precept and example at home; and if the minister has lost sight of his young flock in the vestry, he may follow them to the school and guide and teach them there at his will. Shame indeed on that minister who in these days is not to be found in the Sunday-school! If our blessed Lord were now upon earth, he would not only preach in our churches but I fully believe that

CHRIST. OBSERV. No. 364.

That too little ministerial notice has been devoted to Sunday-schools I think our periodical literature proves, presuming as I do that in our religious magazines clergymen are the principal contributors. How seldom are their claims brought under consideration! how seldom is their very existence adverted to! and as to plans and suggestions for improving their internal economy, where and when have they appeared?

I trust some of your many intelligent correspondents will take up this important subject, for surely to give a just and beneficial direction to the efforts of Sunday-school teachers—to rouse those at present slumbering in their work—to call forth the energies of those Christians who are at present living too much to themselves, while the youth are perishing for lack of knowledge at their very doors would not be considered an unworthy application of your volumes by any class of your readers; while to those who are anxious to see both schools and teachers all they ought and are expected to be, such communication would be in the highest degree gratifying to none more than to your humble servant,

E.

REMARKS ON SOME STATEMENTS IN MR. SIMEON'S SERMONS ON THE HOLY SPIRIT.

To the Editor of the Christian Observer.

I AM desirous of calling the attention of your readers to the valuable sermons lately reviewed in your pages, on the Offices of the Holy Spirit, by one whose praise is justly in all the churches, the Rev. C. Simeon, with a view to the consideration of one of the statements in them, which I will begin by transcribing:—"But whilst in his essential Godhead he (the Holy Ghost) is equal with the Father and the Son, in his office he is inferior to them both, and acts, if

he would also teach in our schools. Let them then have our help and encouragement for his name's sake.

2 E

I may so say, a subordinate part under the Gospel dispensation:" and again, "In this mode of speaking of the Holy Spirit, we may possibly be thought to have made him inferior to the Father and the Son. But the inferiority is *not personal*, but *official*; not as the Sacred Three subsist in themselves, but as they sustain and execute their respective offices in the economy of redemption. As bearing what may be called a subordinate part in the mysterious work of men's salvation, a disparity may be ascribed to him, and he may be called 'the Spirit of the Father,' and 'the Spirit of Christ;' but in himself, he is equal both with the Father and the Son, and is in every degree entitled to the same respect and love and confidence as they." Now, I confess it appears to me that we have no scriptural authority for making the distinction above alluded to, and for asserting that in his office the Holy Spirit is inferior both to the Father and the Son; and that, as bearing what may be called a subordinate part in the mysterious work of man's salvation, a disparity may be ascribed to him. It is true that we are taught to believe that it was a part of the great covenant of man's salvation that both the Father and Son should send the Holy Spirit;

and it is equally true, that with reference to the concerns of this life the sender is the superior, and the sent the inferior party; but what right have we to conclude from this, that in reference to the great mystery of the Godhead, the same rule will apply? Why should we apply the terms "official inferiority," "subordinate part," and "disparity," to a subject of which we know nothing but what is revealed, and where revelation is silent as to the use of any such expressions. In the Athanasian Creed, we profess to believe that Christ is inferior to the Father as touching his manhood only; and a cautious silence is maintained respecting any supposed inferiority, either of the Son or of the Holy Ghost, to the Father, in their official character, as sent by him. I am aware that the expressions alluded to are most cautiously guarded by the respected writer, in order that the essential Godhead of each of the Three Persons in the ever blessed Trinity, may be distinctly stated; nevertheless, for the reasons I have given, they still appear to me objectionable, and I therefore submit the matter to the judgment of those who are more competent to the discussion of so deep and mysterious a question.

QUADRAGENARIUS.

THE BIBLE-SOCIETY QUESTION, IN ITS PRINCIPLE AND ITS DETAILS: IN A SERIES OF LETTERS, ADDRESSED, BY PERMISSION, TO THE RIGHT REV. THE LORD BISHOP OF SALISBURY.

(Continued from p. 190.)

LETTER VII.

In my former letters, my lord, I have advocated *the principle* of the Bible Society; and have endeavoured to shew that it is lawful and expedient, and that there is no reason to innovate upon it, as regards either of the two classes of persons (Socinians and Roman Catholics), respecting whom, more especially, a test is said by some persons to be necessary; though that necessity—if necessity it were—is only of precisely the same character as the necessity for ejecting many other classes of heretics and evil doers,—the same necessity which has caused the recently formed Society to add already two other classes of persons to their original list of proscription—and which must proceed without end,

if the managers of a society expect to bring all persons in all things to their own way of thinking; or to govern all our large voluntary charitable institutions by arbitrary tests, and to give to the members, in place of a reason, only a "J. E. Gordon, V.P."

But, besides the objection that the Bible Society's principle is itself evil, it is said that it has been the fruitful parent of evil; that the blessing of God has not rested on the Society's labours; and that every thing that is unscriptural, mendacious, hypocritical, and depraved, has characterized its proceedings. I might leave the answer to the notoriety of the facts, and the plain common sense and scriptural resolution of the question; but, as calumnious* assertions continue to be confidently made, and some weak minds are distressed, I will, by your lordship's permission, devote a few letters to the investigation: only premising, however, what common sense and common fairness require, that a principle is not to be condemned for every mistake in its working, even if such should be proved. There is no society in London that could escape so preposterous an ordeal. Try any of the Missionary, or Tract, or Education Societies by this rule; and which of them could stand? If a principle is good, we must try to correct any ill working in the machinery; but an irregularity in the latter is no proof that the former is wholly wrong, and ought to be exploded.

The specific objections, which appear to me to comprehend the chief points for consideration, have been already stated in my first letter; namely,—

The omission of oral prayer.

The circulation of the Apocrypha.

Patronizing exceptionable versions.

Admitting notes and comments, and those of a nefarious character.

Employing improper persons as agents, both at home and abroad.

To these several topics I purpose inviting your lordship's attention;

* I am unwilling to use so harsh a word as "calumnious;" and yet, after running over the whole stock of epithets which occur to me, I cannot find another that will fairly do its office. I am reluctant to quote passages in proof from the writers against the Bible Society; because, though they have most lamentably broken the Ninth Commandment, I have no wish to be their prosecutor. I however subjoin just one short specimen, from the pamphlets of the chief accuser of the society, Mr. Robert Haldane. It requires no preface, except just a statement that what he calls facts are either fictions or exaggerations; and, such as they are, I intend to cope with them, as promised, in my concluding letters. As to his charge about secrecy, every person knows that the Bible Society's elected committee consists of thirty-six persons, of a variety of sects, and stations, and sentiments; and that the committee room is always open, both for discussion and voting, to all clergymen, dissenting ministers who are members, and to every subscriber of five pounds. This is a marvellous plan for secrecy! How is it, with all this secrecy, that Mr. Haldane, in Scotland, knows by the next post every thing that transpires in the house; and gives copies of the minutes on the books, and the deepest arcana of the Society's correspondence?—But I adduce the extract, not to shew its inaccuracy, but its spirit. I might fill fifty pages with matter equally acrimonious, and which no man in his sober senses can possibly credit.

"Such as has been described, is the manner in which the Directors of the British and Foreign Bible Society have conducted themselves, in the whole course of their proceedings. In exhibiting these melancholy details, I have appealed to facts, not one of which can be set aside. And I ask if it is possible, in the history of the whole world, to produce an example of charges so multiplied, and of such weight and magnitude, and criminality, being brought against the managers of any other society? Yet, after all, how little do we know of their practices—how short a way have we been able to trace them! But, from the little we have seen of the public transactions, and from the glimpses we have had of their secret operations, a scene has been disclosed, unparalleled and unprecedented. Religious principles have been outraged, religious duties have been violated, and religion itself has been trampled upon, and exposed to the scorn of men of the world, and to the derision of infidels."

but, having recapitulated them, allow me a truce to them in the present letter, and permit me to occupy this sheet with a few cursory remarks, which being cast off, my thoughts will be more at leisure for the litigated items.

In canvassing the objections to the Bible Society, it would often be an answer in full to them to mention the quarter in which they arise; but I am unwilling to pursue so invidious a topic. I cannot, however, avoid contrasting in my mind the names of those who founded the Institution with the names of those who would re-model it; the names of its conductors with the names of its opponents; and the juxtaposition is, to my mind, argument most powerful, even if no other were to be found. When I am told that the Society is calculated to countenance the Socinian or the Roman Catholic in his heresy, I cannot but look back at the long catalogue of those learned and holy men who in modern days have been most conspicuous in opposing both these delusions: and I find almost every member of the bright array a warm friend to Bible Societies; Bible Societies constructed on the precise principles which are now discovered to be a direct encouragement to the very heresies which these good men would have gone to the stake rather than have sanctioned. Whose name, my lord, do I find standing the very first on the circular for convening the meeting for forming the Bible Society; and who presided at the first two meetings at which its Popish and Socinian constitution was settled? Your lordship's venerable friend GRANVILLE SHARP! Yes, my lord, actually Granville Sharp, Greek-article Sharp, cathedral-loving Sharp, anti-catholic-emancipation Sharp, the founder of a society for the encouragement of Socinians and Papists! And when, my lord, I saw Mr. Perceval take the chair at the formation of the new society called "Trinitarian" (from his office in which he is now so unjustly expelled on account of an alleged taint of Irvingism, which as he has never, that I have heard, declared such opinion in any public manner, it is not a little inquisitorial to make an official charge against him), when I saw this gentleman take the chair on that melancholy occasion, and heard it buzzed from seat to seat that he was one of the modern-miracle sect, the founders of the new society not being able to procure any other person whom they thought suitable for their president, I reverted in imagination to another much loved and venerated individual who was among the firmest supporters of the Bible Society, and whose name was marked for attendance at the formation of the Northamptonshire Auxiliary, the day being specially fixed to suit his convenience, when, to use Mr. Owen's thrilling words, "the hand of an assassin had driven him to his grave amidst the lamentations and eulogies of men of every name in the church and party in the state." Little did that much-lamented man think that the institution, which he thus from his heart loved as a bulwark of the faith, would in a few years be pronounced anti-Trinitarian, and anti-Protestant, and that the name of Perceval would be foremost in the bill of accusation. But my confidence in the Bible Society is not thereby shaken: for the sound judgment of its departed friend still lives in memory; whereas the judgment of the president of the new institution is now decried—I must say not quite handsomely—by the very gentlemen who voted him into the chair, but have since expelled him from his office.

And shall I mention, my lord, other names which I see on the earliest list of the Society's friends? shall I transcribe the name of Porteus, whose almost dying words, lifting up his feeble and emaciated hands to heaven, were, "Yes, the Bible Society and the translations in the

East, will bring about glorious days." Or shall I name your lordship's venerable and sainted friend, Bishop Barrington, who, as he had joined the society with Bishop Porteus, continued, like him, to his last hour its stedfast friend, and never, to the protracted period of his dissolution, saw any of those direful evils which have so agitated juvenile collectors, millenarian speculatists, and naval and military divines. But it were endless to embark on an argument like this; for if I were to cumulate twenty pages of names my catalogue would exhibit but a meagre abstract. I have only mentioned the above for the circumstances there specified, and not as a list of the Society's testimonials.

Turn then, my lord, from the Society's catalogue to its documents, and I ask any man to prove that the want of a test has been the means of infecting them with the slightest tinge of Socinianism, or any other heresy. Was, for example, the Eighteenth Report Socinianized when it copied the words and breathed the prayer of the Metropolitan of Moscow, "Oh thou hypostatical Word of the Father! Thou thyself hast said that without Thee we can do nothing. Come therefore, Goodness, and dwell in us. Then shall the good seed of thy word sown in our hearts grow by thy power; and by thy grace bring forth fruit to the sanctification and salvation of our souls." But I need not enter upon this theme, since one of the strongest arguments of the more candid opponents of the Bible Society is, that its Reports and other documents have breathed the spirit of true orthodoxy and piety; and that the whole fabric of its appeals proves it to be strictly a religious institution: which argument they expressly adduce to shew that there ought to be a test to exclude Socinians; whereas the more natural inference to my mind is, that no test is necessary,—for if we have such truly admirable and scriptural Reports and proceedings as these very objectors allege, then why alter the system? If we had one test, or two, or four, or a hundred, would they secure a better Report than that of which the Hon. and Rev. Gerard Noel says, "Never can I forget the glow of heart with which I listened to the pious conclusion of the Report of the Committee for 1830. It breathes the very spirituality of the Gospel—it addresses a prayer to God to consummate his own work—it refers to the death of man in trespasses and sins—it reveals to our attention his inability to awaken his own soul; but it reminds us that all things are possible with God. It directs us to rest the eye of gratitude upon the glimmerings of the morning star, the precursor of the sun about to rise upon the horizon of India—it labours to awaken in the beholder thanksgivings to Him who is given to be Head over all things to his church, and who, in the fulness of time, will rise in glorious splendour as the 'Sun of Righteousness with healing in his wings.'"

The Society's documents throughout are of this truly orthodox, spiritual, and devout character. And has any Socinian or Roman Catholic risen to oppose them? He could not; for though the sole business of the Society is the distribution of the Sacred Word, the language of Reports and other documents, in stating the proceedings and prospects of an institution, will naturally, and not unfairly, take its colour, without any controversial design, from the feelings and sentiments of the main body of those who are anxious for the object. This has not been, and ought not to be, objected to; and if there has ever chanced to be a Socinian present who could not hold up his hand for every part of the Report (there might be parts which other persons also might disapprove), he has acted as common sense and the necessities of social life require, and either withdrawn from the Society or

adopted the conclusion that the Report involved on his part no personal compromise that rendered such a step necessary.

The more, my lord, I see of the vanities and vexations of human life, the more I lament that spirit of agitation which has found its way from the world into the church, from political confederacies into religious and charitable societies. A spirit has gone abroad which has destroyed the peace, and threatens the existence, of all that is good among us. Men who are headstrong and high-minded, and who approve of nothing but what they do themselves—nor of that either after they have left it and it is taken up by others—will, for the sake of the merest whimsy, disturb and destroy the fairest prospects of Christian benevolence. But oh, my lord, is this a time for Christians to quarrel? Our Protestant brethren on the continent of Europe, and in the states of America, stand aghast at these unseemly divisions. A mighty engine for the spiritual and eternal benefit of the whole world, built on solid and scriptural principles, is to stand still till every new objector is dispossessed of his crotchet. Believing as I in my conscience do in the words of Lord Teignmouth's letter, at the last anniversary of the Bible Society, that "the operations of the Society are of the Lord's doing," I feel deeply afflicted at beholding unnecessary and vexatious impediments thrown in its course. Not that I fear the result; its principle has eventually triumphed wherever it has been canvassed, and its character come out of the furnace with new lustre. But in the mean while, time is lost, the thoughts are distracted, irritation ensues, and Satan triumphs. Suppose, and I am far from denying it, that all is not perfect; that there is a knot in the bulrush; yet how, on the whole, can we plan things better, or expect them in a world like this to be conducted with less of mistake and infirmity? The heathen are perishing for lack of knowledge; the common salvation is at hand to supply their wants; and is a world to be left in spiritual ignorance and wretchedness, for the mighty reason that a few gentlemen, in pursuit of a new idea that has struck them, wish to re-model the Bible Society after their own fashion, or to raze its magnificent structure to the ground. I am sure that if we felt more anxious for the souls of men, or entered more intimately into the mysteries of the cross of Christ and the glories of eternity, there would be much less of criticising and carping at every flaw in works of great arduousness and vast utility; and that we should be much more willing to become all things to all men, that we might save some.

I have been comforted, my lord, amidst these distractions, by a scriptural illustration of a simple Swiss itinerant Alpine missionary; who remarked, in one of his sermons, that though at the raising of Solomon's temple there was neither sound of axe nor hammer, there was doubtless noise enough among the "stone-squarers" in the quarry. Christians, my lord, in this world of sin and strife, are endeavouring to assist in the erection of that spiritual and eternal temple, of which all the true servants of Christ are parts, and are looking ardently for the hour when the top-stone shall be raised with shouting, "Grace, grace, unto it:" and we wonder, my lord, that this temple does not rise, like that of Solomon, with harmony and quietude. But we mistake our locality; we are at present only among the "stone-squarers" in the quarry, or on the floats of Joppa, or on the mountains of Lebanon, or in the clay grounds of Succoth and Zarthan. That temple shall be consummated in peace: but this world is not its site; it is only a stage of preparation for its erection. A very rude work is going on here. The stone taken out of nature's quarry needs much rough hewing and

polishing, and many a sharp angle is to be rubbed off, before it will be fit for the Holy of Holies. What is the whole process of our regeneration and sanctification, all our trials and all our comforts, but a process to make us meet to be partakers of the inheritance of the saints in light? So again, on Lebanon, the "hewers in the mountains" have many a severe day's toil before the goodliest cedar is prepared for its allotted uses in the celestial edifice; for not a pin or stake must there be wanting, and each must be fitted to its place before it is carried into the inner temple. The brightest gold must be dug in the dark mountains of Ophir, or the mines of Parvaim; and "the vessels of bright brass" must be molten in the plains of Jordan, and cast to the heavenly pattern in the furnace of the clay-grounds of Succoth. All these processes require much time and care, and the result is often scarcely discernible amidst the din and smoke and apparent confusion of the mingled scene. The workmen who are employed in the various offices too frequently quarrel among themselves; and Hiram's labourers mix among them; and I may add, that their services are sometimes permitted in these subordinate offices, though they are not themselves qualified to enter into the finished temple; a fearful warning to all, who, aiding works of Christian mercy, neglect their own salvation. Much of the time which ought to be spent in the king's service is wasted in deciding who is the best workman, or disputing about the final end and superstructure of the whole edifice; of which each sees so little a part, chiefly the portion of work allotted to himself, that none of us are very competent judges of the whole. All this is very perplexing and afflicting: but there is one consolation, that this is but the preparation of the materials; the plan is fixed; the proportions of the building are all perfect; and each finished material will fall at last into its right place without noise or tumult. The prophet said, Can these dry bones live? and the Christian may say, Can such untractable and unsightly materials as those which form the visible church ever compose a celestial temple? But all is in the hands of Him who is the wonderful Counsellor; Him who can educe good out of evil; Him who can make even the wrath of man to praise him: we cannot put every thing in order, but He can; we cannot see how order, and harmony, and a noiseless fabric, are to arise amidst the din and confusion of terrestrial strivings: but He sees the end from the beginning, directs the whole with unerring precision, and directs all according to the mighty working of his own infinite will. The sin and the folly are ours, and ours the punishment; but amidst all, the Lord God Omnipotent reigneth; and, oppose who may, the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever, King of kings, and Lord of lords. Halleluiah. Amen!

LETTER VIII.

HAVING, in the conclusion of my last letter, risen to the heights of Pisgah, it is with reluctance that I delve again into the quarry, or repair with axe and hammer to the cedars of Lebanon, or attempt to smelt the gold from the dross in the furnaces of the valley of Jordan. But these processes are necessary, and I will endeavour to perform my noisome task with as little of dust and clangor as possible.

I approach, my lord, what is to my mind the most painful of all the pending questions respecting the Bible Society, that of the adoption of oral prayer at its committee meetings and public assemblies. I

call it painful ; not because I do not, under all the circumstances of the case, see the path of duty, as it appears to me, clearly marked out ; but because this is one of those questions which is calculated, particularly under a strong and denouncing representation, to distress many pious and tender spirits : and it would be deeply afflicting to me, if any thing I should urge might by any possibility of mistake be construed into an undervaluing of the privilege of prayer, or setting worldly expediency against simple faith and duty. I am so conscious, however, of my own feelings on this subject, that I will not be deterred by any dread of misrepresentation from stating what appear to me the words of truth and soberness respecting it ; and this, I can truly add, not without earnest supplication that the Father of lights would not allow me to be misled in so serious an inquiry.

Now, my lord, in the present question there is no difference of opinion as to the duty, the importance, or the blessedness of prayer. The command—and that command is an unspeakable privilege—is, *Pray always, pray without ceasing* ; in every thing by prayer and supplication let your requests be made known unto God. But when I come to ask practically in what manner this duty is to be fulfilled, whether it is meant that the whole of human life, without interval or cessation, is to be spent in the direct act of prayer, the very absurdity of the supposition is its own answer. If I appeal to the church of Christ in all ages, if I consult the most holy and devout expositors of Scripture, if I look at the conduct of the most faithful servants of God, or even the immaculate example of our blessed Lord himself, I find the same answer given to my inquiry ; that such passages mean that we are to live in the spirit of prayer at all times, and to perform the outward act of prayer on all meet occasions. What those occasions are, must be a matter of conscientious consideration as they arise ; they cannot be determined upon before hand ; but it is worthy of notice that almost every spiritually-minded annotator, in commenting upon such passages as the above, speaks of *ejaculatory prayer* as peculiarly fulfilling the injunction of praying always. Social prayer must have special seasons ; but holy ejaculations and the breathings of the soul may be put forth at all times, and thus the Christian may be said to pray without ceasing, even amidst the busiest intercourse of life.

The Christian law of love is not, like the Jewish law of ordinances, fixed to invariable seasons and ceremonies ; and even under the Jewish dispensation, prayer was not thus straitened ; it was silent or oral, premeditated or written, in the chamber or in the temple, as circumstances might require. The spirit of prayer is every where visible in the sacred story ; but the direct act of prayer is not always mentioned, even on important occasions where we might naturally have expected to hear of it ; as, for example, before St. Peter's pentecostal sermon, or our Lord's own Sermon on the Mount, and on numerous occasions mentioned in the Acts of the Apostles.

I apply these facts to the Bible Society. There is much in Scripture to shew us the prayerful spirit in which all its business should be conducted ; but no text to prove that its meetings ought of necessity to open with a direct act of oral prayer, except we take those universal passages, which if applied literally to every transaction of life, would be inapplicable from the duty being wholly impracticable. At the same time, the meetings, private or public, of religious institutions, partake so much of a solemn character, that every spiritually-minded person must feel a peculiar delight in engrafting upon them, *where seasonable*, a direct public act of praise, intercession, and supplication.

It is not, on the one side or the other, so much a question of lawfulness, as of privilege; and should practical difficulties arise, which seem to perplex the path of duty, the enlightened Christian mind will feel that the liberty of our brother is not to be judged by our conscience, but each is to be fully persuaded in his own mind.

The question then is, Are there any circumstances in the present case which may lead a conscientious and scripturally-instructed mind to come to the conclusion, that it were more for the glory of God on this particular occasion not to enjoin upon the assembled brethren, as an indispensable duty, the act of social prayer; in fact, to wave a delightful privilege on account of those confusions of feeling which even among the faithful servants of Christ—such, alas! is human frailty even in the regenerate—might clog its performance, and cause our prayers to be hindered. The turning point of the whole question, and that which involves its scriptural solution, is, *On what ground is the act of social prayer on such occasions omitted?* If it were, as the opposers of the Bible Society would insinuate, to please Socinians, to conciliate the worldly-minded, to shun the offence of the Cross, the omission would be an act of treason against the supremacy of our Divine Master, and the blackest ingratitude for his redeeming love. Oh no; in such a case bonds, confiscation of goods, imprisonment, and death itself ought rather to be embraced as the alternative, than the omission of our public and avowed homage to our heavenly Lord. But this is *not* the question; and it is utterly unfair so to represent it. It is not a question between the friends and the enemies of Christ, but between his friends themselves; not a traitorous parley with the common foe, but a point of adjustment between the companies of the same regiment. I am to yield nothing to the opposers of the Cross of my Redeemer: I am to yield much, and every thing but conscience, to the feelings and scruples, as they may appear to me, of my weak brother; as a stronger brother ought, in return, to mine. It is much such a question as that of the mutilation of the Scriptures for the popular education in Ireland. A pious parent or instructor has no difficulty in occasionally using scriptural extracts for convenience, or necessary economy, because this involves no principle, and yields no ground to the opposer of truth; but propose the very same manual as a compromise, say that it is composed in deference to those who forbid the popular use of the Scriptures as God gave them, and the case is instantly altered, so that to substitute the excerpts for the volume would be to incur the curse denounced against those who add to or take from the book of life.

Now that the circumstance of social vocal prayer not being used in the sessions of the British and Foreign Bible Society is not a concession to the Socinian, is proved by the fact that no Socinian was ever on the committee. The projectors of the Society were men of orthodox doctrine and evangelical spirit, who entertained not the slightest idea that in not proposing a direct act of oral prayer at their meetings they could be considered as violating a sacred duty. Mr. Owen relates with much simplicity the wonder he felt when he attended the meeting for the formation of the Society to find himself sitting side by side with Quakers; but he never mentions Socinians. For such widely severed parties to meet, even to distribute Bibles, was a novelty that excited the astonishment of all present: but a direct act of Divine worship would have been wholly out of the question; nor would it, under all the circumstances, have been for the use of edifying. There was, however, no studied omission; nor any of that carnal policy which we are told

dictated the omission ; for in truth it is only very recently that any of our large societies have introduced prayer at their public meetings, and yet it cannot be said that there had been previously any intention to set lightly by the privilege. The present practice of the Bible Society grew up, not by any specific rule, but under the actual circumstances of the case ; no person ever entertaining the slightest notion of doing, as we are told, despite to the Spirit of God. Had Socinians been excluded from the first, the practice would have been just the same ; were they excluded now, the question would not be one step nearer adjustment : neither one test nor fifty tests would of necessity effect it : it stands on other grounds ; it is a matter involving private judgment and personal conscience ; and, whether right or wrong, ought not to be represented as a sinful compromise. The founders of the Trinitarian Society said again and again, in speech and in print, that nothing was wanting but the ejection of Socinians to make them all of one spirit in prayer ; yet no sooner were they organized than they turned out their own chairman, Mr. Perceval, because he had been prayed for in a manner they disapproved of. If, instead of asking Mr. Thelwall to open the Trinitarian meeting with prayer, the chairman had happened to ask the reverend friend whom some of the committee so much objected to, or many other reverend friends, there would have been instantly a clashing ; and as neither party would give way, there must have been issued just such an advertisement as has since appeared ; the stronger party denouncing the heretical prayers of the weaker. The friends of the so-called Trinitarian Society have never, I am informed, suffered any person who is not known to be a Calvinist of a somewhat high class to express their wants before God : but are there no pious Arminians ? and, to say nothing of members of our own church, is it right that the whole body of Wesleyan Methodists should be tacitly shut out, as in effect they are ? These evils must in time necessarily arise, if a chairman, or a few leading committeemen, are to select one individual among many sects to speak the feelings of all. In choosing the speakers, there is no such difficulty : the individual delivers but his own sentiments ; and if he outrage the feelings of others, he can be cut short, or called to order, or refuted : but not so in prayer : there all are supposed to be of one mind, and to agree together, touching the things they ask for : if they do not, there is no true prayer : besides which the individual who officiates cannot be stopped or contradicted, and the impression goes forth that his prayer was the general sentiment, though many might have wholly disapproved of the sentiments he uttered. The only remedy for this is, that the persons who unite in prayer should agree in the main in doctrine also ; but this in a Bible Society is impossible, unless we at once convert it into a church.

I would ask, my lord, is it in every case unlawful for spiritually-minded and conscientious men of different persuasions to meet together for the discharge of an office of Christian mercy and beneficence, for the glory of God and the salvation of mankind, though they cannot, consistently with their respective scruples, unite in a direct act of social religious worship ? Is not this done every day in cases in which there is no stumbling block of Socinianism or other grievous heresy, but only such points of controverted doctrine, or church discipline, as may arise, in this state of infirmity, among the faithful servants of the same Divine Master. I have known some clergymen attend the anniversaries of the "Peace Society" at the Friends' meeting-house, who would likely enough have quitted the assembly if some worthy Friend

had insisted upon converting the proceedings into an act of Quaker (I do not use the word disrespectfully) worship; and more especially if a woman had risen to pray or exhort. I remember, when an undergraduate, happening casually to meet with a very good man, a Baptist minister, at a watering-place, who with a warm heart, but not the best judgment, taking me by the hand, asked me if I would "give his congregation a word next Sabbath-day?" In reply, I gravely asked him whether, if I did so, he would admit me afterwards to the Lord's Supper? The affectionate old man was a little embarrassed, but at length stammered out that, as he did not acknowledge the validity of my baptism, he could not consistently ask me to sit down to the Lord's table with his flock. Here then was a case in which an excellent man seriously asked another to preach for him, and was willing to entrust to him the spiritual edification of his flock, though he considered him unbaptized and not qualified to approach the holy communion. It is nothing to the purpose to say that such anomalies *ought not to exist*; for exist they do; and the only question is, whether, although they forbid any thing approaching to church union, they ought also to forbid a common effort for the neutral, unsectarian, and not-to-be-perverted object of circulating the word of God. We are told by some of our Sackville-street friends, that persons cannot be Christians who cannot pray together. I might ask, whether persons can be Christians who cannot approach the table of the Lord together. The early Christians continued in "breaking of bread and prayer;" our friends say, that at a Bible-society meeting it is lawful to dispense with the breaking of bread, but not with prayer. But if I were to push their own principles to their fair conclusion, I could prove that you ought not to join any man in a religious act with whom you cannot sit down at the Lord's table; and that to omit that holy commemoration at the meeting of the members of a religious institution is an act of spiritual treachery, of treason to Christ our Lord. Our friends may reply, that the circumstances are quite different; that it is not a church-meeting; that it has not been usual to administer the Lord's Supper on such occasions; that there are grave objections to so doing; and that, were there no other objection, the varieties of opinion among good men would forbid it. I do not deny all this; I feel its force; and I should be sorry to see it advertised that a public meeting at Freemasons' Tavern, or Exeter Hall, was to begin or conclude with the administration of the holy communion; but then every word of the argument applies in its spirit quite as forcibly to the question of oral prayer. We no more intend to deny Christ by not opening all our Bible-society meetings with this specific observance, than our friends do by not "breaking bread" at theirs. The plain truth is, that any direct act of worship renders the meeting so far a church union, and the various denominations of Christians, true Christians I mean, are not sufficiently of one mind always to adopt such a practice, so as for it to conduce to mutual edification. It is our sin and shame, that it is so, and we ought each one of us to pray that the visible church of Christ may become more united; but it is nevertheless a fact. The Archbishop of Tuam, who has laid down a rule that all public meetings, at which he presides, shall commence with prayer, incidentally recognizes this principle; for he adds, that the prayer shall be taken from the Anglican Liturgy, and be offered up by a clergyman. I find no fault with this practice, considered in itself: on the contrary, it is much to be commended; but, as applied to the Bible Society, it confines it to one class of persons, one church, and takes away that brotherly reciprocity

in which, in that institution, one denomination of Christians meets another, and which is essential to the effecting of its great and glorious object of giving the word of God to the whole world. In all this, I make no reference to the case of Socinians, or any other class of heretics or evil doers : it is a difficulty among the orthodox themselves, and one which would have equally existed, and will equally exist, if no such persons as Socinians had ever been heard of.

Prayer is not a thing that can be neutral ; so that while there are honest differences of opinion, it cannot always be orally offered by one, as a mouth for the rest, in a miscellaneous body of varied denominations of Christians, so that all shall say Amen to the supplications and giving of thanks. I have myself heard from very good men miracle prayers, and millennarian prayers, and prophetic prayers, and political prayers, to which I could not respond ; and even far less differences of opinion are often considerable obstacles to real union. I some time since heard a clergyman, at family devotion, expound a chapter in a hortatory, heart-searching, and applicatory style ; after which another, of a somewhat Malaniste turn, knelt down and at great length pointedly contradicted the whole, beseeching God that we might not be looking to what was passing in our own hearts, or get into a legal way by striving after this or that spiritual attainment ; but might rather seek for "assurance," and walk in joy. These things, multiplied on a large and wide scale, would eventually cause much evil, and lead to the formation of as many Bible societies as there are sects, and in the end to the disruption of all. I am very far from wishing to restrain prayer at any public meeting at which it can be introduced in peace, and for edification ; Christian love and forbearance in such cases will overcome many seeming difficulties : we feel this in missionary and other institutions, in which the practice has been adopted ; but the Bible Society is constructed on a basis so broad, that the difficulty is greater there than elsewhere ; and I am fearful, therefore, that the experiment would not lead to those blessed results which we all, I trust, equally desire. A variety of such points as, who is to offer up the prayer ? on what topics is he to enlarge ? is the prayer to be written or extempore ? would, I doubt not, in the end, engender strifes, and dissolve the whole fabric of union ; and thus, for a mistaken scruple, that great work of giving the word of God to the world, which is essential to all missionary, educational, and philanthropic efforts, would be thwarted, and all the other efforts of Christians which have grown up with it be scattered to the winds.

The case of the Society of Friends deserves peculiar consideration. Its members have ever been among the most active and liberal friends of the institution : they are also, I am persuaded, as a body, orthodox on the great points in which the classes sought to be excluded are unsound ; for though they do not adopt a creed in words of man's devising, they would—I have their own authority for the fact—exclude from their society any person whose opinions grossly contradicted Scripture on the fundamental points usually expressed by the word Trinitarianism. But on the subject of prayer they are peculiarly sensitive ; they view it as so solemn an abstraction of soul, and as requiring to be so immediately the dictate of the Holy Ghost, that they dare not say that a meeting—even a meeting for Divine worship—*shall* open with prayer ; and they also object upon principle to mixing up so solemn an act with the common business of a committee-meeting, or the speeches and excitement of a platform. Had the Bible Society at its commencement decided to open its meetings with prayer, the Quakers could never

have joined it; and were it now to commence the practice, they would, as a body, quit it. But ought such men to be thus forced out? for it is not, be it remembered, a case of compromise with blasphemers, but of yielding to the tender—call it, if we will, the scrupulous—consciences of those who love and honour the same common Master. In a church, we could not concede these points: but where the only object is one strictly neutral, it would be sinful not to study all lawful forbearance. For who are the men whom we reject? Not men who do not pray, but men who entertain conscientious difficulties in regard to our mode of conducting the oral performance of prayer. I am not concerned to defend the views of the Society of Friends; but they have been so much misunderstood in this as in some other respects, that it may not be irrelevant to subjoin a few extracts from some of their chief writers: it is, indeed, but an act of justice due to them, and your lordship, I am sure, will not think the citations uninteresting.

George Fox says, in 1677,—

“As the Apostles and saints did, so do we: we pray in secret, and we pray in public, as the Spirit gives us utterance; which helps our infirmities, as it did the Apostles and true Christians. After this manner we pray for ourselves, and for all men, both high and low.”

William Penn, speaking of Fox himself, says,—

“But above all he excelled in prayer. The inwardness and weight of his spirit, the reverence and solemnity of his address and behaviour, and the fewness and fulness of his words, have often struck even strangers with admiration, as they used to reach others with consolation. The most awful living reverent frame I ever beheld, I must say was his in prayer.”

Barclay writes in his *Apology*,—

“Prayer is both very profitable, and a necessary duty, commanded, and fit to be practised frequently by all Christians; but as we can do nothing without Christ, so neither can we pray without the concurrence and assistance of his Spirit. But that our peculiar sentiments on this highly important subject may be better understood, let it be considered, first, that prayer is twofold, inward and outward. Inward prayer is that secret turning of the mind towards God, whereby being secretly touched and awakened by the light of Christ in the conscience, and so bowed down under the sense of its iniquities, unworthiness, and misery, it looks up to God, and joining issue with the secret shinings of the seed of God, it breathes towards, and is constantly breathing forth, some secret desires and aspirations towards him. It is in this sense that we are so frequently in Scripture commanded to pray continually; which cannot be understood of outward prayer; because it were impossible that men should be always upon their knees, expressing words of prayer; and this would hinder them from the exercise of those duties no less positively commanded. As such who are most diligent, have a near access to God, and he taketh most delight to draw them by his Spirit to approach and call upon him, so when many are gathered together in this watchful mind, God doth frequently pour forth the spirit of prayer among them, and stir them thereunto, to the edifying and building up one of another in love. But because this outward prayer depends upon the inward, as that which must follow it, and cannot be acceptably performed but as attended with a superadded influence and motion of the Spirit, therefore we cannot prefix set times to pray outwardly, so as to lay a necessity to speak words at such and such times, whether we feel this heavenly influence or assistance or no; for that, we judge, were a tempting of God, and a coming before him without due preparation.”

Besse, in his “*Defence of Quakerism*” in 1732, makes a remark which shews the reason why the Friends object upon principle to such a rule as that of the Trinitarian Bible Society, that all the meetings *shall* commence with prayer. I do not concur in their view, but it is a scruple which I cannot but respect; and I feel that I could lawfully transact the business of a Bible Society with those who hold it, without proposing a practice that would violate their conscience:—

“We never opposed stated times for worship, nor praying by the motions of the Spirit at such times; what we gainsay, is men’s resolving beforehand to use vocal prayer at such times, though without any motion of the Spirit thereto.”

Mr. Gurney, whom your lordship, I know, numbers among the most

learned, able, and pious modern defenders of the orthodox doctrine of the Trinity, remarks in his work on Quaker "Peculiarities,"—

"Were we, in our public assemblies for worship, to use addresses, either speaking to the people or to the Almighty, not prompted by his Spirit, but either previously written or extemporaneously composed, we should, with our views of the subject, consider ourselves not as honouring the God of our fathers, but as making an unauthorized and improper use of his holy name."

I will add, my lord, but one extract more, and that shall be from the very last Yearly Epistle of the Society. In this epistle, we find the meeting urging the members of the Society both "to pray," and "to do all things in the name of Jesus; to obey the dictates of his Spirit, and humbly to follow his example." But I quote a passage of another kind, just to shew, by the most recent document of the community, what is the character of that large class of persons, who, by the proposition respecting prayer, would be expelled from the Bible Society.

"We would remind our beloved brethren, that unless we are pressing forward toward Zion, the city of the living God, we may soon lose our remaining strength and become immersed in the spirit of the world. How earnestly will they who are seeking to make progress in the spiritual course, ask and wait for that holy aid which constitutes the life and strength of the renewed soul! It was by a constant reference to the Spirit of Christ in the heart that our early predecessors were enabled to support their Christian testimonies under severe persecution, as well as to maintain that standard of Christian principle, by which they obtained from those who injured them so high a character for strict veracity and integrity in all their transactions. We entreat you, dear friends, to consider whether the Lord is not requiring of us, individually, a fuller surrender of the natural will, a greater degree of decision in giving up all for Christ, and a more ardent pursuit of heavenly things. 'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.' A just view and full belief of the astonishing fact, that God sent his only begotten Son into the world to save us, is we believe suited, beyond all other things, under the power of the Holy Ghost, to humble us in a sense of our own corruption, and to excite in our minds fervent gratitude towards the Author of all good. Under the influence of this gratitude, may we all devote ourselves, without reserve, to the service of our Redeemer! When love for Christ has expelled from our hearts the love of the world, we shall no longer go halting on our way in a condition of weakness, but shall experience growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Such, my lord, are the sentiments and feelings of a large and valuable class of the Bible Society's best friends, whom the Sackville-street committee have, without scruple, rejected from membership in their new society, and would reject from the old, by the adoption of rules which they knew beforehand would inevitably exclude them. But I would ask, as in the sight of God, is not theirs a case in which we may lawfully, and without guilt, yield something to the feelings and consciences of our Christian brethren?

But though I have particularly mentioned the Society of Friends, they are very far from being the only persons concerned in this question. Your lordship, I am sure, is far removed from a spirit of bigotry: but it is an Apostolic injunction, that all things should be done "decently, and in order;" and you might therefore, without any breach of Christian charity, justly feel perplexed if the good Baptist minister whom I alluded to were brought forward as chaplain to the meeting, when your lordship happened to be sitting on the platform. This is but one illustration among many: and though, in the animation of a popular meeting, many very excellent persons would vote by acclamation that all such discrepancies of feeling ought to be absorbed in a spirit of love and charity; yet who does not see that, in cooler moments, they must recur again and again; and that, till we can bring the visible church of Christ to its spiritual unity, they are fatal to that universal comprehension which all good men desire, but few expect to witness, at least on this side of the Millennium. If, indeed, any person seriously

think that the Oxford under-graduate ought to have preached for the Baptist minister, or preached at all, I cannot argue with him ; but if matters of doctrine or of church order are of any weight, then I see, for the present, no alternative in the Bible Society but to proceed in the present course.

Besides all which, as before suggested, many truly pious persons have considerable hesitation as to the practice of commencing our large public-meetings with prayer, even if the peculiar character of the Bible Society interposed no difficulty. I do not myself see the force of this scruple—far from it—but I can respect it in those who conscientiously entertain it. Such persons think it impracticable to attain that seriousness and stedfastness of spirit which are requisite for so solemn an act. The recurrence of business and conversation, even though suitable to the occasion, jars on their feelings : they would prefer that the speeches should be serious and proper, but that the direct act of prayer should be either mental, or transferred to the private chamber. I repeat, that I myself view the matter differently, and wish that the practice were far more general ; but I cannot see that the point is so absolutely ruled in Scripture that I may not, in the exercise of Christian wisdom, lawfully yield it on particular occasions ; or that I am compelled in conscience to force my Christian brother, in a matter in which he feels so tenderly, either to comply with my view or to deprive him of his share in so great a privilege as that of circulating the word of God. The cases in which either a majority or a minority are bound to insist upon dividing the members of a society on such a matter can only be judged of as they arise : at present I am only adverting to the point of the lawfulness of mutual concession, where there is no direct scriptural injunction as to any particular exigence.

Again : the question of the application of a principle is a matter of detail, even where the principle itself is equally agreed on by all parties. Are all vestry meetings, all meetings for charitable business, to commence with prayer ? I repeat that I would extend the practice very far, much farther than at present ; but again I ask, Is it a point so binding—that is, so scripturally determined—that I cannot lawfully yield it, under circumstances of extreme urgency or difficulty ? Such difficulties, in the case of the Bible Society, have actually arisen : they have arisen among truly conscientious men ; and there has been no attempt, on the part of those who propose the new arrangement, to solve them. The friends who have seceded have planned their rules according to their own views, without any respect for Christian liberty or other men's consciences : their language is, " We shall pray : those who do not choose to conform to our plan may leave the room : " it is well if it be not added, " The sooner we get rid of such graceless persons the better." But there is a harshness in this which must revolt a tender spirit : it is not a fair reciprocity of Christian affection, and esteeming our brother better than ourselves. If we can arrive at the practice by a mutual good understanding, it is well ; but to force it, in the style of a parliamentary division, is utterly opposed to the meekness of Christ.

It is very possible to push the best things to a sort of ultraism which defeats their proper object. Even the language of devotion may be made to degenerate into mere ceremonies : I doubt whether even the scriptural expression " if the Lord will," which has of late been so much used in advertisements and newspaper announcements, and stuck up at the corners of the streets, may not be thus perverted from its true character, and become an empty form. The same is the case with

regard to prayer. We may quarrel for its language till we lose its spirit; and, in place of viewing it as the natural, spontaneous expression of the renewed mind, we may tie it down by rules and fetters till it becomes a carnal ordinance, instead of a soul-elevating act of devotion.

Most unfair is it to represent the friends of the Bible Society as undervaluing the privilege or neglecting the act of prayer. Beautifully did Robert Hall say, long before the present objection was thought of,—and his testimony is therefore the more important,—“The Bible Society is the grand seminary of religious principles: perhaps there is no single moment, night or day, in which some voice does not rise up to heaven in its behalf; and *prayer* is the grand key that unlocks the celestial treasury.” How pleasingly and fairly does this language contrast with some recent invectives against the society, as being “a prayerless institution.” Are its officers or members prayerless, when we find its venerable president attesting his belief that “thousands are daily praying at the Throne of Divine Grace, that, through its instrumentality, the word of the Lord may have free course and be glorified:” and adding, as his own feeling, “I should consider myself unmindful of the duties of that station in the institution which I have the honour to hold, if this petition did not invariably form a part of my daily devotions?” Are its Reports prayerless, when we read in them such exhortations as the following? (I purposely select an old Report, before the present question arose, that for 1810; but the whole mass of them is in a kindred spirit:)—“Blessed are the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance: in thy name shall they rejoice all the day, and in thy righteousness shall they be exalted. Your committee, therefore, anxiously desirous that the blessing of God may accompany the circulation of the Holy Scriptures, conclude their Report in the spirit of their institution, by pressing upon its members and friends, in every part of the world, the advice of the Apostle, Pray for us, that the word of the Lord may have free course, and be glorified.”

No, my lord; the Bible Society is not a prayerless, graceless company of book venders, as some have tauntingly called it: its members do not really neglect prayer because, amidst the infirmities of faithful men, all cannot agree upon one scheme for conducting it. There is, in truth, no rule amidst the Society's laws that forbids it; and some committees and auxiliary meetings actually adopt it; but, in the magnitude of the parent institution, and in the mixed feelings that prevail in many of its auxiliaries, there are powerful, I fear insuperable, obstacles. The whole, therefore, is left, where it is best left, to mutual feeling and concession: if ever the ante-millennial state of the church of Christ shall be such that the members assembled from all portions of its domains shall so far speak one language that they can agree upon a united act of oral worship, it will be a joyful day; but while the existing conscientious differences intervene, it seems precluded—not, I repeat, *unlawfully* precluded, as a concession to heresy or worldliness, but lawfully, as a mutual deference between brother and brother to honest scruples and conscientious objections. I have not found those public meetings which I have attended otherwise than prayerful, or had reason to think that the spiritual presence of the Saviour was not vouchsafed at them; and this I know, that some who have entered them to “scoff” have remained to “pray;” and in the last day, I doubt not that many who shall stand before the throne of God will trace their blessedness, under the guidance of his providence and the influence of his Spirit, to Bible-society proceedings and Bible-society meetings. It is, I verily believe,

because the labours of this institution have been from the first so eminently blessed of God, that the great enemy of souls has caused so many impediments to be thrown in their way; sometimes by avowed enemies, but often, and especially of late, by scrupulous brethren. The extent of controversy respecting this society is beyond all precedent of any religious or charitable institution: I have at this moment on my shelves, partly my own, but chiefly loans from friends, not so few I believe as a hundred and fifty distinct publications, great numbers of them thick pamphlets, and several of them considerable volumes, ranging in a series of controversies from the early formation of the society to the present moment; and this without including Reports, accounts of public meetings, or casual papers in magazines and newspapers. And all this about so simple an object as distributing the word of God, without note or comment, by the united agency of all classes of Christians! Surely if, in regard to so simple an object, there is found so much variety of opinion, it is not to be wondered at that the systematic introduction of oral prayer is attended with yet greater difficulties; so that the most spiritually-minded person, in the exercise of Christian discretion and liberty, and as in the sight of Him who searcheth the heart, may conscientiously doubt whether it would be for the glory of God or the welfare of the church to innovate upon the present system. Indeed, we cannot do so without altogether breaking up the society; an alternative not to be thought of without the deepest distress and apprehension.

LETTER IX.

I COME now, my lord, to the question of the Apocrypha. I might, perhaps, have spared myself this part of my task, so far as concerns those on either side who are intimately acquainted with the movements of the Society; for the circulation of the Apocrypha having been for several years expressly forbidden by the laws of the institution, and these laws having, from the moment of their enactment, been conscientiously acted upon, there would seem to be no necessity for reviving a by-gone controversy. Such, I am sure, is the feeling of all candid and impartial persons; and indeed, so long ago as 1826, it was remarked with much fairness by Mr. Gorham, one of the most zealous opponents of the Apocrypha, that "the Apocryphal controversy is practically terminated." "It has been settled that the funds of the institution shall be exclusively employed for the unmixed word of God." "Let us hope that all discordant sounds will die away, and that the late jealousy existing among its members will be soon succeeded by the most cordial and affectionate re-union. It will be a lamentable crisis indeed, should any zealous but mistaken individual press on this debate to a positive rupture, after every thing has been gained which can be equitably or charitably contested." Such was Mr. Gorham's declaration in 1826; and we find Mr. Irving also, in 1827, writing in a kindred strain; "I make no doubt the committee will continue faithful to the spirit of the three resolutions, and will never seek to subvert them." I could quote whole pages of a similar character from many of those who took the most zealous part against the circulation of the Apocrypha.

Under these circumstances, I might have felt myself spared alluding to this antiquated source of litigation, which had issued, by the concurrence of all parties, in an amicable arrangement, which there is not the slightest reason to suspect any member of the committee of attempting

or wishing to violate. Yet I grieve to say, that, in a spirit very remote from that of peace or equity, this topic is still brought forward in speeches and controversial libels, and with that worst of all artifices—insinuating what is meant to leave a strong impression, and what in itself may possibly be verbally true, but which conveys to the mind of the hearer or reader a direct falsehood. I find, for example, in a recent pamphlet, widely circulated by the friends and founders of the so-called Trinitarian Society, and with the significant notice, “to be had at 32, Sackville-street, price 3d., or 18s. per hundred,” the following statement :

“Notwithstanding the parent committee pledged themselves in the face of the whole world, three or four years ago, to give up directly or indirectly circulating the Apocrypha, in the very last Annual Report for 1830, it is admitted by them, that this Socinian agent of theirs in Paris, Mr. Kieffer, had continued the practice *up to that time*. The only colour they put upon this *gross* breach of every principle of honour, good faith, and truth, is the assertion, that Professor Kieffer did it *unintentionally*. What circulate Bibles *unintentionally*!!! This is the most extraordinary unintentional act that was, perhaps, ever performed.”

The particular fact here alluded to, I will notice in a future page ; but, putting for the present all the garnishing out of the question, such as the “Socinian agent,” so called, but unproved ; and the three notes of admiration, &c., which are only so much pungent condiment, the real impression intended to be conveyed, but which the anonymous Sackville-street writer dared not *aver*, (for he knew that it is not true, and that it has not even a “colour” of truth ;) the impression, I say, intended to be conveyed, and which *has* been conveyed to hundreds of well-meaning deluded persons, and has called down many a denunciation upon the Bible Society, and many a burst of “Shame, shame” at Trinitarian meetings, is, that the committee of the Bible Society, notwithstanding they had solemnly pledged themselves in the face of the whole world, neither directly nor indirectly to circulate the Apocrypha, still continue to do so, or to sanction others in doing it ; and this in a manner the most sly, hypocritical, base, and cowardly that can be imagined. If an anonymous writer who could insinuate, for even he dares not assert so preposterous a slander, had thought that his paper would fall into the hands of those who ask for proof, or can collate facts, or are not out-and-out partizans who covet not truth but scandal, he had not ventured to pen the above paragraph. No man in his senses can or will believe that the noblemen, prelates, clergymen, and much respected laymen of all classes, who are connected with the Bible Society, are really carrying on this dastardly and mendacious proceeding in violation of their most solemn pledges ; or that such atrocities are deliberately perpetrated in a committee of thirty-six gentlemen, of various habits, sects, and persuasions, gratuitously serving an institution for the circulation of the Bible, and not a few of whom are well known to the world as men of piety and the highest integrity ; and moreover, with the votes and committee-room open at all times to every subscribing clergyman and dissenting minister, and to every considerable subscriber and donor ; that is, to some five hundred persons. That such men, under such circumstances, or under any circumstances, should be carrying on such a course of deliberate fraud and falsehood, is so utterly incredible that no man dares assert it ; but what is not asserted is insinuated, and reported, and carried from mouth to mouth, and pen to pen, with a reckless spirit of party that is most mournful to behold by any person of common honour or honesty. I am glad that the above statement, though with the abused “Trinitarian” guarantee of 32 Sackville-street upon it, is anonymous ; for it would distress me to

know the name of any man who had either the cowardice or the malevolence, in a pretended holy cause, to insinuate a charge which he knows to be utterly false, or whose own heart so shews him the wickedness of the wicked and the baseness of the base, as to allow him to believe that such men as compose the Bible Society have had the meanness or the falsehood fraudulently to put a "colour" upon such "a breach of honour, good faith, and truth." The writer well knew otherwise; he knew that the conduct of the committee, in relation to the prohibition of the circulation of the Apocrypha, has been most conspicuously marked by integrity, and that the insinuation of their having broken their faith was groundless and slanderous. And yet he so artfully constructs his sentence, that nine readers out of ten would think that the Society had been thus guilty. Oh for a little truth and honesty, even in theological warfare!

But leaving for the present this particular point, I return, my lord, to the general question; in doing which, I ought to premise that I am in one respect an unfair examinant, since my own often expressed opinions respecting the Apocrypha, in conversation, by letter, and in print, and this long before the late controversy, might naturally bias me against the former proceedings of the Society. It has ever been to me a source of extreme grief, that these human writings, pretending to inspiration, should be still used in the service of the Church of England, and be clung to by the Protestant churches on the continent; and though, as in canonical obedience bound, I have ever read them where they occur in the lessons, and feel that I can do so, though not without pain, yet without guilt, under the limitation specified in the Sixth Article; yet I heartily wish we were well rid of them, and I account it one of the earliest duties of the church, in its struggles for reformation, to exclude them from her offices. Being uninspired, the claim which some of them urge to inspiration, appears to me blasphemous; and though many parts of them are both moral in their tendency and doctrinally correct, and some of transcendent beauty and excellency, yet others are most gross and heterodox; and I honestly confess, that in reading such a declaration as that "alms maketh an atonement for sin," instead of giving to the passage the falling inflection which betokens assertion, I have been wont to attach to it the rising inflection, which expresses disbelief and contradiction. I write not thus, my lord, to vindicate my proceedings; but only to shew that I am not likely to be over-ready to take part with these uncanonical writings against pure biblical Scripture.

And in truth, my lord, what member of the Bible-Society committee ever did take part with them? What individual of that honoured board ever advocated the circulation of the Apocrypha for its own sake? The facts of the case were briefly as follows:—The Bible Society found, that in the Church of England, and in the Protestant churches upon the continent, the Apocrypha was recognized as a collection of ancient writings of considerable value, though not divinely inspired; and was very generally, and in foreign Protestant churches almost universally, bound up with the sacred volume, as to this hour is the case in every Bible used for ecclesiastical purposes in our own country: though, for convenience, or economy, or to satisfy those who demand pure Bibles, the universities and king's printer had been accustomed to send out many of the smaller copies without it; though it has been even doubted whether they had a strict legal warrant to do so. At the time of the Reformation, under Edward the Sixth, no distinction was made between the Apocrypha and the inspired books; the Apocrypha was also re-

ferred to with honour in our Homilies, our Prayer-book, and the marginal references in our vernacular Bible; and King James's translators gave as much time and pains to the version of these writings as to that of the sacred Scriptures. I lament that the minds of Anglican Protestants should not have been early decided as to the duty of passing by all but the canonical text of Scripture, and particularly not to have allowed the Apocrypha to be used in our churches, or bound up with our Bibles; but the above is the plain fact, and I am compelled in honesty to state it.

If then the Church of England still retained the Apocrypha, though not "to establish any doctrine," yet "for example of life and instruction of manners," so that, ecclesiastically speaking, every copy of the Bible was expected to have this appendage, in order that the people might turn to the church lessons selected from its pages; and if even the most solemn portion of our public devotions, the holy communion, is interspersed with quotations from it; we cannot wonder that other Protestant churches on the continent of Europe, among whom, as with us, the Apocrypha had been appended to their Bibles from the period of the Reformation, were unprepared at once to relinquish it,—or that they received our solicitations to that effect in much the same manner as the ecclesiastical rulers of the Church of England would have received an offer from a foreign nation to supply all our churches with non-apocryphal copies of the Bible, upon condition that the universities and king's printer should cease to publish any copies of this pseudo-revelation, or the clergy to read the lessons selected from it. I say not this as justifying the feeling, either in the ecclesiastics of England or the continent, but only as explaining it. In Denmark, Sweden, Germany, Poland, Switzerland, France, and elsewhere, the Apocrypha was and is held in great veneration. The Augsburg Confession pronounced it "useful to be read;" and Luther, like our own translators, included it in his celebrated version, accompanied by much such an announcement as that in our Sixth Article, but which caveat is not to be found in our English copies; so that our own population are far more likely to be misled as to its destitution of claim to Divine inspiration than our continental neighbours, who with every copy have the cautionary scholium. The Society for the promotion of Christian Knowledge circulates Bibles with the Apocrypha; even its Family Bible is thus furnished; and the same may be said of the Bibles in every warehouse in Paternoster Row, and at every bookseller's south of the Tweed. The Bible Society resisted this practice as respected our English Bibles; so that a church reading-desk Bible could not be procured from its depository; but its conductors felt some hesitation as respected copies for the use of Roman Catholics and foreign Protestants.

The Society had scarcely turned its attention to the continent of Europe, before the state of some of the vernacular Protestant translations, and the annexation of the Apocrypha to them, began to cause considerable difficulties. The ecclesiastical authorities of foreign sister-communions were extremely jealous of what they considered the tampering of England with their copies: they were content, they said, with the volume with the inspired text and the apocryphal books bound together, as they had received them from Luther and the other bright ornaments of the Reformation: their people, they said, did not consider the Apocrypha as divinely inspired; but they valued it in the same subordinate aspect as did the reformers of the Church of England, and they would not consent to receive, nor would their pastors venture to

force upon them, copies otherwise than with the customary annexation. If the Bible Society would let them have the volume as the people were used to it, and the Reformers had left it, and as it is found in every parish church and chapel in England, they would be thankful for the boon; but they could not, and would not, allow of so material an innovation as the extrusion of the Apocryphal books.

What it behoved the committee of the Bible Society to do, under these circumstances, is not to the purpose of my present argument: what they did was to yield what appeared to them a case of necessity; not, however, as they thought, involving any thing unscriptural or wrong. It was a question, they considered, between communicating Bibles in the manner in which they had been issued from the time of the Reformation, or not communicating them at all. As to any notion of being able to circulate any considerable number of copies without this appendage, the jealousy of the foreign churches, countenanced by the example of the Church of England, "the glory of the Reformation," they considered rendered it impossible. Whether this was a sufficient reason for yielding the point has been a subject of much controversy, and the general feeling of the members of the Society, when the matter came to be discussed, proved strongly adverse to the plan; but that the apprehension was in a great measure well founded, has been proved by the strong remonstrances of the continental Protestant societies, and the partial or total disruption of their union with the Bible Society in this country, since the passing of the resolutions of 1826 and 1827, by which the British and Foreign Bible Society bound itself in the strongest manner wholly to abstain, directly or indirectly, from apocryphal circulation. It would seem scarcely necessary to transcribe these resolutions, which may be found in every Report; but as hundreds of well meaning persons are deceived by such insinuations as that of the anonymous Sackville-street writer above quoted, and as Mr. Robert Haldane himself actually avers, in a pamphlet published only last year, that "the apocryphal question is not settled, only that which was formerly done directly is now carried on in an indirect manner," it may be desirable to quote them. Mark, my lord, the stringent minuteness of legislation, the almost superfluity of caution, in these regulations, and judge what ground there is for Mr. Haldane's charge. If that gentleman means to insinuate, with the anonymous Sackville-street writer, that the friends and conductors of the Bible Society are deliberately violating their solemn pledge, and uniting in their conduct all that is mean and dastardly with all that is wicked, every man in his senses will know how to estimate such a calumny; or if he means that the rules leave a convenient loop-hole for the issue of Apocryphas, either directly or indirectly, truly his powers of construction are magnificent. For here they are:—

"Regulations adopted at the Annual General Meetings of the Society in 1826 and 1827.—

"I. That the fundamental law of the Society, which limits its operations to the circulation of the Holy Scriptures, be fully and distinctly recognised as excluding the circulation of the Apocrypha.

"II. That, in conformity to the preceding resolution, no pecuniary aid can be granted to any Society circulating the Apocrypha; nor, except for the purpose of being applied in conformity to the said resolution, to any individual whatever.

"III. That, in all cases in which grants, whether gratuitous or otherwise, of the Holy Scriptures, either in whole or in part, shall be made to any Society, the books be issued bound, and on the express condition, that they shall be distributed without alteration or addition.

"IV. That all grants of the Scriptures to societies which circulate the Apocrypha, be made under the express condition that they be sold or distributed without alteration or addition; and that the proceeds of the sales of any such copies of the Scriptures be held at the disposal of the British and Foreign Bible Society."

To imagine that the much respected and honoured conductors of the

Bible Society would wish or endeavour to violate these rules, is to break the Ninth Commandment after a more flagrant manner than ordinary; and to pretend that they could in effect do so without detection, the eyes of the whole world being upon them, is most pitiable weakness, if it be not deliberate misrepresentation.

I have alluded, my lord, to the conscientious difficulty which many of the committee, as well as many valued friends, lay and clerical, of the Society, felt in regard to the passing the above resolutions, which they believed would shut a door that God had opened for the distribution of his word; and this for a point which they did not consider by any means of essential moment. I think that in this they mistook their path amidst conflicting difficulties: but I honour their motives; and I honour the steady zeal with which they resisted the restriction, on the ground that it would lamentably cripple the energies of the Society, and snatch the Bible from the hands of our Protestant brethren, because they would not receive it otherwise than with the customary annexation. It ought not to be forgotten, in proof of the honesty of those who took this view of the subject, that precisely the same opinion had been strongly expressed by some of those very individuals who in the progress of the discussion took the most zealous part against them. For, my lord, it is a remarkable fact, that among those who have most warmly assailed the measures of the Bible Society, particularly in the matter of the Apocrypha and Roman-Catholic versions, are included some of those very gentlemen who, till of late years, were zealous on the other side, and even goaded the Bible Society into the measures they now reprobate. Mr. Drummond wrote to the Society in 1817, strongly urging the necessity of granting the Apocrypha; and this not in the detached appended manner in which it is used among Protestants, but in a far more perilous form, namely, intermixed with the inspired books, as practised in the Church of Rome under the fatal Tridentine notion of their inspiration. Mr. Drummond says in this letter: "I think you are unjust towards the Catholics, and employ yourself uselessly to attempt to force upon them translations unauthorised by their church. What would you say to such an attempt in England?" He proceeds further to argue the matter, and to prove that the Society ought to give the Roman Catholic the Bible with the Apocrypha, in the manner in which they were willing to receive it. And what he preached he practised; for at his own expense he published in 1819, an edition of the Italian Bible, with an intermixed Apocrypha.

Such was the opinion of one of the most zealous opposers of the Bible Society's proceedings in the matter of the Apocrypha. That this gentleman altered his mind conscientiously, and after full deliberation, I feel assured; and I am far from viewing it as a reproach to any man, that he is better informed to-day than he was yesterday: but is it candid to visit upon the committee of the Bible Society, as a wilful and aggravated crime, a measure which involved much conscientious difference of opinion, and in which some of their most zealous accusers were their companions; all parties having exercised their best judgment to do that which appeared to them, under the difficult circumstances of the case, most for the glory of God by the diffusion of his holy word?

But to turn from Mr. Drummond; who was it that procured the only edition of the Rheims Popish New-Testament in a cheap form, without note or comment, which was ever circulated in Ireland? Who so loudly boasted of it at public meetings, and to this hour is constantly including it in his aggregate list of "scriptural education" in that island? Who was the means of sending forth some twenty thousand copies of such popish translations as the following, to enlighten the cabins of Ireland? "Except

ye do penance, ye shall all likewise perish ;” “ Jacob worshipped the top of his rod ?” Who thus upheld the Papist in his Popery, and by every copy of this heretical version subtracted from the funds which might have been employed in pure biblical circulation ? I answer, incredible as it may appear, Mr. Gordon, vice-president of the Protestant Trinitarian Bible-Society. I say not this by way of censure : the act was well meant, and I am aware of the difficulties which beset the question of litigated versions ; and the benevolent promoters of the scheme thought it better to give the Rheims version than none at all : but then, what an extremity of party spirit is it to see all right in one man, and the very same thing wrong in another ; and to blame the Bible Society and its present conductors for matters past and settled years since, and which, whether blame-worthy or not, have nothing to do with the existing circumstances of the institution. It was not till some time after the British and Foreign Bible Society adopted its anti-apocryphal resolutions, that even the American Bible Society, profiting by its experience, voted a similar restriction. I will only add the following important facts ; that the Society’s apocryphal circulation was a mere fraction of its issues, and was only yielded to where it was considered indispensable ; that the Society has never issued an English edition thus accompanied ; that it has published large editions of German, French, and other Bibles without the Apocrypha, for circulation where copies of this kind could be made use of : *that it has never translated the Apocrypha into a new language* ; and that its agents, before the passing of the resolutions of 1826, prevailed upon some continental societies to print editions without the Apocrypha : but the difficulties which occurred induced those societies to re-instate it in future editions. These things shewed no overweening love for the Apocrypha.

Those members of the Society who still think that the circulation of the Apocrypha where the Holy Scriptures would not be received without it, was lawful, and in concordance with many scriptural examples and precedents, and who would sooner distribute our reading-deak Bibles than none at all, may fairly say, that I have enfeebled their argument by not defending their principle ; but in truth, be that principle right or wrong, I have deliberately put it out of the discussion, as not necessary to the point in hand. If their judgment be right, that the Society ought to have gone on as before, and that there was no adequate reason for the restriction, it will not alter the case as it stands at the present moment. Since 1826 the circulation of the Apocrypha has been forbidden by the Society’s rules ; and the only present inquiry is, Have these rules been obeyed ? If they have, the Society comes out clear from its ordeal ; for to go back to what Mr. Drummond recommended, or others practised, or any member of the Society said or did years ago, is widely beside the mark. The rule has passed ; and, since its passing, no opposition has been made to it : the opinions of individuals may or may not have altered, but the law of the Society is now clearly defined ; and the only question is, Has it been violated ?

I affirm, and I have taken pains to examine into the facts, that it has not been violated ; and that even those individuals who most lamented the adoption of the restriction are as honest and zealous as their fellows in enforcing it. But I will bring your lordship evidence which our opposing friends will, perhaps, value more than mine ; namely, the evidence of all the host of Sackville-street writers, not one of whom has ventured to exhibit a tittle of proof to the contrary—with the single exception, and exceptions prove rules, of the story of the three hundred Italian Bibles. Mr. Haldane, indeed, asserts, as before stated, that “ the apocryphal question is not settled ; only what was formerly done directly, is now done in an in-

direct manner:" but though he asserts this, he adduces no evidence to prove it; and no one will doubt that if he could have gleaned one single fact that could have been brought to glance that way, the world would not have been deprived of the knowledge of it. Here, then, is Mr. Haldane's own best; because negative, testimony up to this hour to confront his own assertion.

But I must not forget the Sackville-street writer's box of Italian Bibles. It is true that it is but one solitary lot of books among the millions of copies that have issued from the Bible Societies of Europe, and as the Society's concerns are so large and widely scattered, any man who had read the thirteenth chapter of the first of Corinthians might not unnaturally have conjectured that it was just possible that some mistake might have occurred; that at all events it was not likely that such a body of men as the conductors of the British and Foreign Bible Society would have deliberately—I had almost said foresworn themselves, just for the overpowering love of the Apocrypha, to get a few Italian copies into circulation. Still, coming out opportunely from Sackville-street as an astounding fact, and with threefold notes of admiration, and pregnant insinuations of the Society's perfidy, just on the eve of the formation of the new Trinitarian Society, it was somewhat startling. But does your lordship observe where the writer finds this very fact of the Italian Bibles? In the Society's own Report! The Society and their correspondent state, in the Report and Appendix for 1830, in a manner the most candid and convincing, the circumstances under which some copies of the Italian Bible with the Apocrypha had been sent out from the dépôt in Paris; but, instead of giving this statement, which shewed the vigilance of the Society and their zeal to prevent apocryphal circulation, the anonymous writer mistakes the facts, keeps back the explanation, and prefaces the whole with a charge, insinuated, but not ventured to be asserted, that the Society had grossly violated its pledge. The whole mass of the Sackville-street documents being in the same style, this passage is no rarity; but it may be worth while just to state the facts. Suppose, my lord, remembering Mr. Southey's blessing on the man that invented parallel columns, I exhibit the matter after that goodly fashion.

"Notwithstanding the parent committee pledged themselves in the face of the whole world, three or four years ago, to give up directly or indirectly circulating the Apocrypha;

They did so pledge themselves, and there is not an atom of proof that they have violated their pledge. Mr. Haldane himself dares not attempt to shew that they have. Even if Professor Kieffer's mistake had been wilful, yet his own published letter shews that the Bible Society was guiltless of it, and proves how strict were the directions he had received.

in the last Annual Report it is admitted by them that this Socinian agent of theirs in Paris, Mr. Kieffer, had continued the practice up to that time.

They do not admit that Professor Kieffer is a Socinian, and are not likely to do so on anonymous authority, in the face of authentic records to the contrary; nor do they admit that he had "continued the practice" of issuing the Apocrypha; but quite the contrary, that, so far from its being his practice, he was not aware that in a single instance he had done so; and when he heard the statement respecting the Italian Bibles it "came upon him," he says,

The only colour

"like a clap of thunder." So much for its being his "practice."

They never condescended to "colour;" but, like Christian men, they gave the facts and the correspondence precisely as they occurred, for the information of their constituents, who were perfectly satisfied; but they never expected to satisfy anonymous libellers.

There was no breach of any of these, except in the imagination of the anonymous libeller.

which they put upon this gross breach of every principle of honour, good faith, and truth

is the assertion that Professor Kieffer did it *unintentionally*. What, circulate Bibles unintentionally!!! This is the most unintentional act that was, perhaps, ever performed."

They did not assert that Professor Kieffer circulated Bibles unintentionally; but they asserted that his circulating Apocryphas was so, which makes all the difference.

A plainer story is not on record than this; and on it I would pledge myself anew to the good conduct of the Society. On the adoption of the anti-apocryphal restriction, every known copy of the Apocrypha belonging to the Society was destroyed: and the faithfulness with which this was done, I can myself attest; for, happening to go accidentally one day to the Bible-Society house on other business, I found the committee settling how to dispose of some apocryphal stock, for which they had an offer from a trunk-maker to purchase it to stain and obliterate it for lining boxes; but lest even a single leaf should get abroad, they preferred sending the whole to a paper mill to be ground to pulp. I thought the caution superfluous, and that lining trunks would have been a very good allocation; but I did not then sufficiently appreciate Sackville-street ingenuity.

Nor were the officers of the Society less urgent upon their correspondents and agents abroad; as appears by the following extract from a letter from Professor Kieffer, dated Paris, Nov. 17, 1826.

"The moment I received the order of the committee not to distribute Bibles with the Apocrypha, I caused all the Bibles of De Sacy, whether in sheets or bound, to be removed from the Society's warehouse, and carried to one belonging to Mr. Smith, so that there is no longer a single Bible containing the Apocrypha in the Society's warehouse. The Committee may rest assured that I shall not put a single Bible with the apocryphal books into circulation."

No man whose own heart is not so hardened by the deceitfulness of sin as to impute to others the basest motives without a shadow of reason, can doubt that Professor Kieffer thought that every copy of the apocryphal editions was effectually removed. He overlooked, however, among the stock some copies of an edition of the Italian Bible which contained the Apocrypha, and upon intelligence being sent him that some of these had got into circulation, he writes under date of March 13, 1880,—

"Your letter of the 8th inst. was like a clap of thunder to me. I had been so persuaded that the copies of the Italian Bible sent to me from London in 1823 did not contain the Apocrypha that the thought never entered my mind to examine them, and the more so as in your letters there had always been mention made of none but De Sacy's Bibles. My persuasion in this respect was so firm, that the Rev. Mr. Olivier, at Paris, having some months ago written to me to inquire if there were any Italian Bibles *without the Apocrypha* in the Society's warehouse, and what was the price of them,—I told him, in reply, that the Italian Bibles which were in the warehouse did not contain the Apocrypha, and that they cost eight francs."

Professor Kieffer goes on to state in what manner the mistake occurred; but the only necessary question is, whether it really was a mistake; and I pity the heart of the man who can doubt it. Sufficient proof that it was.

so, even were there no other, would be found in the offer to sell these very Bibles to Mr. Olivier; for Mr. Olivier is the agent to the Edinburgh Bible-Society; and it is not very likely that the Professor would have chosen the agent of Mr. Haldane and his Edinburgh friends for his confidant in wickedness. The whole matter was merely such an inadvertency as no society, no mercantile house, is exempt from. But after all, what is its amount? Three hundred Bibles were sent to Paris in 1823; in October, 1824, sixty-four copies had been disposed of, and there have been returned to Earl-street, from Paris, Cette, Marseilles, and Lausanne, 149 copies: so that the whole number that had gone out from 1824 to 1830, was only eighty-seven copies; and of these eighty-seven copies, the majority, for any thing that appears to the contrary, had been issued before the passing of the Society's restrictive resolutions in 1826. The whole matter then comes to this, that in the multitudinous transactions connected with the issue of nearly three million of copies of the word of God during six years, a few score copies with the Apocrypha happened to escape the vigilance of one of the Society's foreign agents, who thought that he had effectually cleared the warehouse of such mixed copies; and that as soon as the circumstance was known it came upon him like a clap of thunder, and he explained the whole to the satisfaction of every reasonable or candid mind. It once happened to me, my lord, in search of health and exercise, to take my spade and convert a potatoe bed into a flower border: and I thought I had done my work effectually; but so it was, that notwithstanding all my care, here and there a solitary tuber escaped my vigilance, and some half dozen intrusive leaflets were seen next spring peeping out among my choicest flowers. I nipped them, and there was an end of the matter: but I should have felt much astonished if any person had written a pamphlet to prove that I had falsified my word, and, while I pretended to plant flowers, was secretly promoting the growth of potatoes, and had added three notes of admiration to make the matter more convincing. I deal lightly with the subject, for to treat it gravely would be impossible. If any man does really believe that the escape of these imprisoned Italian Apocryphas was really a deep-laid plot to restore Apocryphal circulation, and that the committee in London were privy to it, I can only say that he is a man to be placed in a phrenological museum, but not a man to be reasoned with. But even the anonymous writer does not directly assert this; nor does Mr. Haldane directly assert it: and indeed the case is clear, that if the Society had broken its engagement, instead of one small batch of Apocryphas, we should have had them cropping up upon every side; all Europe would have been one potatoe garden; we should have heard claps of thunder from Moscow to Madrid: but our friends do not assert; they only insinuate, and there lies the evil, for many excellent persons, not making due distinctions, mistake insinuations for assertions, and assertions for proofs, and go and repeat what they have heard unwitting of the slander. And thus have the charges against the Bible Society been assiduously bruited, till by dint of repetition they came by many persons to be believed. But do these unsparing assertors remember a remarkable passage in the exploded Apocrypha, which, though not of Divine inspiration, conveys so excellent a lesson, so beautifully expressed, that with it I shall close the present letter; and if, after reading it, our friends should wish to relieve themselves by recurring to a portion of Holy Writ, I would urge on them, and let me urge on myself, that most beautiful chapter already alluded to, St. Paul's description of Christian charity. The Apocryphal passage occurs in Ecclesiasticus, and is as follows:—"Admonish a friend, it may be he hath not done it; or if he have, that he do it no more: admonish thy friend, it may be he hath not said it; and if he have, that he speak it not again. Admonish a friend, for many times it is a slander; and believe not every tale."

LETTER X.

THERE is, my lord, an excellent exhortation in the Report of the Naval-and-Military Bible-Society, for 1811, in which the conductors of that institution remark, "Let the Naval-and-Military Bible-Society imitate the bright example of the British-and-Foreign Bible-Society." How then has it come to pass, that of late, in the very quarter in which this opinion was expressed, is now found the very focus of the opposition to that institution? Is it that the Bible Society has changed its constitution or its measures? Not in any respect has it done the former; nor the latter, unless a practical improvement in them, and the prohibition of the circulation of the Apocrypha be so considered. Is it that there are more Socinians now in the Society than in 1811? Quite the contrary; for those Socinians who at first hastily joined it, when it was a new thing and popular, have, as might be expected, gradually fallen off, as its scriptural character became better understood; and few have since repaired to its standard. Is it then that the reports or public meetings are less orthodox, less devotional, less spiritual than formerly? Quite the contrary; indeed so much so, that not merely Socinians, but worldly-minded men in general, complain that Bible-Society anniversaries have become dull religious meetings for exhortation and preaching. Is it that Socinians have gained any influence in the committee? No; not an individual of Socinian sentiments has ever been admitted into that body. What then has the Bible Society done fairly to call forth this special opposition? Nothing; absolutely nothing. Its object is the same, its plans are the same, as ever; the only difference is, that, in the execution of them, errors have been discovered and corrected, and the whole machine is at this moment in a far higher state of moral and religious efficiency than it was when the Naval-and-Military Society pronounced the above eulogium.

No, my lord; the opposition, I fear, must be traced to that fatal habit of our fallen nature, by which, after rising to a given height of improvement, we are too apt to verge to fastidiousness and to end in decadence. This has been the history of all states and empires; from poverty men rise to riches, from riches to luxury, and from luxury to destruction. So in religious matters; a parish, by the Divine blessing upon the care of faithful and devoted pastors, grows from vice and ignorance to the true knowledge and love of God and Jesus Christ whom he has sent; and there is much of affection, simplicity, spirituality, soundness of doctrine, and peace and joy in the Holy Ghost: but a new race comes upon the arena, finds all this but misty ignorance and carnal legality; begins to denounce all that was holy, scriptural, and elevating; and rushes headlong into novelties, eccentricities of doctrine, fiery controversies, Antinomian licentiousness, spiritual pride, and all that is evil and of ill report. And thus does Satan find his work done to his hands, not by his avowed adherents, but by his professed enemies; and the issue is, that some even of the parties themselves eventually throw off all appearance of religion, and the favoured spot relapses to its pristine condition. The events of the seventeenth century furnish a memorable lesson on this subject. There was, first, the purity and spirituality, I speak comparatively—for what in this sinful world is absolutely so?—of the Reformation; then men, grown wise in their own conceits, refined upon and misinterpreted Scripture, instead of receiving it in meekness and heavenly wisdom; and then followed all the excesses of the wretched fanatics, who were not worthy to be called Puritans; and lastly, came back coldness, impiety, heterodoxy, and irreligious living.

The nation did not recover this moral shock for two or three generations,

but at length God was pleased to cause a revival of scriptural knowledge and true piety in the land; one among the many effects of which, was the formation or enlargement of institutions for the promotion of our Saviour's kingdom in the world, more especially by the three-fold cord of Bible, scriptural education, and missionary institutions. The men who commenced these operations, did so with "singleness of heart as unto the Lord:" they were affectionate, devoted, and in the main judicious; but in some instances the work enlarged beyond their direct powers of superintendence, and errors were occasionally committed, venial perhaps in themselves, but not so when viewed through the magnifying and multiplying glasses of perspicacious cold-heartedness, or weak-minded scrupulosity. The result has been, that a new race having sprung up, who are more inclined to criticise the plans of those who went before them, than to act upon them or really to amend them, all our religious institutions, from the national church-establishment to the humblest parochial charity, are placed under an ordeal, the burning ploughshares of which receive their glow in far other fires than those of Christian charity. I do not find fault with fair and honest, yea, rigorous examination: I would spare no abuse, shelter no delinquency; but I cannot but lament the spirit of outrage upon truth and candour with which such investigations are too often conducted, and the hot-headed party-spirit which pervades them. It is the great effort of our spiritual enemy to mar, and not to mend; and if he can do this in the garb of an angel of light, instead of an emissary of darkness, he gains two objects instead of one. I fear, my lord, I may have spoken strongly, but I feel keenly; for persuaded I am that we are on the eve of perilous times, and that the only peril is not on the side of avowed ungodliness. If I go into certain companies, or read certain publications, I hear little but uncharitable denouncement; all is wrong out of that particular circle; there is no spirituality, no love for Christ, no zeal for the glory of God, no just knowledge of Scripture doctrine; every thing is cold, lifeless, and worldly; and upon inquiry, I find that the persons thus anathematized, are not the vain, the vicious, the secular, the servants of sin—in one word, the unconverted—but the most holy, exemplary, and solid Christians; men of faith, and love, and charity; those of whom even the votaries of the world cannot but "take knowledge that they have been with Jesus," that they have studied his doctrines, and drunk into his spirit. Such men are the great supports of our religious institutions: there are sins and defects enough among them, and it were easy to point them out; but whatever these may be, I scruple not to say that they are "the salt of the earth;" and that fatal will be the day when our Bible, Education, and Missionary Societies shall be snatched from their care, and placed in the hands of more excitable spirits, the men of the movement, the lovers of novelty, the rash and innovating, the theological speculatists, the theorists who expect complicated human machinery to work without friction, and, in pursuit of that ideal phantom, would pull down the most goodly edifice to clear the ground for their own novel experiments.

I will not add the links which attach this digression to my present thesis, but will return at once to the point from which I set out, "Let the Naval-and-Military Bible-Society," and all kindred institutions, in the main, and with due allowance for mistake and infirmity, "imitate the bright example of the British-and-Foreign Bible-Society." Such an exhortation may sound strangely at the opening of a letter, the object of which is to consider so serious a charge as that of perverting the word of God by means of exceptionable versions; but it is because I believe it to be appropriate, even in reference to this very charge, that I have prefixed it to this discussion.

But let me, before I proceed, remind your lordship where it is we stand

in the argument. The objectors to the Bible Society say, first, that our principle is faulty; and secondly, that our faulty principle has given rise to faulty practices. The principle I have already argued; and with regard to the so-called faulty practices, I have shewn that none of them, be they faulty or not, could have arisen from the cause alleged,—namely, the influence of Socinianism,—since no Socinian has ever been upon the committee. It would be just as true to say that the omission of public prayer, the circulation of the Apocrypha, or the imperfection of versions, arose from there not being a rule to exclude the emperor of China, as from there not being a test against Socinianism. It is utterly unfair and unchristian, and only calculated to catch stray votes, to exclaim “See what comes of admitting Socinians into your committee,” when the known fact is, that no Socinian was ever admitted. As regards therefore the question of changing the constitution of the Society, all the popular objections are mere party-weapons; the principle is not in any way affected by them: let our versions be the best or the worst possible, the principle stands just where it did, for no Socinian has risen by means of it to any command in the Society; the alleged mischiefs would have equally taken place with a test as without one, and no adoption of expositions of faith would even now in the least alter the matter. Yet with this plausible *non-sequitur* have hundreds of well-meaning people been deluded: they are told of a variety of alleged practical evils; and when they are well excited with these exaggerated statements, they are assured that there is no remedy for them but to amend the constitution of the Society; *ergo*, Will you not vote for the exclusion of Papists and Socinians? It does not occur to the good-natured listener to ask how it is that the abstract *admissibility* of these parties should have done so much mischief, since in point of fact they have never been *admitted*. This little logical interjection of a medium between the premises and the conclusion would have sadly spoiled a well-sounding popular argument; just as if an orator, with a view to shew that clergymen ought not to be magistrates, should add that all the evils of his county had arisen from this source, when in point of fact, though clergymen were eligible, it had so happened that no one had ever been elected. This is not upright dealing by a discussion. If I believed every one of the charges urged against the Bible Society, the abstract question would still remain to be discussed upon its own merits; all the rest is surplusage, so far as respects the constitution of the Society, though it is very important in discussing the propriety of particular measures, or considering in what way the working of the machine, or the character of its workers, may be improved.

Having thus placed the question in its just light, I proceed to notice the particular allegation respecting exceptionable versions.

The sin of Babel cursed mankind with various languages, and in no way has the curse been more fatal than in barring the universal access to knowledge, particularly that knowledge which makes men wise unto salvation. The art of printing has opened the way to rapid mental communication within a given district; but pass the next rock or river, and there is an insuperable barrier in the want of a common tongue; and the evil will not be remedied, unless remedied in the era of millennial blessedness, till we arrive at that brighter world where all are of one language as of one mind:

Πολλὰι μὲν θνητοῖς γλῶτται, μίᾳ δ' ἀθανάτοισιν.

Were it not for this impediment, missionaries, schoolmasters, and Bibles might penetrate with ease every where; and every where find intelligent recipients. The word of God in particular, if written in an universal language, might circulate from pole to pole, and, in a secondary sense at least, “the whole earth be filled with the knowledge of the Lord, as the waters cover the seas.” But this is not the case; and it therefore becomes an ar-

duous consideration for Christian benevolence in what way best to fulfil the command of our risen Saviour, to go forth into all the world and preach the Gospel to every creature. Here then commences the missionary's task of acquiring oral languages, and the duty of Christians to promote biblical translations.

But how few persons, my lord, not versed in biblical studies, have considered, or really understood, the difficulties of this task. To transfuse the sentiments of a profane writer into a new language is comparatively easy, for the particular turn of the expression is of little moment; but not so to render the inspired words of the Most High, to transfer to a new dialect the charter and statute-book of eternal salvation. How greatly this difficulty is increased by the sacred oracles being written in what are now dead languages; the periods of their composition being remote, the style peculiar, the Old Testament almost the only book written in the same tongue, with various other considerations, is too obvious to require notice; and I can only wonder, that, even with all modern assistances and former translations at their command, the conductors of the Bible Society did not shrink in despair from this very important but arduous part of their labours.

If I look at our own venerable and incomparable authorized translation, I see employed upon it forty-seven of the most eminent biblical, classical, and oriental scholars of the age, under royal patronage, with ample leisure, with the groundwork of a variety of former translations, learned and vernacular, including all the labours of the Wycliffes and Tyndals of successive ages. I find them dividing the sacred text into a given number of portions, and producing seven or eight new and independent translations of each part; then collating and correcting them by the whole body, and holding frequent conferences on difficult passages; till at length the best portions were selected from the aggregate of the versions, and received unanimously by the whole assembly, subject however still to reperusal and correction as the volume issued from the press. It would be impracticable for any society, university, or even a royal commission to pursue the same costly and elaborate process for a variety of translations into foreign tongues: but even were it practicable, it would not stop the mouths of objectors; I do not mean fair conscientious critics, whose emendations would be highly valuable, but mere cavillers, such as king James's translators themselves were assailed by, and of whom they remark in their dedication,—

"If, on the one side, we shall be traduced by Popish persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be malign'd by self-conceited brethren, who run their own ways, and give liking unto nothing but what is framed by themselves, and hammered on their own anvil; we may rest secure, supported within by the truth and innocency of a good conscience, having walked the ways of simplicity and integrity, as before the Lord."

It was hard upon the members of this venerable assembly to be thus "malign'd," not only by "popish persons at home and abroad," but by "self-conceited brethren, who run their own ways, and give liking unto nothing but what is formed by themselves, and hammered on their anvil." But so it has ever happened to the translators of God's blessed word; and if those who have laboured in the Bible Society in this matter—doubtless with many indiscretions and numerous mistakes; for I am not vindicating their infallibility either of purpose or design; yet in the main with integrity, diligence, and such a portion of qualification for the office as might allow them conscientiously to addict themselves to it—if they have met with the same rude handling which befel their honoured predecessors, they may, like them, "rest secure, supported within by the truth and innocency of a good conscience, having walked the ways of simplicity and integrity, as

before the Lord." I allude, in these remarks, not only to the party-spirited attacks made by Quarterly Reviewers, but, I grieve to say, to unfair representations in other quarters also.

The difficulties which beset the Bible Society in preparing or printing foreign versions were soon found to be formidable and perplexing. Into numerous languages the Scriptures had to be translated for the first time; some had not even words lucidly to express many of the ideas, and all were subject to much philological difficulty. Nor was the case always mended where translations were extant; for some were imperfect; some were worse than imperfect, particularly the Roman-Catholic versions; and even to this hour, in the French language, the language that boasts of being the vernacular tongue of educated Europe, and which is spoken by large bodies of Protestant Christians, there is not a generally received or highly valued version. The Society appear, particularly in former years, to have proceeded upon the plan of assisting the printing of a version where there occurred a favourable opening for circulating it, provided it came before them with such testimonials as induced the committee to think it a passable, though not a perfect translation, and no better being extant. In the case of foreign churches, they thought themselves incompetent to become a committee of critics, and viewed it as their duty, unless where strong ground appeared to the contrary, to aid the received or popular version, at least till a better could be procured, and which in various instances they earnestly endeavoured to effect, and I believe often with a very considerable measure of success.

The Society is charged with being too ready to print new versions, or to re-print old ones, without a sufficiently rigorous scrutiny as to their merits. Now, I can readily conceive, that in balancing between giving no copy at all, or giving only an imperfect one, the committee might be sometimes premature in deciding in the affirmative; but upon looking at the mass of their transactions, I discern no reason to question their care or diligence, or their conscientious desire to see the word of God go forth in a proper dress, and as free as possible from all human intermixture. I have read with astonishment the laborious correspondence which in many instances took place in regard to particular versions, and the minutes of innumerable committee and sub-committee meetings, and conferences and consultations with men of piety and learning in every department of biblical literature at home and abroad. On looking over the lists of the Society's editors, translators, and pious and learned advisers, I find the names of not a few of the most eminent scholars and Christians of the last quarter of a century. I fear to specify a few, as I should pass by others equally worthy to be mentioned: yet even at this hazard I glance at portions of the word of God in Persian, revised by Professor Lee and Henry Martyn; the Arabic Testament, edited by Lee, Martyn, and Thomson; the Amharic Testament, edited by Mr. Platt and Professor Lee; the Modern-Greek Testament edited by a learned Greek bishop, and revised by ecclesiastics appointed by the synod of Constantinople, and printed under the care of Mr. Pratt, and Mr. Renouard the Arabic reader at Cambridge; the Chinese version by Dr. Morrison, the best Chinese scholar in the world; the Carshun and Syriac dialects, edited by De Sacy; the Turkish New-Testament, of which so much has been said, edited by Professor Kieffer of Paris; the Syriac and Malay, by Lee; the Arabic, by Professor Macbride; the Coptic, by Lee and the Rev. H. Tattam; and various versions by the Baptist Missionaries of Serampore, of whom the Bishop of Peterborough, Dr. Marsh, said in one of his publications against the Bible Society in 1812, speaking of Indian translations, that they were the scholars "best qualified to complete the design so well begun, and hitherto so successfully performed."

I have not half exhausted my list; but I fear to exhaust your lordship's patience, and therefore leave these names only as a specimen of the agency employed by the Society, in its work of biblical translation and revision. Whatever mistakes or imperfections of judgment may have occurred, I think that such names as I have adduced are a pledge that there was no lack of careful consideration, or any pains spared to secure the best advice and assistance.

But still it is replied, that the Society has in various cases printed imperfect versions. I have not the leisure, the scholarship, or the opportunity to verify or disprove this fact by my own industry; but I am willing, for the purpose of the present argument, to take the representations of the Society's warmest, and not most scrupulous opponents, and what is the result? It comes simply to the question, which may be plausibly argued: on both sides, as to what is the measure of excellence in a version of the Scriptures to entitle it to be printed where no better is to be had. The mind revolts from the idea of presenting the words of inspiration in an imperfect form; but in truth all translations are imperfect, and it is a point of difficulty to decide where the line of prohibition is to begin or end. Even tentative versions are not useless. What was Wyckliffe's but a tentative version? What, again, were the attempts of Tyndal and Coverdale? It is easy to find passages extremely faulty in every version; and if our early English versions had been held back upon the ground of their many serious errors, the Reformation could never, without a miracle, have been effected; nor would there have been the basis for a better version, as completed by King James's translators. Every person versed in such studies knows how unfair it is to take here and there a text badly translated, and to hold it up to public abhorrence, without adding, if it be the fact, that the translation, as a whole, is intelligible, and is capable of conveying to the reader the great facts and doctrines of the Gospel. This is no reason why it should not be mended; but we ought not to despise the day of small things; and in this view I doubt whether there are three translations, perhaps not one, in the Bible Society's voluminous polyglot, which were not worth at least commencing with as a basis for an improved version. First translations are always experimental; and even if it were proved that the Bible Society has in any cases experimented too hastily, still there is the substratum of something better, and by the aid of successive Christian scholars it may become a highly valuable version, which, humanly speaking, would not have existed, but in consequence of the first unsuccessful attempt. I have never heard a missionary say of any one vernacular version that he would not rather have that than nothing; and in the course of explaining it to the natives in his sphere of labour he has gradually amended its errors, and formed a better text for a new edition. The following pleasing incident related by Archdeacon Corrie, of Calcutta, at the anniversary of the Calcutta Bible-Association, may enliven this jejune discussion.

"About twenty years ago, when I was stationed at Chunar, a native Roman-Catholic used to visit me for religious instruction. There was not at that time any translation of the Scriptures to put into his hands. I therefore selected some of the most important passages of the Bible; and according to the best of my ability, dictated a translation of them, very imperfect, it is true, to the poor man, who wrote it on a number of pieces of loose paper. I soon lost sight of him, and heard nothing of him for many years; but have been lately informed by the Rev. Mr. Wilkinson, of Gorruckpore, that a short time ago he had been called to visit the same man on his death-bed. On entering into conversation with him, he was surprised by the extent of his acquaintance with scriptural religion, and the propriety of the feelings which he expressed in reference to the solemn

situation in which he was placed. He asked an explanation; when the poor man produced the loose slips of paper on which he had written my translations. On these, it appeared that his soul had fed through life, and through them he died such a death that Mr. Wilkinson entertained no doubt of his having passed into glory."

Such is Archdeacon Corrie's testimony to the value of even a few fragments of the sacred word applied by the Holy Spirit in a translation "very imperfect," and written down from mere dictation on loose scraps of paper. Now it is not at all probable that any one printed version has been so rude as those extemporaneous renderings; and none have been mere detached verses, but either the whole, or considerable portions of the sacred oracles; and yet some men despise them because they have not sprung up all at once in a state of perfection. I doubt not that a good misrepresenter might have made an excellent clap-trap speech on the "horrible mistakes" of these rough notes; and the next post would have carried out to India that Archdeacon Corrie had become a neologist and a despiser of the word of God. The parallel applies in substance to the present question; for though it would not be right wilfully to enshrine gross blunders in print, any more than to set up certain libels in stereotype, yet, if we wait till immaculate versions can be procured, we may wait till many generations shall have passed into eternity. But these objectors know not—for I will not impute wilful reticence—the immense difficulty of procuring even a tolerable translation of the Holy Scriptures. Do they forget the history (taking only the authentic portion) of the Septuagint, and that the Apostles, if not also our Lord himself, occasionally made use of this version? Do they forget the whole narrative of Tetraplas and Hexaplas, and innumerable recensions and families of texts? Is the story of the Vulgate unknown to them, or the five hundred years which it took to render it such as it is at present? Have they never heard of the pious labours of Jerome, and his not less candid remark upon the unavoidable errors of his predecessors? Have they marked the changes in the English translations from its foundation, as laid by Wycliff in the fourteenth century, to its completion in the seventeenth? Are they even aware of the vast pains and labour which the friends and agents of the Bible Society have for years bestowed upon the improvement of versions; not excepting that of Luther himself, which is at this moment under careful revision? yet from this version, valuable, but very faulty, sprang a large crop of Protestant versions, such as the Danish, Swedish, Dutch, Belgic, and Low German, and this for many years without any direct recurrence to the fountain-head of the original tongues. Yet millions of happy spirits found their way to heaven by these versions of versions; and though it would have been their duty to procure better had it been in their power, they would have felt little pleasure at the hyper-criticism which should have denounced either Luther or his copyists as corrupters of the word of God.

Under all the circumstances of the case I cannot wonder that the committee of the Bible Society, though exercising a considerable measure of caution, and procuring the best information within their reach, were in general favourable to the plan of sending out early versions rather than waiting from lustrum to lustrum, till criticism was exhausted, and scholarship was satisfied. It might be a fault; zeal may be impatient; and the solemn feeling that months and years were rapidly ebbing away, and that souls were passing into eternity, ignorant of God and salvation, may have led the conductors of the Society, amidst a choice of difficulties, occasionally to take the popular rather than the over-cautious side; and, if in any instance they did so, I am not sure that what has been gained does not more than counterbalance what is to be regretted. But admit that their

judgment deceived them,—and I postulate it rather from concession than conviction,—still they have afforded a useful commencement; multiply proof sheets to correct from; the original stock remains alive, and on it may be grafted a better quality of fruit, without the delay and despair of commencing the work anew. All good vernacular translations have been formed by successive criticisms improving upon bad ones. At the same time it is desirable that new versions, wherever practicable, should be made directly from the original tongues, and old ones corrected by them; learned or vernacular renderings being used chiefly as dictionaries and rough drafts to assist the translator in examining into the sense of the sacred text. This has not always been done in modern versions, and it could not in the nature of things be so; for the persons who happen to understand a barbarous oral dialect are not of necessity the most profound Greek and Hebrew scholars and biblical critics. But we have Mr. Platt's own published testimony, not retracted since his secession from the Society, that this has been always the wish and endeavour of the committee; though where it is not attainable, a good version into Bullom or Sosoo from King James's translation is not to be despised, if no better can be procured. The Bible Society, I am quite sure, have striven in every instance to get the best they could; and they ought not to be blamed if their best was sometimes imperfect, provided, after due consideration, it was found incomparably better than none.

But these are general matters; I will come now, my lord, to the specific objections. When some writer in the *Quarterly Review* penned, several years since, most unfair and unmeasured charges against several of the Bible Society's versions, he was replied to with great ability, and in a manner perfectly satisfactory to every candid mind, by Mr. Platt, who at that time held the office of honorary librarian to the Society; and it was generally considered that the matter was fairly set at rest*. But the

* I am happy to say that Mr. Platt, though he has seceded from the Society, bore his testimony at the Trinitarian meeting, to the general character of the Society's versions, stating that it was but seldom that errors in translation had occurred, and that these were incident to human nature. Words as nearly as possible to this purport I myself heard him utter; and more than that, I afterwards saw them in the autograph of a short-hand writer, who, of course, knew nothing of their bearing, and could not therefore have had any motive for falsifying them. But this important statement was suppressed in the first account published of the Sackville-street Society's speeches; and afterwards, when this mutilation was exposed, and it became necessary for the committee in giving to the world these speeches in an official form, not to pass it over in silence, what did they do? why, they falsified it; and instead of making Mr. Platt say what he did, and what I can prove him to have said by many ear-witnesses and the short-hand writer's manuscript, they have published the following version of it, and distributed it in many thousands of copies. "These things, *it may be said*, have occurred but seldom, and there will be always errors in beings liable to the infirmities of human nature." Can any thing be more dishonest than this interpolation of "it may be said;" thus making the sentence the interjection of another person, instead of Mr. Platt's own testimony? It shews how much the force of it was felt, and renders it doubly valuable. But is this falsification of documents the right mode of conducting a society upon "scriptural principles?"

I may add, while alluding to this unhappy attempt to form what is called "a Trinitarian Bible-Society, guarded by scriptural tests," that while I am writing, this ill-starred institution is again afloat in a stormy sea, without rudder, compass, or pilot. It was only a few days since that, in one of my former letters, I traced its progress up to that period, but pleaded exemption from attempting to catch the next Cynthia of the moment. I mentioned how obediently it had followed all the exhortations of the *Christian Observer*. The Naval-and-Military Bible-Society last May adopted an anti-Socinian test, and to this moment has no other; and the Trinitarian Society at first intended to have no other, but on being told that this was inconsistent, and that they ought, if they once begun, to go on and exclude Roman Catholics, they very reverently obeyed. Well, then, it was added, you ought next to go on to the Irvingites, and exclude them from your committee: straightway they obeyed again. And here many persons

subject has been since taken up in a different quarter, and upon different principles. I find in a variety of Sackville-street pamphlets and speeches, an allegation that several of the Society's versions have been grossly heterodox; which charge of heterodoxy is urged as a powerful argument for a change in the constitution of the Society. I could turn to twenty or thirty versions of this statement; but I should remind your lordship, that though multifarious in appearance, they spring nearly all from one source, though, being echoed and re-echoed by various copyists, thoughtless persons consider each iteration as a new proof. I will take one of the versions, as much to the point as any, and which will furnish me with three separate heads of accusation. The Rev. Mr. Melvill, in his published speech at the formation of the Trinitarian Society, asserts that the Bible Society has been an awful instrument of promoting neology on the continent—a charge absurd on the face of it, and the truth of which my reverend friend did not pretend to know of his own knowledge,—and then he adds: “Neither is the Strasburgh Bible a solitary instance: might I not advance similar assertions without fear of contradiction, in regard to the *Lausanne Bible*, the *Danish New Testament*, and the *Turkish*? Were not these editions so blotted with heresy, that he who had opened them to learn the way to the Father, must have remained in ignorance, or been led into the foulest delusions?” “The pounds of English nobles, and the pence of English peasants, have gone to the distribution of tenets, which making Christ a man, and nothing more than a man, leave the world in its ruins, unreconciled to his Maker.”

These, my lord, are fearful charges, and it becomes my duty to meet them with openness and Christian integrity. In the present letter I have to deal with the *Lausanne Bible*, the *Danish New Testament*, and the *Turkish*; the Strasburgh preface comes under the heading of my next epistle. These three charges are well calculated to cause a strong impression among those who receive assertions, like the above, for facts; the asserters themselves having had equally implicit faith, till at last the story with many amplifications gains ground; and those who did not credit it at the fountain head, take it for granted at second-hand.

I begin with the *Lausanne* accusation. Mr. Melvill, in regard to what

thought the whole was to stop; but the unlucky Christian Observer having last month suggested to them to call a public meeting and re-arrange the whole, a public meeting is obediently summoned for the 4th of April, and the litigant members of this “Society conducted upon scriptural principles,” are to have such another “bear-garden” as Mr. Rowland Hill said they had made of the Bible-Society meeting last May. Yet in one thing at least the committee are consistent—their old plan of secrecy. The meetings of all our religious societies are fair, open, and above board; but this Society, as is now known and admitted, was got up in stealth; no person was to speak or vote against the committee's proceedings; clergymen, dissenting ministers, and governors, were secretly and fraudulently cashiered of their rights; every thing has been transacted with closed doors, but doors not thick enough to prevent much of the noise and quarrelling getting vent abroad: and now, faithful to their systematic and studied course of clandestine secrecy, the committee being forced by a requisition of more than fifty of their members to call a public meeting for the exposure of their delinquencies, have actually advertised that no person shall be admitted into the room who has not first deposited a guinea in their box. The great body of the friends of religion of all classes who are wont to frequent such meetings being thus excluded, and with them those awkward divulgers of iniquity, reporters (unless some zealous member should have specially qualified one by the tender of a guinea), the committee hope that their misdeeds will not go forth to the public. But it is all in vain; the whole Babel must, and ought to fall: it has been commenced and carried on in a spirit which will not bear the light; and though Exeter Hall should be as hermetically sealed as the committee room in Sackville Street, it will be impossible to revive in any honest and impartial mind the credit of an institution, which, for whatever reason, loves darkness rather than light, and dares not throw itself frankly upon the sympathies and intelligence even of its own friends.

he states of it, says that he does so "without fear of contradiction;" but whether he "feared" contradiction or not, he shall have it, and in as strong terms as I can courteously use to a brother clergyman and personal friend. I feel confidently assured that Mr. Melvill never examined, perhaps never saw, this Lausanne version of which he affirms so positively that no man could learn from it the way to the Father, and that it teaches that Christ is nothing more than a man, leaving the world in the ruins of the Fall unconciled to God. Now, my lord, I am far from having the talent or eloquence of my reverend friend, but I have the power of opening my eyes and seeing whether his statement is true; and I contradict it wholly, unreservedly, and with the most perfect confidence. My friend smiles and shakes his head; but has he seen the book? He has read of it in Sackville-street circulars; and so have I, my lord, and I have learned to distrust them as much as I do West-Indian manifestoes. But the book itself is on my table, and I will shew whether or not it verifies my friend's assertions. I say not that there are no bad readings in it; I am sorry to say there are; and I will notice this point anon, and also the bearing of the whole matter upon the Bible Society.

Mr. Melvill's charge is in substance, and it is expressed more distinctly by several of the Sackville-street writers, that the chief editor of this French Testament—Professor Levade of Lausanne—being a Socinian, Neologian, or something of that character, if not an absolute Deist, did corruptly Socinianize the readings of this version under the pretence of improving them; the inference from which is, that the Bible Society ought to adopt a Trinitarian test: though how this follows I see not, for there was no Socinian in Earl-street to confederate with this wicked confederator. Let me ask my friend Mr. Melvill two questions: Was Professor Levade a man likely to wish deliberately to Socinianize the Bible; and in point of fact has he done so? My reverend brother says Yes to both questions, and this "without fear of contradiction:" I answer No, with much assurance of "contradiction," but with no fear of confutation. I am aware that, after the bold charges which have been urged against Professor Levade, it may be hazardous to plead for a mitigation of sentence: but it must be remembered I am not undertaking the defence of his personal piety or character, which are not within my jurisdiction, but only asserting for him that measure of theological orthodoxy which must prevent the suspicion of any wish or attempt on his part to perpetrate the enormities alleged against him.

But first let me ask, my lord, who is this said Professor Levade? Published documents are better evidence than gossip and scandal; and on turning to these I find a mass of attestations much larger than I can transfer to my pages. But I take a few samples. And first I glance at the following from the pen—yes, my lord, from the pen of my good friend Mr. T. P. Platt, one of the seceders from the Bible Society, and an active founder of the Trinitarian institution. Writing from Paris in 1822, he says,—

"I reached Lausanne on Tuesday evening the 11th, and was received by Professor Levade, I may literally say, with open arms. He seems to be indeed the very life of the Lausanne Bible-Society. Besides his duties as president, and his labours in revising the recent edition of the Scriptures, all the details of business seem to pass through his hands. He took me from one cabinet and closet to another, and I found them as full of Bibles of all types and dimensions as the warehouses in Earl-street; he opened his desk and drawers, and shewed me his packets of letters, his books and registers arranged and drawn up with an accuracy and regularity which would have reflected no discredit upon the most able agent in the Society's offices. Amidst the doubts and perplexities in the Canton, and the opposition which it excites, the mind of the Professor seems to rest on the Bible Society as on a ground of security and peace*."

* In the same letter Mr. Platt, whose testimony is now so carefully concealed by the opposers of the Bible Society, states,—“The Bible Societies abroad are not less

Next on my shelves to the publication which contains this testimony of Mr. Platt, stands the Rev. Daniel Wilson's Tour on the Continent, in which the writer says, Sept. 28, 1823,—

"I must tell you what peculiarly agreeable companions I had on the road; a professor of divinity at Lausanne, a great friend of the Bible Society, and his family. We soon became acquainted, and had a great deal of interesting conversation."—He adds, that he is "a pious, but apparently timid man."

Such is the testimony of others; let us now turn to the Professor himself. We have seen how he worked in the cause of the Bible Society; let us hear how he expresses his feelings respecting his undertaking. He writes as follows, in 1822, to announce the completion of the revised edition of Ostervald's Bible, at a time when he was almost broken-hearted by the loss of his wife, to whom he was tenderly, I might say romantically, attached:—

"By the blessing of God, we have completed our work: you have the satisfaction of thinking that you have greatly contributed towards it by your liberality. My desires are accomplished: my prayer to God was, that I might survive my dear companion only so long as was necessary to complete this work; effected by the assistance of coadjutors, without fortunes, who will severally receive but a single copy in return for four years of unremitting labour and attention."

I copy from his letters another short passage, in which he humbly expresses his gratitude to God, for having been permitted to labour in this blessed employment; and records an affectionate memorial to the pious zeal of one of our countrywomen, for the formation of the Lausanne Bible-Society.

"I will say, with joy and gratitude, that the Lord blessed the feeble instrument he had chosen, by sending to Lausanne, at the moment I issued my first prospectus, an English lady, who was well acquainted with the plan, progress, and principles of the British-and-Foreign Bible-Society, who presented me with all its Reports for ten years, and who, with an English guinea, laid the foundation stone of our society!"

But I will come still nearer to the point. Our friends say that such a man as this is not worthy to labour with them in a Bible-Society; that he is a Neologian, an Arian, or a Socinian; and I think I once heard it even intimated that he was likely enough a Deist. But I will not travel out of printed document, and therefore content myself with my friend Mr. Melvill's charge above recited. Let us see first whether it is probable that Professor Levade set himself to work so laboriously, year after year, with no object but to Socinianize Ostervald's Bible; to obliterate from it as far as possible all traces of the doctrine of the Trinity, and all the blessed disclosures of grace and salvation; and in particular to rob our Lord of his Divinity, to set aside his atonement, and to leave men in ignorance of the only way of access to the Father by Jesus Christ, our adorable Mediator. This is the charge: now to the proof.

I have before me Dr. Levade's volume, published in 1823, entitled "The Family Liturgy, for Domestic Worship and Instruction." I have already noticed the solemn dedication of the work, "in the name of the most holy and adorable TRINITY;" and I might copy fifty pages of extract, of the same character, but I will only trouble your lordship with a few passages as a specimen; and I give them in the writer's own words, lest it should be said, for we live in a world of detraction, that I have conveyed a "colour" to them by translation.

"Je m'adresse à vous, pères et mères, comme étant ceux à qui ces enfans doivent leur entrée dans la vie; pensez que vous leur avez donné une nature faible et corrompue; pensez que le monde dans lequel vous êtes, est un lieu où vous enfans se trouvent entourés de tentations, qui se multiplieront pour eux d'année en année, de sorte qu'il n'est que trop à craindre qu'ils n'y vivent dans l'ignorance et dans l'oubli du Seigneur, s'ils n'apprennent pas de vous à l'aimer et à le servir."

anxious than their friends at home to remove every scruple which can, with any appearance of reason, be said to exist in their path."

"Veuille le Dieu de toute grâce accompagner de sa bénédiction ces réflexions destinées à rétablir parmi nous le culte domestique ! qu'il veuille faire trouver plaisir aux pères, aux mères, aux chefs de famille, à répandre l'instruction religieuse sur leurs enfants, et sur ceux qui sont à leur service ! Puisse cette instruction être appuyée par leur exemple ! Puisse le sacrifice de prières et d'actions de grâces du matin et du soir, être offert dans chaque maison au Dieu de notre salut ! Puisse la grâce du Saint-Esprit descendre sur tous les membres qui composent nos familles, purifier leurs cœurs, les soutenir dans leurs épreuves, les rapprocher les uns des autres par les nœuds de la charité Chrétienne, et leur faire goûter les prémices de cet état heureux dans lequel Dieu notre Sauveur sera adoré et glorifié aux siècles des siècles, Amen !"

"A toi, Père céleste, qui nous as créés pour une vie éternellement heureuse ; à toi Seigneur Jésus, qui nous as rachetés par ton précieux sang ; à toi, Saint et Divin Esprit, qui nous consoles et nous sanctifies, soient honneur, amour, et obéissance, aux siècles des siècles, Amen !"

"*Bénis les sentinelles en Israël, qui sont ouvriers avec Toi, et qui veillent pour le salut de nos âmes. Bénis nos familles, nos enfans, et nos personnes ; bénis tous nos frères en Jésus-Christ. Nous nous unissons de cœur à tous les vrais fidèles, qui t'invoquent au nom de ton Fils bien aimé. Pleins des grandes idées de ta Majesté Suprême, de ta Sainteté, de ta bonté, nous osons même joindre nos faibles voix aux acclamations de la milice céleste ; nous nous écrions avec les seraphins : Saint, Saint, Saint est l'Eternel Dieu des armées ! Nous entonnons avec eux l'hymne de la délivrance et le cantique du triomphe, à la plus grande gloire de ta Majesté Sainte, et à celle de l'immortel Rédempteur qui nous a aimés, et qui a lavé nos péchés dans son sang. A toi, Dieu Eternel, Père Fils et Saint Esprit, soit la louange, la force, l'empire et la magnificence, d'éternité en éternité ! Amen.*"

"Pardonne, O bon Dieu, pour l'amour de Jésus notre unique Sauveur, pardonne si trop souvent nous n'avons répondu à tes grâces que par notre tiédeur, notre ingratitude et nos désobéissances ! *convertis nous et nous serons convertis ; change nos cœurs par ton Saint Esprit ; remplis-nous d'amour pour toi, de zèle pour ta gloire, d'une vive foi en Jésus-Christ et de charité pour tous nos semblables. Aye pitié de nous, et nous donne l'assurance de ta paix et de notre réconciliation avec toi, par ton Fils bien-aimé, notre Divin Rédempteur.*"

"O notre Dieu, soutiens-nous tous par ta grâce, afin que nous approchant de ta Table sacrée avec respect, humilité, repentance, confiance et amour nous y recevions la assurance de notre réconciliation avec toi, une mesure plus abondante des dons de ton Esprit, et la certitude d'obtenir un jour la vie éternelle que ton Fils bien aimé nous a acquise par la vertu de son sang précieux. Seigneur, aie pitié de nous ; Seigneur exauce nous ; nous t'en conjurons au nom de Jésus-Christ notre Divin Rédempteur ; auquel comme à toi, Père céleste, et au Saint Esprit, soient honneur, louange et gloire, aux siècles des siècles ! Amen."

"O Dieu miséricordieux, que ma prière parvienne devant Toi ! *Seigneur, exauce-moi et me pardonne, en considération de mon Sauveur, ton Fils bien-aimé. Tu connois mes fautes et tu sondes les replis les plus secrets de mon cœur. Je suis trop confus, ô mon Dieu, pour oser élever ma face vers Toi ; car mes iniquités se sont multipliées. Détourne tes yeux de dessus mes péchés, et pardonne-moi ; pardonne moi mes offenses qui sont en si grand nombre. N'entre point en jugement avec ton serviteur, car nul homme vivant ne sera justifié, devant Toi. O Dieu, aie pitié de moi selon ta miséricorde ; efface mes péchés selon la grandeur de tes compassions. J'ai tout mon recours à cette immense miséricorde que tu veux bien déployer envers les pauvres pécheurs, pour l'amour de ton Fils. Que croyant et me reposant entièrement sur le sang de sa croix, j'obtienne mon pardon et le salut de mon âme.*"

These are but a slight specimen ; but they may suffice. Some of the titles of the prayers are themselves remarkable. One is, "a Prayer for the Grace of Prayer." In another, the affecting prayer of a mother for her unborn infant, I find the following passage, which I quote as bearing on the doctrine of original sin.—

"O Dieu, n'aie pas égard à l'état de corruption où ses parens sont nés. *Purifie ce qui est né de la chair*, par l'efficacité du sang de Christ, qui nous nettoie de tout péché et qui nous fait trouver grâce devant Toi."

* Lest it should be said,—for after the party statements lately set forth, nothing is impossible,—that the above are garbled extracts, I copy two prayers entire, without the omission or alteration of a single word ; for my object is not to prove that Professor Levade's creed is altogether my own, but only that there is nothing in his book that will lead any candid man to credit the idea of those dark designs imputed to him. If the extracts go further, and take him not only beyond the range of Neology and Socinianism, but to an honourable seat in the school of Christ, it will be the more gratifying to every Christian mind ; but it is not necessary to my present argument, which is only whether he is a man whom our Trinitarian-Society friends ought so scornfully to reject from sitting down with them, even to distribute Bibles?—

So far, my lord, as to the probability—the likelihood—that Professor Levade plotted so cunningly and worked so hard to corrupt the word of God by a base translation; particularly blotting out the doctrine of the Trinity, and leaving the reader in utter “ignorance of the way to the Father.” But I will bring stronger evidence still, for the book itself is on my table; and as the gentlemen who utter the calumny, I feel convinced, never glanced at it, my duty is to relieve them of at least a portion of their difficulties. I have already stated that I am not vouching for the general excellence of the version; but only shewing that it is not such as the Sackville-street writers and speakers are pleased to assert. Professor Macbride of Oxford, no mean judge, and whose piety is equal to his learning, reports upon it as follows:—

“I have carefully compared these collations with the original Greek, and find that a great majority of the variations from the edition of 1744 have no other object than to improve the style. Upon the whole I prefer the edition of 1744, because more literal; but the editors of the new one have evidently no sinister intentions in their emendations, and appear to be perfectly orthodox; since in the celebrated texts in the Acts and the first of Timothy, they follow the readings most favourable to that scheme.”

The Rev. M. Scholl the much-respected minister of a French church in London says of this version,—

“I know of no one passage respecting the Trinity, the Divinity of our Saviour, and that of the Holy Spirit, unfaithfully translated. I know the views of the translators [revisors] to have been quite orthodox upon these important points.”

But I will give our Sackville-street friends evidence to which they will, perhaps, yield more deference, the evidence of Mr. Platt himself, who in his excellent defence of the Society's versions published in 1827 remarks,—

“Of the Lausanne edition, the Bible Society bore indeed a great share in the expense; but it was edited by several of the pastors and professors of Lausanne and

Préparation à la Communion.

“Qui suis-je moi, malheureux pécheur, pour oser m'approcher de la Table du Seigneur, et prendre ma part au festin destiné aux saints? O Grand Dieu, à l'idée de mes péchés je sens que la honte et la crainte me font reculer en arrière, et me portent à croire que je suis indigne d'une telle faveur. Je n'oserois m'approcher de ta Divine Majesté, si tu ne m'avois pas invité, si tu ne m'avois pas commandé d'aller à Toi. Et je n'oserois croire à un si grand bienfait de ta part, O Dieu mon Sauveur, si je ne savois pas que tu es infiniment bon, même pour ceux que tu pourrois repousser dans ta justice. Au lieu de me présenter le sceptre de ta miséricorde pour m'inviter à ta table tu pourrois me briser comme un vaisseau de terre *par la verge de ton indignation*; au lieu de me nourrir *du pain de vie* et de la coupe des *bénédictions*, tu pourrois me dispenser le pain et l'eau de l'affliction, et me précipiter dans l'abyme, où je solliciterois en vain une goutte d'eau pour rafraîchir ma langue.

“Mais puisque malgré ma corruption tu m'as invité de recourir à Toi, dans ma misère, puisque tu as voulu que le sacrement de la Ste. Cène fut un moyen de me faire obtenir grâce ou pardon, je viens à Toi, Seigneur, quoique je me reconnoisse indigne de paroître devant Toi. Je viens à Toi, parceque tu es riche en miséricorde; je viens chercher la santé auprès de toi; je viens pour être lavé dans le sang de ton cher Fils Jésus, pour lui demander de me nourrir, de me désaltérer, et de me guérir de mes infirmités, afin de me consacrer à ton service.

“Puissé-je approcher de ta Table avec humilité, respect, et crainte, brûlant d'amour pour mon charitable Sauveur, et résolu de vivre suivant les lois de celui qui a donné sa vie pour moi! Assiste-moi, Seigneur, dans l'examen que je dois faire de ma conduite passée; purifie mon cœur par la repentance et par la foi, avant que je fasse le tour de ton autel. Que je reçoive mon Sauveur crucifié avec un cœur contrit! O Jesus, fais toi connoître à mon ame; qu'avec le pain je reçoive la vie de Toi; fais-moi sentir que tu habites en moi par l'Esprit que tu m'as donné. Viens à mon secours, afin que je participe à ces gages de ta charité avec respect, avec repentance, avec foi, avec amour, avec reconnaissance. Viens habiter dans mon cœur par la foi, jusques à mon heure dernière. Qu'en quittant ta Table, je sente ma conscience rasurée, mon cœur changé et encouragé à t'obéir mieux qu'auparavant.

“O Seigneur, Toi qui nous as commandé de rompre de notre pain à ceux qui ont faim; donne aussi, le pain de vie à ceux qui ont faim et soif de la justice, donne-nous tous les jours de ce pain-là. Et puisque tu m'accordes le précieux privilège de participer à ce sacrement, apprends-moi à agir comme il convient aux rachetés et aux membres vivans du Seigneur Jesus.

Neuchâtel jointly; against whom no errors of opinion on the essential points of Christian doctrine had ever been alleged. *No sufficient proof has been brought fairly to impeach the general character of the version.*"

How was it that Mr. Platt did not state this when he sat side by side with Mr. Melvill on the Trinitarian Society's platform, and heard the above-mentioned exaggerated charges against this very version? It would at least have been kind to his reverend friend not to have allowed his speech to go forth as an accredited document in tens of thousands of copies, industriously circulated at vast expense, without a "note or comment" to correct the calumny; I do not say Mr. Melvill's calumny, for I cannot think he would calumniate, and I only accuse him of being a calumniator's parrot; but then follow the mock-birds all over the kingdom; and every Sackville-street orator and circular, in place of argument, has a startling to repeat, with sundry notes of admiration, "Witness the Lausanne version!!!" One of these documents has been recently sent to my own residence, and to innumerable residences in my neighbourhood, with a variety of names affixed as being the committee of a "Trinitarian Bible-Society," stated to have just been formed in the district where for many years already we had had as truly a Trinitarian Bible-Society as theirs; and in every case in which I have asked the gentlemen whose names are printed on this paper whether they know of their own knowledge the facts for which they avouch, they have freely owned that they knew nothing but what they had read in the Sackville-street circulars, and they took for granted that the charges were true, or that gentlemen conducting "a society on scriptural principles" would not have alleged them.

Are they true then of the Lausanne version? I will copy a few passages involving those doctrines which the version is so confidently affirmed to extinguish. I need not point out to your lordship that several of the following texts are among those respecting which Socinians uniformly avail themselves of various readings, discrepant versions, ancient citations or

"Que je tois bien résolu de vivre saintement, en me conformant à ta volonté ! Que cette résolution soit mise en action, l'action en habitude et l'habitude en persévérance ! Conduis moi au bonheur céleste que Jesus-Christ mon Sauveur m'a mérité par son précieux sang. Amen."

Prrière sur les Missions.

"O Seigneur, qui nous as donné ta sainte parole, nous reconnaissons que d'elle seule provient la véritable lumière, et que par elle seule, la consolation et la paix sont entrées dans nos âmes. En te rendant nos actions de grâces pour un tel bienfait, nous te supplions d'avoir pitié de ceux de tes enfans qui vivent dans des contrées où le nom de Christ n'a jamais été entendu, et qui se trouvent ainsi sans Dieu et sans espérance au monde. O Dieu, qui te sers des vases de terre que tu as choisis, pour répandre par leur moyen la bonne odeur de ta connoissance dans tous les lieux du monde, donne à ceux de tes serviteurs qui le consacrent à cette œuvre sainte, une mesure abondante de ton Saint Esprit, pour qu'ils puissent amener les âmes captives à ton obéissance. Donne-leur le courage, afin que comme le grand Apôtre des Gentils, ils supportent jusqu'à la fin les épreuves auxquelles tu les as appelés, et sur la terre qui t'appartient et sur la mer où ta main puissante les conduit. Seigneur Jésus, qui nous as appris à dire à Dieu, que ton règne vienne, donne à ceux à qui Dieu en a accordé les moyens, donne leur du zèle, non seulement pour appeler ton règne par leurs prières, mais aussi pour l'avancer par leur travaux; afin que dans les pays les plus reculés, toute langue confesse la gloire de celui qui les a sauvés. Donne à tous les Chrétiens qui sentent le prix de ta connoissance, d'employer leurs foibles moyens à l'avancement de ton règne. S'ils n'ont pas assez de biens pour fournir aux autres les moyens de la faire, reçois du moins favorablement les prières qu'ils t'adressent du fond de leur cœur, pour l'avancement de ce règne de justice et de paix. Reçois celles que nous t'adressons nous-mêmes pour la prospérité des établissemens charitables consacrés à la propagation de ton saint nom; pour nos frères qui dans ce moment, sont exposés à la fureur des élémens et endurent des privations, pour porter la consolation dans l'âme de tes enfans. Bénis leur travaux, marque les du sceau de ta grâce; afin qu'après avoir combattu comme bon soldats de Christ, ils obtiennent la couronne que tu réserves à tes fidèles serviteurs. Nous t'en prions au nom de Jésus Christ notre Sauveur. Amen."

non-citations, criticisms or miscriticisms, in order to mutilate the orthodox reading. Professor Levade's Socinian plot must have been a shallow plot indeed, to give 1 John v. 7, without either note, query, or Italics; and not even to avail himself, as he might very plausibly have done, of those differences of manuscript which have caused many even of the orthodox to give up the more remarkable readings and to adopt others less specific. How was it that this wary subverter of Trinitarianism did not read "the Lord" for "God," as many critics of note maintain is the true text, in Acts xx. 28? How was it he did not render Phil. ii. 6, "was not guilty of the robbery of making himself equal with God?" and so on of a variety of passages, the translation of which is a far better test of a man's creed than any that Sackville-street can invent, especially as the revisor could never dream of being subjected to the present ordeal. But I proceed to my examples.

Trinity.

"1 John v. 7. Car il y en a trois qui rendent témoignage dans le ciel, le Père, la Parole, et le Saint Esprit; et ces trois-là sont un.

Divinity of Jesus Christ.

"John i. 1. La Parole étoit au commencement; la Parole étoit avec Dieu, et la Parole étoit Dieu.

"Acts xx. 28. Pour paître l'église de Dieu, qu'il a acquise par son propre sang.

"Phil. ii. 5, 6. Ayez les mêmes sentiments qu'a eus Jésus-Christ; Lequel, étant en forme de Dieu, n'a point regardé comme une usurpation d'être égal à Dieu.

"1 Tim. iii. 16. Et certainement le mystère de piété est grand; Dieu a été manifesté en chair, justifié par l'Esprit, vu des anges, prêché aux Gentils, cru dans le monde, et élevé dans la gloire.

"1 John v. 20. Mais nous savons que le Fils de Dieu est venu, et il nous a donné l'intelligence pour connaître le vrai Dieu; et nous sommes en ce vrai Dieu, étant dans son Fils Jésus-Christ; c'est lui qui est le vrai Dieu, et la vie éternelle.

Divinity of the Holy Spirit.

"Acts v. 3, 4. Mais Pierre lui dit: Ananias, pourquoi Satan s'est-il tellement emparé de ton cœur, que tu aies menti au Saint-Esprit, et détourné une partie du prix de ce fonds de terre? Ne pouvois-tu pas le garder puisqu'il t'appartenoit? et l'ayant vendu, n'étoit il pas en ton pouvoir d'en garder le prix? Comment une telle pensée a-t-elle pu entrer dans ton cœur? ce n'est pas aux hommes que tu as menti, mais c'est à Dieu.

Justification by Faith.

"Rom. v. 1. Etant donc justifiés par la foi, nous avons la paix avec Dieu, par notre Seigneur Jésus-Christ.

Being justified freely by Grace.

"Rom. iii. 23. Et qu'ils sont justifiés gratuitement par sa grâce, par la rédemption qui est en Jésus-Christ.

Salvation by Grace, through Faith, not of Works.

"Ephes. ii. 8—10. Car vous êtes sauvés par grâce par la foi; et cela ne vient pas de vous; c'est un don de Dieu: ce n'est point par les œuvres, afin que personne ne se glorifie. Nous sommes son ouvrage, ayant été créés en Jésus-Christ, pour les bonnes œuvres que Dieu a préparées, afin que nous y marchions.

Election.

"Ephes. i. 4. Comme il nous avoit élus en Christ, avant la création du monde, afin que nous fussions saints et irrépréhensibles devant lui, par la charité.

Preservation of Believers to the end.

"1 Pet. i. 5. A nous, dis-je, qui sommes gardés par la puissance de Dieu par la foi, pour obtenir le salut qui va être manifesté dans les derniers temps.

Final Judgment.

"Matt. xxv. 31, 32. Or quand le Fils de l'Homme viendra dans sa gloire, accompagné de tous les saint anges, alors il s'assemblera sur le trône de sa gloire. Et toutes les nations seront assemblées devant lui; puis il séparera les uns d'avec les autres, comme un berger sépare les brebis avec les boucs."

Now, my lord, I can scarcely think after all these attestations and citations, that the most incredulous man can wish for more to convince him that Professor Levade and his colleagues have not given their countrymen an Anti-Trinitarian Bible, a Bible in which there is no mention of the way of access to the Father. But if there should happen to be an individual so extremely determined not to be convinced, as to say that whatever might be the translation, the translators meant wrong; I have yet a proof in re-

serve which is undeniably decisive; I allude to the headings of the chapters, which, if the editors had wished to pervert the doctrine of the text, would have furnished a most favourable medium for so doing. I will quote a few, to shew whether the charges in question are well-founded.

John i. Saint Jean enseigne que *Jésus-Christ est Dieu*; qu'il s'est fait homme, et qu'il est venu dans le monde pour sauver les hommes.

John iii. *Jésus-Christ* a un entretien avec Nicodème sur la régénération. Il lui apprend qu'il est venu au monde pour sauver ceux qui croiront en lui.

John xvi. *Jésus-Christ* annonce à ses disciples, &c. Il leur promet que le Saint-Esprit les instruira et les soutiendra. Il les exhorte à demander en son nom à Dieu toutes les choses dont ils auroient besoin.

Rom. iv. La justification par la foi est prouvée par l'exemple d'Abraham.

Rom. viii. L'Apôtre caractérise les fidèles, &c. Il montre qu'ils ont l'assurance d'être enfans de Dieu, et qu'au milieu des afflictions ils sont soutenus par l'espérance de la gloire à venir, et par les secours de l'Esprit Saint, et qu'enfin le sentiment de l'amour de Dieu les fait triompher de tous les obstacles que le monde leur oppose.

1 Cor. iii. L'Apôtre annonce que *Jésus-Christ* est le seul fondement qui doit être posé, &c.

Eph. ii. L'Apôtre rappelle aux Ephésiens qu'ils étoient morts dans leur péchés, qu'ils ont été sauvés par grâce.

Col. i. Saint Paul les instruit sur la nature divine et la puissance de *Jésus-Christ* auteur de notre rédemption.

Heb. ix. Le tabernacle et les sacrifices Lévitiques étoient une figure qui représentoit le Sacerdoce de *Jésus-Christ*.

1 John v. *Jésus-Christ* est le vrai Dieu et la vie éternelle.

But enough: I trust by this time every person who reads these lines is satisfied, that however faulty in some respects may be this edition, and I advocate not its faults, it is not a Socinian version, by means of which no man could learn the way to the Father, through a Divine Saviour, or hear of the grace and influence of the Holy Ghost.

But there is another charge against the Earl-street Bible-Society, relative to this Lausanne Bible; namely, the annexation of certain notes and comments. I am not afraid to meet this charge: and though it comes more properly under my next letter, I may as well dispatch it at once. Certain notes there are; few indeed, and these chiefly brief and explanatory; but still they are notes, and notes ought not to be admitted in any Bible assisted by the funds of the British and Foreign Society. One, however innocent or excellent, is as much a breach of the law as a thousand, nor does the doctrinal character of the note alter the question*.

* Lest, however, any person should fancy that the notes were meant to pervert certain texts, I will give a fair sample of them. The New Testament lies before me; I will take at hazard the first of the Gospels and the first of the Epistles, and copy the whole of the annotations. I cannot select a fairer test. I was going to add, as another average specimen, Genesis and Revelations, but in neither of them is a single note to be found.

Matt. vi. 24. Le mot Mammon signifie les richesses.

xiii. 12. C'est-à-dire, celui qui n'a pas mis à profit ce qui lui a été donné. Voyez la parabole des Talens. Matt. xxv. 14 et suiv.

xx. 9. C'est-à-dire, gloire au Fils de David.

xxi. 44. Ce verset 44 se lie pour le sens avec le 42.

xxiii. 5. C'étoit des bandes de parchemin, sur lesquelles les Juifs écrivoient des sentences de la loi, et qu'ils s'attachoient sur le front et aux bras. Ils fondoient cette pratique sur Exod. xiii. 9, et Deut. vi. 8. Les Pharisiens et les Docteurs de la Loi les portoient plus larges, pour paroître plus religieux.

Rom. xi. 16. C'est-à-dire, que Dieu n'avoit pas entièrement rejeté les Juifs, et qu'il les aimoit encore à cause d'Abraham et des Patriarches de qui ils descendoient.

Ibid. 17. Ceci s'adresse aux Gentils.

This is absolutely the whole number: and they are little more, it will be seen, than marginal references. This will account for Professor Levade's yielding his own judgment to the opinion of his colleagues, that they were not an infringement of the Society's laws. Still they ought not to have been there.

If all persons who raise objections would also read documents, I need not write a word on the present question ; for the committee of the Bible Society, with exemplary fairness, printed and published their minutes and correspondence relative to the Lausanne version. This pamphlet contains more than fifty closely printed pages, and is one proof among many, of the magnitude of the labours, and the heavy weight of care and responsibility which devolve upon the committee and officers of this Society. From these authentic papers I collect the following important facts, which abundantly prove two things : first, that Mr. Daniel Wilson was not far from truth, when he pronounced Professor Levade to be "a timid though pious man:" and secondly, that the officers of the Bible Society, on every occasion, conscientiously upheld its rules, though, after all their care, they were not exempt from being sometimes committed by the actions of others*. It must have been deeply painful to the conductors of the Society, that in a case which they looked to with so much interest and hopeful anticipation, a cloud should have arisen to darken the horizon where they expected to see it shine the brightest. But thus it is, that God is often pleased to try the faith and patience of his servants, and their crosses seem oftentimes to spring out of their very mercies. It may be that their joy, though in the main rejoicing in the Lord, needed trial to add to it the grace of deeper humility.—Now, my lord, for the facts.

In 1816, I find Professor Levade, as president of the Bible Society for the Canton de Vaud, thus expressing himself in his speech, at the first meeting of the subscribers: "The Bible Society is appointed solely to circulate the Bible and New Testament, without note or comment, in the Canton de Vaud." It is clear therefore, that he had been duly informed of the unalterable principle of the British-and-Foreign Bible-Society. The Second Report of the Lausanne (more properly the De-Vaud) Society, in 1817, says, "The Bible Society, after its honourable union with the English Society, and conformably with its regulations, can circulate only Bibles and New Testaments without notes or comments," There was no mistake then as to this fundamental point.

About this time, several of the Swiss Bible-Societies, feeling the great necessity for a large edition of the Scriptures, desired to procure one in common ; but there was great difficulty as to the best version, there being no one, even to this hour, in the French language, which can be called a received vernacular text. In June, 1817, Professor Levade writes, "If this undertaking should, contrary to my wish, fall to my lot, I shall confine myself, without any alteration, to the version of Ostervald or Martin:" and he adds, "If I ask any thing for myself, it is, that the remains of my thoughts may be preserved, to labour without ceasing in your great work; every other occupation is painful to me; when I labour for and with you, I feel some vigour." The Professor was at that time an aged man: he is at this moment I believe, in his eighty-fourth year.

* A curious instance of this occurred in the year 1817. I have already stated that the Society never published an English edition with the Apocrypha; but it so happened, that having occasion for 500 Bibles from one of the authorised presses, of a kind to which the Apocrypha was usually added, the printer inquired whether they were to be thus furnished, and received express and positive injunctions to the contrary. By mistake, however, he supplied them in the prohibited form, and a few copies got loose before the error was discovered. The committee, as soon as they became acquainted with the circumstance, returned the stock; but, in the mean time, what misrepresentations might not a thorough-paced mischief-maker have sent abroad, especially if such a circumstance had occurred since the Anti-Apocryphal Resolutions of 1826? In fact, if I recollect rightly, some Edinburgh controversialist did most laudably try to extract a little thunder and lightning out of this story, but not with much success; and it was therefore silently dropped.

Shortly after, I find the following very important letter, from H. Drummond, Esq., to the Earl-street Society, dated from Geneva:—

"The churches of Lausanne, Neufchatel, and Geneva, have agreed to reprint, in large quarto, Ostervald's Bible; and I understand that they are waiting only for an answer to a letter that Mr. Levade wrote to Dr. Steinkopff to begin; it is a very important measure. It will give the ministers of the respective parishes in this Canton, who are Christians, an excuse to get rid of the Arian version out of their churches, without any noise, and it will prevent the further distribution of that wicked book. I hope the Bible Society will assist it."

Upon the receipt of this important proposition, the committee immediately voted 500*l.* towards the proposed edition; upon the express ground of keeping out a heterodox version; and, in order to prevent any possible mistake, Mr. Owen wrote to Professor Levade, that the text must be Ostervald's or Martin's,—adding, "the grant is limited to one or other of these." The purest text, without note or comment, was the basis of the whole negotiation. There certainly was no dereliction of principle on the part of the Earl-street committee, or any intended by Professor Levade and his friends; and accordingly the Report of the De-Vaud Society for 1818, announces that Ostervald's version was fixed upon; that the grant from London was on the express condition of either that version or Martin's being used; that the text of 1744 was adopted as the basis; and that the revisors would "preserve that edition as much as possible in its integrity, and vindicate to the reader the slight emendations which they may think it their duty to adopt, by inserting them on a separate sheet, accompanied with the corresponding passages of the edition of 1744." Professor Levade writes to the same effect, to the Earl-street Society; adding, "Please to present my respects to the Rev. John Owen, and to communicate to him the precaution we are using, to secure an edition of the Word of God in as pure a state as possible, without any human additions." Dr. Steinkopff replies to Professor Levade,—“I highly approve of the arrangements which you have made, for giving to the public as pure an edition of Ostervald's version as possible. The more I become acquainted with biblical labours of this description, the more I am convinced that too much conscientious care and unremitting attention can never be bestowed upon them.” A variety of communications then passed, all expressing the zeal and diligence with which Professor Levade and his colleagues entered into the work; and all breathing the spirit of the following:—

"We are ten of us, who are all engaged, with full purpose of heart, and without looking to any remuneration, to render our edition superior to all those we know, both as to the version, and to the correctness of the press. We introduce no alterations into Ostervald's version, except such as are recognized as evidently necessary. Your Society, and its progress, animate my existence, and make me wish to prolong my sojourn, though it has been pretty long already. Never did a similar spectacle present itself to the world. Your Reports make me young again: my eyes behold clearly what Simeon could see only afar off. The world has quite altered its aspect to me."

In 1818, Mr. Owen visited Switzerland; and he writes, that the president of the Neufchatel Bible-Society, and several other clergymen, had assembled at his apartment, and carefully examined a portion of the Lausanne revised copy.

"We read over together an entire chapter, collating the alterations made in the text of Ostervald with the corresponding passages in the English version, and the German of Luther. By this process, and a full conversation on the subject, we were enabled to ascertain the caution and fidelity with which the text is revised, and the scrupulous adherence observed to the present version, wherever a change of expression does not appear to be absolutely required."

Mr. Owen writes subsequently from Geneva:

"The impression I received from the Lausanne committee was very satisfactory. The members who compose it, appear to be sound in principle, and united in spirit; and there seemed to reign in their proceedings such order and sobriety as justify the hope of correct and persevering exertion. When to this it is added, that many pious

young men have of late been admitted to the office of the ministry, there is great encouragement to believe, that through the activity of their pastors, the Word of God, will be not only generally distributed, but also profitably studied by the inhabitants of the Canton."

The De-Vaud Report for 1819, has the following passage, which, long as it is, I quote with a view to shew how very different were the feelings of the Lausanne Committee and editors from those which certain zealous controversialists would lead us to imagine.

"Thanks be to God, in whose hands the weak things confound the mighty, and who frequently places treasure in earthen vessels, the Sub-Committee, zealous for the glory of God and the advancement of his kingdom, and united by the love of truth and the bonds of peace, proceeds quietly and without noise in its pious undertaking. The persons of which it is composed are not Savans, who are anxious to have their names quoted in the journals of the day, on account of the hardihood of their systems, or the extravagance of their paradoxes. They are Christians, who, abandoning the rage for novelty which misleads so many writers of our times, are equally remote from aiming at an elegance which could only tend to rob their model of its noble simplicity and its ancient character, and from indulging in a temerity of opinion which gives itself up to paraphrases and allegorical interpretations. They are Christians, who, *duly prepared for their labour by prayer*, seek truth, and nothing but truth. Yes, thanks, thanks be to the Author of every perfect gift, these coadjutors, whose devotedness and unwearied exertions are unknown to the majority of those for whose benefit they are employed, these faithful labourers redouble their zeal in proportion to the difficulties of their task, their strength is increased by the numerous obstacles which present themselves in their way; sensations of joy accompany their exertions; the time flies rapidly along in their meetings, and in a short time they will have completed a moiety of their labours: more than twenty hours are devoted every week to the revision of the text, and the fatiguing correction of the proofs, and several of these hours are stolen from the time usually allotted to rest. Let not the worldling attribute this zeal, this activity and perseverance, to those motives which frequently call forth his own exertions, in the various paths of life which he may tread in the pursuit of wealth, honour, pleasure, or even literary glory. I can with truth declare, that in this devotedness there is no share of alloy*: it would appear but just that the workman should receive his hire, and a very trifling addition to the price of every copy of the Bible would have placed a sum at the disposal of the Committee, which might have lawfully been appropriated to the remuneration of persons who, in consideration of the extent of their acquirements, might have honourably estimated both their time and their labours at a high price; such a measure was intended to have been carried into effect by the Committee, and their president was authorized to mention the same preliminarily. At a bare allusion to the subject, however, the four revisors stated unequivocally that they would accept of no remuneration whatsoever, save and except a copy of their own labours; nay, they even went so far as to refuse the re-payment of various expenses occasioned by their frequent meetings."

In a letter from Professor Levade to Mr. Owen, dated May 16, 1820, I find him writing as follows. I copy the passage, merely to shew how ignorantly he is traduced by those who represent him as a stickler for the Apocrypha. It shews in what a random manner unfounded charges are thrown out. The letter, it will be remembered, was written years before the Apocryphal controversy.

"We are as far as the middle of Jeremiah. We have (I should almost say) lost four months in the re-translation of the Apocryphal books. I had wished they might be entirely suppressed; the gentlemen of Neuchâtel have been of the contrary opinion; we have thought it necessary to give way; these books will, however, be placed at the end of the volume, *printed with another type*."

This letter, like many others from this amiable man, alludes to his deeply-felt bereavement, which, so long after seemed to him but as yesterday. It is out of my track of argument, but I must quote a passage. He is writing to Mr. Owen.—

"You have seen the place where I have deposited the remains of my partner..... The inscription on the black marble fixed against the wall is, 'Unto me to live is Christ, and to die is gain' (Phil. i. 21); and below, '27 Sept. 1818, on the Lord's day, at the

* The translation gives a self-righteous air to the passage evidently not intended by the writers—the alloy of lucre only being meant. The documents frequently notice the fact that the revisors commenced their proceedings with solemn prayer for the Divine guidance.

sound of bells, at seven o'clock.' You know, also, that I have established a fund for distributing ten Bibles annually, in the name of this Christian woman, and chosen several ladies to be the distributors of them. The number of the ladies is increased, each bringing a Bible with her as an introduction. Thus eighty-four Bibles have already come forth out of this humble grave; Bibles which have been given to worthy young people, who are alternately watched by one of the donors for the space of a year. I hope next year to be able to announce to you the establishment of similar institutions in every town of the Canton."

The very day before this letter was written in Switzerland, a circular was being dispatched from Earl Street, signed by the three secretaries, to the Bible Societies of that and other countries, to exhort them "never to deviate from the plain and avowed object of all Bible Societies, 'the circulation of the Holy Scriptures without note or comment.'" I notice this to shew how anxious the London committee were that their rules should be well understood and inviolably observed.

These things premised, I come to the conclusion of my narrative. March 1, 1822, Levade writes that the Bible is completed; March 16, he informs Mr. Owen that he had sent him a copy by a friend, and would send several more when he had an opportunity. The professor, therefore, had no intention of concealing any thing. Still, as I have said, there were a few notes; and it may be asked, ought not the secretaries or the committee to have instantly discovered them? Now there happens to be extant and in print, a secretarial letter from Earl Street, to Professor Levade, dated June 5, 1822, which commences thus:

"When Dr. Steinkopff wrote to you on the 8th ult. he was not aware that a copy of the quarto edition of Ostervald's Bible, destined for our library, was already in the Bible Society's house here; in fact, it had not then been presented to the committee. This was subsequently done; but want of time, and the continued indisposition of Mr. Owen, have hitherto prevented us from examining it, and thereby ascertaining the importance of the care and assiduity bestowed by your committee on the revision. We long for the time when Mr. Owen will be enabled to take his seat again in the committee, and, the Lord be praised, there is a ray of hope for him; the re-establishment of his health appears to have begun, although its progress is very slow."

Mr. Owen, your lordship will have observed throughout, was the individual who took the particular management of the Lausanne Bible; and to him the above-mentioned copy was consigned: but he was too ill to attend to it at the moment, and in hopes of his speedy return to business it remained "in the Society's house," not even presented to the committee or sent up to the library. It appears also from Mr. Platt's letters from the continent, that objections were made to some renderings, all which matters made it doubly necessary to have the attendance, counsel, and explanations of Mr. Owen, who had taken so active an interest in the proceeding. That truly eminent and excellent man lingered on this side heaven till the end of September, but was unable to resume his functions. In the January following, Mr. Hughes, who had laboured so long and diligently with his colleagues as a gratuitous secretary, brought the subject before the committee; and they instantly, that very day, passed a resolution, "expressing the surprise and regret of this committee, that the fundamental principle of this institution has not been adhered to, in preparing that work for the press;" which resolution was dispatched to Professor Levade, with a letter from Dr. Steinkopff, directing, in the name of the committee, "that in all the copies, which may be still in your warehouse, you will have the goodness to cancel the pages containing these observations or notes, or at least to eradicate them in such a manner as you may judge best."

The whole blame thus fell upon the venerable Professor; for certainly there had been, on the part of Earl Street, no want of explanation, exhortation, or stipulation; and the committee might well feel "surprise" as well as "regret," that the laws of the Society had been thus violated.

Professor Levade wrote a long letter in reply, which, considering the age and circumstances of the writer, is one of the most affecting compositions I ever read. It would occupy several pages; but it is to the following effect: He expresses his deep affliction at what had occurred; calls God to witness his sincerity in the matter; explains how earnestly he had vindicated the Society's regulation about notes and comments, which had induced him for a considerable time to omit even the references to parallel passages, as these are a species of comment; but that his "four fellow-labourers confidently maintained, that *explanatory notes were not prohibited*; and that *they were to be met with in the margin of the Bible-Society's own authorised Bibles*." He adds, that he at length yielded; his colleagues incessantly urging, "that I only knew the letter, not the spirit, of this regulation; which tended to prevent controversies, to which commentaries might give rise." Still he was much harassed about the matter, and reproached himself that he had not written to Mr. Owen on the subject; but he adds: "I may say, in vindication of my friends, that they *never thought they were violating the regulation*; and they persisted to think that they understood it better than me." The aged man goes on to lament his constitutional timidity of character which had prevented his acting more decisively, and in conclusion offers that, since all the blame rested on him alone, a public acknowledgment of his error should be published, both in the London and the Lausanne Reports, and tenders for himself the return of the sum of 250*l.*; adding, that the other four Swiss societies might be fairly held to the same re-imbursement. The venerable old man, after all his care and exertions, was bowed to the very dust with self-abasement and distress. I must give your lordship the conclusion of his letter.

"Command, direct, we are wrong; I have only to request that all the blame may fall upon myself; and that for reasons which you will understand; having had need of my associates, and their labours to assist in perfecting the work in hand.

"Could it have been expected that he,—who, as every body knows, at the age of seventy-four, consecrates nearly all his powers, his time, and no inconsiderable portion of money, to the promotion of Bible Societies; who delights in no reading except that which is connected with his labours; who, overburthened with employment, has lately requested and obtained leave of his government to resign his situation of a professor in the academy, and to divide his salary with an assistant, for the sole purpose of being wholly devoted to his adopted child, the Bible Society of the Canton de Vaud, his exclusive delight;—that he, who has made his home a warehouse of bound Bibles, which he sells, one by one, at different prices, every hour;—that he, who is solely responsible for the correspondence, for the accounts of purchases and sales of 10,000 copies of the Bible, frequently with the packing and the care of binding them, of the writing out bills, and the receipts of money to be carried to the funds; who keeps the secretary's book, and who has the examination of all applications for grants, and is authorised to give or sell copies at one, two, three, four, or five shillings, according to circumstances,—could it have been believed that he could have given just cause of offence to that committee, who are his generous benefactors, and to whom he owes the purest enjoyments of his life?"

"I have written this letter in the bitterness of my soul; get your committee to excuse its disorder and lengthiness; but I cannot copy it. If I should obtain a sort of absolution by means of the conditions which I offer, I shall feel bold enough to go to England in July or August, to make the *amende honorable* for my faults before your committee."

Such, my lord, is the history of this Lausanne accusation. I have gone into it at some length, as an exemplification of one of the charges urged against the British-and-Foreign Bible-Society. To reply to all the rest with the same detail, would swell this already thick pamphlet to a volume. It is easy to say, in four ominous words, "Witness the Lausanne Bible;" but four pages will not suffice to explain the whole of the circumstances, so as to elicit the truth thus grossly misrepresented. A poisoned dagger will in one moment inflict a wound, which it may require weeks or months to heal. I think Mr. Owen was not sufficiently vigilant; I think Professor Levade was timidly weak; I think that the revisors failed in some of their renderings, but not with any wish to pervert the

sacred text; I think the committee learned much wisdom by this transaction, which could only be acquired in the school of experience; and I think that God may have intended to teach his servants a painful lesson of humility: but beyond this, I know not that I rise from the consideration with any feelings but those of shame and sorrow, that any person calling himself a Christian should have wrung from the above proceedings poison and wormwood to distress the hearts of the righteous, and to wound the Saviour in the house of his friends.

DANISH.

The next charge is respecting the revised version of the Danish Testament. Of the character of this version, personally, I know nothing; I never saw a copy of it, and could not have read it, if I had. I hear, indeed, that it is neologian, socinian, and blasphemous; but I have no evidence to prove it; for though several of my Sackville-street friends tell me "I may rely on it, that it is so," yet as they do not pretend to have collated it, or even to have seen it, and only echo one after the other the declamations of Mr. Haldane, or some other individual, I am not perfectly satisfied with the validity of the evidence. I know too well how freely such charges as the above have of late been scattered abroad, and by no person more freely than by Mr. Haldane; who, with a view to disparage the Bible Society, and not merely the Bible Society, but I might say every thing English, every thing that is not Scottish, and more especially the Church of England, her clergy, and her institutions, has not been parsimonious in his charges. My shelves already groan under the unreadable masses of that gentleman's party-spirited accusations; and, even while I am writing, two hundred and forty closely-printed heavy pages of similar "tromperie," with the wet date of 1832 upon them, are added to the number, and may serve as a specimen of the whole. When I find in this, as in all Mr. Haldane's writings, such men as Levade called not only "Arians, Socinians, Neologians," but absolutely "Infidels,"—the infidel Levade! when I see charges of nearly the same nature urged against truly orthodox and religious men of our own land; when I find the Rev. Daniel Wilson, for example, accused of exhibiting "the very worst part of the subtlety of the Neologians;" when I find that eminently pious young man so soon snatched from us to a world of peace, Mr. Greenfield, vehemently accused of having published notes, yea, "many notes" on the Bible of "a Neologian and infidel character,"—infidel Mr. Greenfield!—when I find Mr. Haldane almost identifying "Neology and Popery" with "Arminianism," and the "orthodox faith" with "pure Calvinism," and "the doctrines of the Gospel" with his own peculiar views of "election and predestination," respecting which he considers "the Evangelical clergy" of England so unscripturally deficient as not fit to be teachers; when, moreover, I find the same system running throughout most of the recent publications against the Bible Society; when "neology and infidelity" have become household words, to stigmatize whatever these gentlemen happen to disapprove; when my excellent friend, Mr. Platt himself, has connected his quitting the Bible Society with the adoption of certain strange notions about prophecy and biblical interpretation, which lead him to charge in print the most eminent and pious men of all confessions since the days of Jerome, with "wild wanderings;" when even so humble an individual as myself has been gravely accused by some of the founders of the Trinitarian Society of "blasphemy," because in a pamphlet on the case of Miss Fancourt, which I dedicated to the Bishop of London, fifteen months ago, I entered a caveat against the notion of the revival of miracles generally, and in Miss Fancourt's case in particular;—when I consider these things, my lord, I am not convinced in respect to the Danish, or any other version, that it is "Neologian and Socinian," merely because

this lightly-weighed but heavy charge is vehemently reiterated by tens or hundreds of persons, who do not pretend ever to have seen a page of it, and only take their notions from Mr. Haldane's party assertions.

But be the version good or bad, I am not called to form any opinion upon it; for whatever may be its character, the Earl-street Society had no more to do with it than Mr. Haldane or myself. This has been so often stated in print, that I can only marvel that any man who speaks or writes upon the subject can contrive to forget it. In a pamphlet published in 1826, entitled, "Remarks upon the recent Accusations," from Mr. George Stokes, who had access to the necessary documents, and whose statement has never been attempted to be impeached, it is stated:—

"Respecting the observations on the text of the Danish Testament printed in 1822, it is sufficient to state, that it was the sole concern of a Commission appointed by the Government, over which the Danish Bible-Society had no controul. Towards it the British and Foreign Society did not contribute."

To the same effect, Mr. Platt himself, in his "Facts" published in 1827, and re-published by his permission since his secession from the Society, stated,—

"That Danish Testament was printed at Copenhagen; and the Committee of the Bible Society in London had no more control over it than the Editor of the Quarterly Review: it was printed by the Society at Copenhagen, altogether at their own expense, and according to their own directions. Supposing, therefore, that it has even been designedly corrupted, still the Committee in Earl-street had nothing whatever to do with it. So far from it indeed, that they have lately ordered preparations to be made for a new edition of the Danish Bible to be printed from a copy of the old and standard Danish version, which has been forwarded to them for this purpose by their correspondents in Norway."

This edition has since been completed, and is in circulation. To all which I am enabled to add, that not only the British-and-Foreign Bible-Society did not aid or abet the edition objected to, either before or during its publication, but that after it had been published it never purchased or circulated a single copy. Surely party spirit must go far indeed to manufacture a charge out of facts like these. The only possible control which the Earl-street Society could have over the version was to abstain from purchasing copies of it: and this it has done; and when for the benefit of Norway an edition was necessary, it selected the text of an older edition, not open to the same charges.

But again and again, my lord, it is necessary to repeat, What have all these matters to do with the point which they are brought to establish? The gentlemen who were determined to form a new Society to be managed by themselves, tell crowded assemblies of the iniquities of the Lausanne or Danish Scriptures, and then assure them that all this has happened on account of the Bible Society not being constructed upon Trinitarian principles. And people are expected to jump at this conclusion, without being favoured with any of the intermediate steps of the argument. But the conclusion is altogether fabricated and false; for I too must turn starling, and repeat, that no Socinian has ever been upon the committee of the Earl-street Society; the revisors of the Lausanne Bible professed to be members of a Trinitarian Protestant church; and their edition is certainly not Socinian. The revisors also of the Danish version call themselves Trinitarians and Protestants; though, had they been Turks or Hindoos, a test in Earl-street would not have altered their translation, for Earl-street had nothing to do with it. The leaders of the opposition to the Bible Society know all this full well: why then do they urge on ignorant persons such statements as must inevitably mislead them? How is it that men professing

to act on "Scriptural principles," could so adroitly forget Mr. Platt's own testimony, that the London Bible-Society had nothing to do with the Danish Version, and could exercise no control over it; and this when Mr. Platt himself was sitting side by side among them? How could the writer of the Sackville-street manifesto, with all these facts before him, presume so far upon the ignorance, or the party-spirit of his readers, as to venture to assert, even with the convenient loophole of "virtually that is by their aid," that the British-and-Foreign Bible-Society "employed a society of Neologists in Copenhagen to translate the New Testament into Danish;" adding most significantly, "Mark, reader, the natural and most fearful consequence; the translation of the word of the living God was found, when it appeared, full of Socinianism?" Now the writer—I speak, my lord, harsh as it may seem, deliberately and advisedly—the writer *knew* this statement to be false; he *knew* that the Earl-street institution never "employed a society of Neologists in Copenhagen," or any where else, to translate the Bible into Danish; and that it had no control whatever over the matter. Yet thus are charges thrown out, and by too many persons believed. On a candid mind, however, such unjust accusations produce only the effect of discrediting the testimony of the writer. I am, therefore, by no means convinced from these exaggerated assertions, that either the Denmark Bible-Society, or the Denmark authorised version, is what these gentlemen state. I could point to innumerable testimonies to the benefits which, by the blessing of God, have resulted from the circulation of the Scriptures in Denmark, which has for many years been carried on with great zeal and vigour; and I confess I feel peculiar interest in the subject, not having forgotten the many interesting and affecting circumstances which have occurred in the annals of the Danish Bible-Society*: nor am I destitute of considerable collations respecting the very translation in question, which shew the utter want of truth and charity in calling it "a spurious Socinian version." Your lordship remembers the charge of the Infidel-Lausanne version. But all this I purposely pass over, as beside my argument. Grant all that Mr. Haldane and his friends aver respecting the version; still the Earl-street Society, whom it is intended to wound, escapes unharmed. I might add also, in justice to the Danish Bible-Society, that the printing of vernacular Bibles in Denmark, as in England, is a patent privilege, having been conferred by royal charter upon the Foundling Hospital in Copenhagen in the year 1740, with heavy penalties and confiscation in case of any other person's printing or importing a single copy into Denmark, and the copies printed by the Hospital were those of the authorized version, which were the only ones that the Society could purchase or circulate. The Danish Bible-Society had no concern in the version objected to, any more than the British-and-Foreign Bible-Society in our authorized English translation; it was a matter

* Fifteen hundred Testaments in their way from London to Iceland, the first-fruits of British liberality in its biblical connexion with Denmark, were lying in the warehouses at Copenhagen during Admiral Gambier's bombardment in 1807, and all escaped destruction, though bombs exploded around them, and one of the buildings in which they were contained was burned to the ground except the spot where these copies were deposited. One of the very early transactions of the British-and-Foreign Bible-Society was printing an edition of the Scriptures in their native tongue, for the Danish prisoners of war, of whom there were nearly three thousand in our prisons. Among more than five hundred in Greenlaw, there was but one Danish Bible, which the owner had rescued when he lost almost every thing else. How much did such labours of Christian mercy soften the horrors of war; and who can say what spiritual blessings some of these poor captives may have carried back to their native glens and mountains from the land of their exile?

regulated by the authorities in church and state. There are similar laws in other parts of Europe, and they have often caused great impediments to the operations of Bible Societies; but it is doubly hard and unjust to make the Societies accountable for them. The copies sent from this country to Denmark, which have always been from pure editions, were only for the use of the Danish dependencies; they could not be used in Denmark.

TURKISH.

The Turkish Testament, which is the last head of accusation under this letter, furnishes another of those memorable instances to which I have before alluded, in which it has pleased Him, who alone knows what is best for his servants, to try the faith and patience of the friends of the Bible Society, in a matter where all seemed hope and love and joy. The whole narrative is so interesting, that I must trespass with it upon your lordship's kindness. The sun rose brightly; a cloud came across it: but it has dispersed, or is dispersing; and now that man is humbled, God shall be exalted; and this Turkish Testament, which has been made, most unfairly, a thorn to goad the Bible Society, will, I doubt not, in generations to come, be one of its brightest gems; rather, would I say, will, through the power of the Holy Ghost, in the conversion of sinners, add many a bright gem to the crown of Him who hath purchased for himself an eternal diadem of righteousness and beauty; and who, in the glowing realms of the false prophet, not less than the dark abodes of paganism, shall see of the travail of his soul and be satisfied. The storm will blow over; but even were the Bible Society crushed with its violence, the benefit to ages yet unborn,—the benefit of immortal souls, rescued from sin and Satan, and translated to realms of heavenly glory, through the obedience unto death of Him whose infinite sacrifice this much-calumniated book will convey to millions yet unborn,—shall still remain.

The history of the affair is briefly as follows. In the year 1814 Mr. (now Dr.) Pinkerton, being on a tour in the Netherlands, sent information to London, respecting a Turkish translation of the whole Bible in manuscript, which had been deposited for a century and a half in the archives of the University of Leyden. Your lordship cannot have forgotten the delight with which this intelligence was received by every biblical scholar and every friend of religion, more especially when it was stated by a venerable nobleman, Baron Von Diez, who had formerly been the Russian Ambassador at Constantinople, and was a competent Turkish scholar, and whose character stood high for piety and zeal for the propagation of Divine truth, that "the translation was accurate, and the style most excellent," and that he himself would edit the manuscript, and superintend its printing. To convey the whole inspired word of God into the very strongholds of the false prophet, was a prospect that filled with joy every Christian heart; and it seemed, without any desecration of the word, truly *providential* that this manuscript should have been so long prepared, and have survived all the vicissitudes of years, and the conflagrations and sackings of the late war, till the return of peace, and the institution of Bible Societies afforded facilities for its printing and circulation.

Respecting the translation of this invaluable manuscript, Dr. Pinkerton obtained the following particulars, which I give in his own words:—

"Hali (or Ali) Bey was born in Poland in the beginning of the seventeenth century. His real name was Albertus Boboosky. While a youth, he was stolen by the Tartars, and sold to the Turks in Constantinople. By them he was educated in the Mohammedan faith, and when he grew up, became first dragoman, or translator to Mohammed IV. He understood *seventeen* languages, and is said to have spoken

in French, German, and English, like a native. He was very fond of the English language; and at the request of Mr. Boyle, translated the *Church-of-England Catechism into the Turkish*. He also composed different works himself, several of which have been published. But the chief of Hali-Bey's works is his *translation of the whole Bible into the Turkish language*. This was undertaken at the instigation, and under the direction of the famous Levin Warner, who was the Dutch Ambassador at the court of the Grand Sultan at that time; and the translation appears to have been completed about the year 1666, the very year in which Seaman's translation of the New Testament into Turkish was printed at Oxford. Hali-Bey's translation, corrected and ready for the press, was sent to Leyden by Warner, in order to be printed; but this has never yet been done, and it still remains in the Library of that University, among their valuable collection of Oriental Manuscripts. Hali-Bey also wrote a grammar and dictionary of the Turkish language; but I have been unable, as yet, to learn what is become of them and the Church Catechism. This wonderful man intended returning into the bosom of the Christian Church, but died before he accomplished his design."

The learned Dr. Hyde corroborates several of these particulars, particularly attesting Ali Bey's wish to retire from his Mohammedan connexion. His being employed by Robert Boyle to translate the catechism into Turkish is no mean attestation to his competency and character.

The spirit in which Baron Von Diez commenced his arduous undertaking, appears in the following passage of one of his letters:—

"I wish with all my heart that the work might be accomplished for the glory of God and the benefit of my fellow-men. Only one anxious thought sometimes enters my mind. I am sixty-three years of age; and enjoy a tolerably good state of health, if I except occasional attacks of the gout: now should it please God to call me in the midst of this undertaking, I certainly know not who could carry it on after my death. But I shall pray God to prolong my life till the work be completed."

This venerable senator and Christian, after two years of diligent application to his delightful but laborious task, sank under his infirmities, and expired in April 1817. One of the secretaries of the Prussian Bible-Society who saw him a few days before his death gives an affecting account of his last interview with him:—

"He was resting his head on his writing-desk, hardly able to speak; but the few words he uttered gave me much pleasure. 'I still indulge a hope,' said he, 'that God will restore me, that I may be able to finish the Turkish Bible; but if he should otherwise have ordered it, His will be done.' I can say with Paul, 'If I live, I live unto the Lord; or if I die, I die unto the Lord.' 'I partook,' continued he, 'of the Lord's supper last week, in order to be strengthened thereby in communion with my Saviour.'"

The conductors of the Bible Society were much afflicted at this intelligence, and feared that the work, to which they had looked with so much affectionate interest would be impeded or stopped; when by one of those apparent contingencies, as to men they seem, but in all the particulars of which, remarks Mr. Owen, "the devout reader will not fail to recognise and adore the workings of Divine Providence," another editor was found in a learned Protestant gentleman, M. Kieffer, the professor of the Turkish language at Paris, and interpreting secretary to the king of France. The appointment of Professor Kieffer to the work, or rather the grateful acceptance of his valuable services, has been much blamed by Mr. Haldane and his friends, though I know not for what sufficient reason; but it will be seen, that the original recommendation of the manuscript to the Earl-street committee was not by him, and that he was not the individual to whose editorship it was first consigned; nor had he any concern in it till after the death of its first editor; so that it is as untrue as it is ungracious and absurd, to represent the Bible Society, in its love for Neology and Socinianism, as seizing an old worthless manuscript of a Polish renegade, as if for no better purpose than to dazzle the world and make a pecuniary job for Professor Kieffer.

As little truth is there in the charge, that the committee allowed the manuscript to be hurried to press without diligent care in the editing. In

proof to the contrary, I will quote a passage from one of Mr. Owen's published letters, dated Sept. 10, 1818; at a time when he could not anticipate that any controversy would arise, to call forth that letter in defence of Professor Kieffer. I opened on it casually, in the Appendix to the Bible Society's Fifteenth Report, and am not aware that it has ever before been alluded to in the controversy; but it is quite decisive.

"Among the objects to which my attention was directed at Paris, and on which it will be expected that I shall report my observations, was that of ascertaining the state and progress of our Turkish New-Testament.

"In order that I might obtain the most complete satisfaction, on the particulars of an undertaking to which so much importance is deservedly attached, I made a point of visiting the study of Professor Kieffer, in which the copy is prepared for the press, and the Imprimerie Royale, in which it is printed.

"In the first of these, I had an opportunity of observing the state of the original manuscript, and of inferring the laborious nature of the Professor's task, in editing this interesting volume. He transcribes every portion of the text with his own hand; and collates it as he proceeds, with the original Greek, the English, German, and French versions; the Tartar versions of Seaman, and of the Scotch Missionaries at Karass; the Arabic, by the Propaganda, Erpenius, Sabat, and the London quarto; the Persian, in the London Polyglott, and that by Martyn; availing himself also throughout, of the assistance afforded by Parkhurst, Rosenmüller, and Griesbach. All these books of reference are disposed on the Professor's table, in such a manner as to enable him to consult them with the greatest order and convenience; and from the comprehensiveness of this plan, as well as the exactness with which it is pursued, there is good reason to believe that the work, when it comes out of the Professor's hands, will be as faithful and correct as it would be possible to render the first edition of a version of the Scriptures, which has never before been published.

"But the literary accomplishments of Professor Kieffer are neither the only, nor, I had almost said, the strongest recommendations which he has to the esteem and the confidence of our Society. To integrity of mind, he unites urbanity of manners. In all his proceedings he is calm and zealous, prudent and persevering, firm and conciliatory. I am not drawing an imaginary character, nor exaggerating the qualities of a real one. I have witnessed all that I have described; and I need scarcely observe, after this representation, how much reason we have for thankfulness, that such a successor has been found to the lamented Von Diez, and that the loss which we sustained in Berlin is likely to be repaired with so much advantage at Paris."

In the Autumn of 1819, I find Dr. Pinkerton at Constantinople; "his primary object" in his visit being, he says, the revision of the manuscript of the Turkish Bible, before it should be put to press at Paris. First, he finds out Mr. Ruffin, "the most learned and skilful Turkish scholar in Constantinople," and with him "consults maturely on the subject." This gentleman gives the highest character of the version, particularly mentioning that "the style is pure and fluent, and not in the pompous style of the *Divan*." Next, Dr. Pinkerton goes to his excellency Mr. Fontin, "a gentleman, who, by his maturity in years, and oriental learning, is exactly such as the importance of the work required;" and his opinion of the work agrees with that of M. Kieffer. Dr. Pinkerton adds:

"It must afford to your committee much pleasure, to see the united testimony of the best judges in Constantinople corroborate the opinion formed of this valuable MS. by your agent, when he first met with it in the University Library of Leyden, and also the opinion which the worthy Baron Von Diez adopted concerning it, after a more mature examination."

I might quote much more, to shew the interest with which the committee watched year after year the progress of the work, and their anxiety that it should come forth in a manner becoming so solemn an undertaking as that of transfusing the words of Infinite Wisdom into a new tongue, for the spiritual instruction of ages yet unborn. M. Kieffer himself remarks, in one of his letters, April 2, 1820, after giving an account of his biblical operations:

"I can assure you, my friend, that during the last ten months, I have devoted all my

time and strength to those labours; so much indeed, that during all that time I have not been able to take the least relaxation in my favourite study, the oriental languages. I enter with you into this detail, not to make you believe that I am fatigued with these occupations, for I can assure you, that the more I proceed, the more I feel constrained to do so; since they have for me a charm, which attracts me, if I may so express it, against myself, and I can truly say that I reckon the years I have employed in biblical labours among the happiest of my life."

At length the New-Testament portion of the long-wished for work issued from the press; and never shall I forget the overflowings of gratitude and delight with which the first copies were hailed when presented to the president by Professor Kieffer himself, at the annual meeting of the Bible Society in Freemasons'-hall in 1819. But all this care and anxiety had not produced an immaculate version; and in consequence of some considerable faults having been pointed out by Dr. Henderson, we find the Society announcing in their Report, two years after, that the circulation was suspended till it had undergone revision; a list being prepared of the minor errata, and the leaves cancelled where defects of importance had been discovered. The next year the revision and suspension continued; but the third, the committee announce that having obtained the opinions of several eminent Turkish scholars, they had thought it right to take off the embargo. The whole of this document, which is very long and elaborate, and contains the attestations of many of the first orientalists in Europe, may be found annexed to the Report for 1824. The general opinion of these gentlemen was decidedly favourable to the work. In the mean while, the revision of the whole Bible went on with renewed assiduity till the year 1828; when the whole work, with the embodied corrections, issued from the press; upon which Professor Keiffer remarks:

"I am thankful to the Almighty for having given me the necessary strength and perseverance to complete the printing of the Turkish Bible. I have taken the greatest pains to render this work worthy of the Society, which has been pleased to charge me with it; and if some faults have crept in, they ought not to be attributed to any negligence on my part, but rather to the imperfection of the works of man, whose means are so weak and circumscribed."

There requires nothing to complete the history of the case but the following testimonies of Mr. Platt and Dr. Henderson. The former, in his pamphlet published in 1826, says, in relation to the errors, errata, and cancels, above-mentioned:

"Not more than one hundred Testaments at most, if so many, had been issued, so far as I can ascertain, when notice of these errors was received. The circulation was immediately suspended, and Professor Kieffer set to revise the text. He furnished a list of errata, drawn up with scrupulous minuteness; which list was referred to the examination of a sub-committee, assisted, on the occasion, by a well-known biblical critic, the Rev T. Hartwell Horne. This sub-committee found the greater part of the faults pointed out to be so utterly insignificant, that it would be quite useless to disfigure the work by noticing them; and a table was drawn up, to be appended to the Testament, containing all that could be considered of the least importance; in number, forty-nine. *But even of these there was not one that appeared directly to affect any point of faith or practice.* Those that appeared to do so, were remedied in another and more effectual way, by cancelling the leaves on which they occurred. The leaves so cancelled were in number eight. Having already observed that scarcely any copies had yet been issued, I need scarcely add, that the whole story about sending bundles of leaves to Turkey, to be inserted in copies already in circulation, is a mere fiction: its falsehood is as gross, as the charge which it conveys is insulting."

Thus wrote Mr. Platt when an honorary officer of the Society. In the edition of his pamphlet just published, *since his secession*, he adds:

"In reference to the controversy on the subject of the Turkish Testament, I believe the objections made by Dr. Henderson against that Testament to have been, in the main, well founded, though the ground for such objections has been removed in the second edition of that Testament, and the first edition of the entire Bible which has now been some time completed."

To complete all, we have the strongest attestation of Dr. Henderson

himself, in a letter addressed as long ago as April 1828, to the secretaries of the Society ; in which, after stating that the three species of faults which he had observed in the first impression (one of which was that Divan style which the Society had been assured was avoided) had all been corrected, he adds :

“ As far as I have been able to give attention to the work, as a whole, I am happy in being able to state, that I consider its distribution entitled to the cordial and unqualified support of all who are desirous ‘ that the word of the Lord may have free course and be glorified.’ Having drawn the attention of the public to the state of this version, as exhibited in the New Testament, published at Paris in 1819, I cannot but feel anxious that they should be put in possession of explicit information relative to the corrections that have been introduced into it, and thus have the means of satisfying themselves that every ground of objection from this quarter against the operations of the Society is now entirely removed. This, I conceive, would be most effectually done by the insertion of this communication in the Appendix to your next Report. I earnestly beseech Almighty God to crown with His effectual blessing the labours of an institution, in the service of which I spent many happy years of my life, and which I shall rejoice still to aid to the utmost of my power.”

After this long, but not uninformative history, your lordship will wonder at the ingenuity by which party-spirit itself could manufacture grave accusations against the Society out of the above materials, most of which appear to me highly to the Society's honour ; or rather, would I say, to the glory of Him who put it into their hearts to begin and complete so great a work for the making known his salvation to the deluded votaries of the false prophet. I see no want of anxiety from the first that the version should be what it ought to be ; and when error was pointed out, the circulation was suspended till it was corrected ; and so long as four years ago Dr. Henderson himself expressed his full satisfaction, and stated that every thing had been done that was requisite. And yet at this distance of time, speeches, and circulars, and pamphlets, are industriously circulated, dragging from oblivion the long-corrected Turkish errata of 1819, to prove that in 1832, the Bible Society ought to be re-modelled according to the notion of certain gentlemen who may possibly know how to work a frigate, or manœuvre a regiment, but probably have less skill in matters of biblical literature, and are no judges of the immense difficulties of forming even a tolerable version ; and as for forming one that shall not be open to criticism, your lordship knows that it is utterly impracticable. How the Q. E. D. of the necessity of making a law to eject Socinians and Papists from the Bible Society follows from this story of the Turkish Testament, I must leave to wiser heads than mine to discover ; but one thing is very clear, that if better materials for accusation had been accessible, the accusers had not looked out for a peg so weak and old and decayed as this, to support their allegations. It is quite right, and most necessary, that the Society should be shewn their errors in a spirit of truth and affection ; nay, if requisite, remonstrated with or rebuked ; though this cannot often be requisite in a voluntary society composed of persons cordially anxious to devote themselves to promote the glory of God, and the best interests of mankind, by the sole and simple measure of circulating his holy word. But to rake up old transactions, the chief agents in which may not be the present conductors of the Society, and some of them may no longer be on this side heaven to account for their conduct,—as particularly in the case of Mr. Owen and the Lausanne version,—is not wise, is not charitable, and, let me say, is not Christian.

LETTER XI.

My last letter related to the charges of alleged perversions of the text; my present will be a reply to those of the annexations of notes and comments, and some of these of a nefarious character. Now, my lord, I say at once and unequivocally, that if the committee of the British-and-Foreign Bible-Society has in any one instance violated, or connived at the violation of, this fundamental rule, it is no longer worthy of public confidence. The merits of a version is a matter of which few can judge, and mistakes may occur notwithstanding the best intentions and the greatest vigilance, but an infringement of a plain rule is an obvious fact, and every person is competent to award the verdict.

The cases which I find alleged are the three following: Certain exceptionable headings to some Hebrew Bibles purchased at the Canstein Institution at Halle in 1818; a preface to a pure Lutheran version published at Strasburg in 1818; and another to some German Bibles purchased at Hanover. The Danish version is also stated to have had a few marginal notes; but I have before mentioned that the London Society had nothing to do with that version, or any copies of it. I should, however, in justice to the Danish revisors add, that they stated their concurrence in the principle of the Bible Society, (I quote from a letter written by Dr. Möller, dated Copenhagen, March 14, 1823), that "in a version for the use of the church," there ought to be no comment, or any thing but what "belongs to the translation." The Royal Commissioners, says Dr. Möller, appointed to revise the New Testament, "laid it down as a principle to leave no notes of the kind" [explanatory]. He adds, and I beseech Mr. Haldane and his friends to mark his words:

"I recollect only one (in John xiv. 28), where our Lord says, *My Father is greater than I*. Here is a note, which has a similarity to a comment: '*This is to be understood of the human nature of Christ.*' To this the Socinians would doubtless object, but as we have no Socinian congregations in Denmark, and as the note is undeniably true, it was retained by the Commissioners."

Dr. Möller recollects only *one note* in this Socinian Testament, and that *anti-Socinian*!

HEBREW BIBLE.

The facts of the Hebrew Bible were as follows:—The Bible Society had been for many years in communication with that immense continental magazine of biblical circulation, the Canstein Institution at Halle*, the chief conductor of which, Dr. Knapp, was a man most anxious for the extension of the word of God, and strongly and notoriously opposed to Socinianism and Neology.

* The history of this celebrated Institution is well known to your lordship; but, as it may not be to all who may glance on these pages, the following brief account of it may be acceptable:—It was founded at Halle, in 1710, by Charles Hildebrand, Baron de Canstein; at his decease, the care of it devolved upon the celebrated Professor Franke, founder and director of the Orphan House in that city; and passed in succession to the several directors of that charitable establishment, it thus came under the administration of the Rev. Dr. Knapp. It had subsisted for a period of nearly ninety-five years, when its presses first began to be used for the use of Bible Societies. During that time, above three million copies, either of the whole Bible or New Testament, had been printed in different languages, and dispersed, not only throughout most of the European countries, but even through different parts of America and the Russian Colonies in Asia: many thousand copies had, through this medium of dispersion, been distributed gratuitously to the poor; and there was evidence of the most unquestionable nature, that a signal blessing had attended the whole undertaking. Yet, gigantic as these efforts then appeared, they were little to the issues of modern days. Dr. Knapp stated, some years since, that they were printing nearly thirty thousand copies annually.

In the year 1818, the committee of the Bible Society, in consequence of a variety of interesting circumstances which had occurred, and especially on account of the importance of affording to the Jews copies of the Old Testament, the New having been translated into Hebrew for their use, passed a resolution that "it is desirable to circulate the Hebrew Scriptures." A few months after this resolution, a communication was received from the Canstein Institution at Halle, offering four thousand copies of a Leipzig edition, and saying that it was "a copy of the much admired one of Reinecius, published in 1725." A thousand copies were taken during 1818 and 1819, and no other copy of this edition was ever purchased.

Respecting the "much admired" edition of 1725, of which this was stated to be a copy, I find my valued friend, the Rev. Hartwell Horne, remarking in his excellent "Introduction to the Critical Study of the Scriptures," that it is "neat and accurate;" he adds, also, upon the authority of the "Journal de la Literature," that the unsold stock of the Leipzig edition of Reinecius of 1793 was sold to the Orphan House at Halle, and was issued under the inspection of Dr. Knapp, a new title-page being given to the work with the date of 1818, for the sake of inserting that it was to be bought at Halle instead of Leipzig; it being stated on the title-page that it was a portion of the Leipzig copies of 1793, "*ne fraus facta emptoribus videretur.*" He further remarks of this edition, that "it was undertaken by the celebrated Dr. Doederlein and Professor Meisner, in order to supply those lovers of Hebrew literature who may not be able to consult the expensive volumes of Kennicott and De Rossi; they have selected the principal various headings of those eminent collators, and have given a *very correctly printed text.*" I find the same attestation to the character of this edition in the Bibliotheca Biblica of the late Mr. Orme, the Secretary of the London Missionary Society. I might easily add other names; but these may suffice.

What then, my lord, is the charge brought against the Bible Society? Why, that being Socinian at home and connected with Neologians on the continent, they did, in the years 1818 and 1819, purchase some Hebrew Bibles which are now said to contain some very exceptionable Latin headings; these headings being, moreover, insinuated to be modern, neologian, and slyly concocted by the infidel continental friends of the Bible Society. Now not one of these statements, except the mere purchase of certain Bibles, is true. I know nothing of the edition myself; but being stated, upon what was considered competent authority, to be a copy of a much-admired Hebrew Bible, and the Bible Society wanting Hebrew Bibles, and the committee, doubtless, having made such further inquiries at the time as appeared to them necessary, I see nothing to implicate them, even if some of the headings are now proved to have been exceptionable. They could but use their best judgment after due inquiry; and in the case of a pure Hebrew Bible from an old accredited edition, and strongly recommended by its re-éditeur, Dr Knapp, there seemed no ground whatever for suspicion. This fact, of the headings not being new, but a reprint, is a complete answer to the absurd charge of the Bible Society's conspiring with Neologians to corrupt the word of God; more especially as the very copies themselves were actually copies printed during the former century. As for the headings, whatever they may be, I ought to state once for all, that it was not till after much painful experience that the conductors of the Bible Society became fully aware of the necessity of scrupulously collating foreign copies of the Scriptures in such minute

particulars as the customary headings of the chapters. If they learned that a pure Hebrew Bible was to be printed after an approved edition, they "suspected no evil;" and were willing—nay, eager—to promote so laudable a design. It was the liability to mistakes in this respect that partly led to the appointment of Mr. Greenfield, whose duty it was thoroughly to scrutinize all Bibles before the Society either printed an edition or purchased copies; and having thus guarded against the recurrence of similar evils as soon as the liability to them became known, it is most ungracious and unjust to visit upon the committee of 1832, working with all the wisdom gained by the innocent mistakes of their predecessors, the fault of the purchase of certain Hebrew Bibles thirteen or fourteen years ago, and under circumstances in which there was not the slightest cause for suspicion; Bibles even to this moment strongly and highly spoken of in our best bibliographical works, without the slightest intimation of their containing any thing exceptionable; and strongly recommended by such a man as Dr. Knapp, a well-known anti-neologian, and who had the copies in his hands at the time, and edited the re-issue of them; nay, who, according to Mr. Horne's account, published in 1819 "a second edition of this *valuable* Bible." If the Latin headings are exceptionable*, it shews renewed cause for saying, "Lord, what is man?" but it shews no want of reasonable care and vigilance on the part of the former conductors of the Bible Society. The present conductors have gained much salutary experience.

The story of the Hanoverian Preface is the following:—The Hanoverian Bible-Society, not understanding fully the spirit of the London Bible-Society's rule, published in the year 1815, very shortly after its formation, an edition, with a preface, merely recommending, as I am informed, the reading of the Scriptures, and stating the formation of Bible Societies. It is clear that the conductors of the Hanoverian Society did not understand that a mere preface would be considered in England as a commentary; for, the very year before, they had sent an official letter to London, which is printed in the Earl-street Report for 1815; in which they say,—

"Persuaded that notes and commentaries to the Holy Bible are contrary to the above pious intention; that they might rather produce a disadvantageous effect upon the public at large; that even our government would not agree to introduce them; we have undertaken our business with the greater zeal, since only the pure doctrine given by God Almighty to all Christians is to be promoted thereby; and confessors of all Christian churches are alike to use and participate in the pure intentions of our Society."

Mr. Haldane's reply to all such assertions is, that these continental Biblists, being of course "neologians," lied in their throat almost as often as they spoke, in order to betray us poor deluded Englishmen: but I suppose no reasonable or candid man will doubt that they meant what they said; and that when they published their preface, while the ink was scarcely dry upon the above declarations, they did not believe they were contravening either the letter or the spirit of their rules.

* The two or three specimens which have been printed in the Sackville-street papers appear on the face of them very exceptionable; but I very much doubt whether the word "virtutem" was intended to convey the idea which is meant to be attached to it in the Sackville-street papers. Its classical meaning is fortitude, constancy, not of necessity female modesty. The headings of the first chapters of Genesis are alluded to—"Traditio de creatione," "Traditio de diluvio," &c.—as if the writer meant neologically that these things were mere traditions, not revelations. It may be so—for I am not defending the headings—but it by no means follows from the use of the word "traditio," which means quite differently to a Latin ear to the corresponding English word; in proof of which I might adduce Calvin himself, that eminent Latin scholar, and certainly no Neologian, using this very word and its derivatives in precisely the same manner. See, for example, Institutes, lib. I. cap. viii. sect. 3.

Among them were public functionaries, and men of high character, both civil and ecclesiastical; and it was not likely that they would commit themselves thus for no purpose whatever.

About three or four years ago, Dr. Pinkerton, being in Hanover, explicitly agreed with Mr. Hahn, the court printer, that, in case the Bible Society should order any copies of him, they must be pure copies; without preface or other extraneous matter. Mr. Hahn twice violated this agreement: whether wilfully, hoping to get off some copies he wished to dispose of, or, as he alleges, by mistake, he being from home at the time, and his agents confusing the copies in his extensive warehouses, the result was, that prefaced copies went abroad, and the committee in London, in consequence, faithful to their trust, ceased to give him further orders. As it could not be his wish to offend good customers, and there was the utmost probability of the detection, and of losing future orders, I would hope it was only inadvertence; but the committee acted but justly in not again trusting to his correctness in the dispatch of business. All societies, all men of commerce, all individuals, must trust to agents in the minute details of sending goods out of a warehouse in the state in which they are ordered; and no person can possibly believe that the Earl-street Society intended even a single copy of a prefaced edition to go out under their auspices. But a German who wants a Bible cannot come to London for it; nor can the London Bible-Society keep an English agent in every village on the continent: there must therefore be the common arrangements of business in delivering articles to order. Even the possible mistakes arising from this contingency the Society has now endeavoured to guard against, by stationing Dr. Pinkerton in the heart of the continent, to make security doubly secure.—I should just add, that no pecuniary grant has been made to the Hanoverian Bible-society for several years:

I am afraid that I shall offend some of my Sackville-street friends again by stating, that of the character of the Hanoverian Preface I know nothing. Mr. Haldane, of course, avers as usual that it is "Neologian;" and his copyists, that it is Socinian, or Infidel; but, whatever it may be, it neither mends nor mars the matter, so far as the Bible Society is concerned. The Society has nothing to do with prefaces of any kind. A Christian gentleman, however, who has read it, gives me the following sketch of its contents, and tells me there is not a word of Neology or Socinianism in it; but, to use his own phrase, "abundance of milk-and-water." I will quote the words of my informant; but they form no part of my case, which is simply, that an agent, reasonably confided in for a specific object, with explicit directions, failed in his discharge of the duty, and was dismissed for it. What would Mr. Haldane have more? A bookseller informs me, that, with the utmost care, never does a month pass without hundreds, and probably thousands, of mistakes in the simple matter of the delivery of magazines; and yet a gigantic institution like the Bible Society is to be torn to pieces, because the servants of a foreign agent happen to take a wrong lot of quires out of an extensive warehouse. I do not justify it: the man is dismissed for it: but is it honest, or Christian, to seize such a handle to ruin the Bible Society?

Now for my informant's abstract. I give it as it was given me, without any view to publication.—

"The preface in the Hanover Bible chiefly contains arguments in behalf of circulating the Bible, as being 'the power of God unto salvation to every one that believeth.' It states this to be the object of the Bible Society for the kingdom of Hanover, and more particularly in reference to the poorer classes, many individuals among whom, owing to the difficulties of the times, are unable to purchase the Sacred Scriptures. It then makes mention of the establishment of the British-and-Foreign Bible-Society

in London in 1804, which had done so much towards the dissemination of the Sacred Scriptures, and had assisted the Hanoverian Society with a grant. The wish is expressed, that in Hanover that may be accomplished which the Duke of Kent stated to have been the earnest desire of his father, 'that every poor child in his states might possess a Bible, or be enabled to read it.' This quotation is confirmed by reference to Dr. Pinkerton's speech at the establishment of the Hanover Bible-Society, and by reference to Dr. Steinkopff's Remarks respecting the British-and-Foreign Bible-Society, on occasion of the formation of a Bible Society at Osnaburg. The preface goes on to say, that a popular introduction to the salutary reading of the Bible, for those whose benefit is chiefly aimed at in printing the Hanover edition of the Bible, has been printed separately, and will be distributed by another society, whose object it is to distribute religious tracts."

The Strasburg Preface is the last of these untoward details; and after the open and candid publication of the whole of the proceedings concerning it, by the committee in 1826, it is almost surpassing belief that any man should again advert to it in the way of reproach to the Bible Society. Those official minutes occupy nearly sixty closely printed pages, and to abridge them without doing injustice to them is impossible. They ought to be read throughout; and if any declaimer against the Bible Society thought that they could or would meet with that measure of justice, his tone of declamation must be considerably lowered. But "Witness Haffner's infidel preface," costs but four words; while, as I said of the Lausanne case, as many pages would not suffice to undo the mischief. Every honest mind was satisfied at the time, and there is not the slightest occasion to re-argue the matter. The official documents on the case are still accessible; and I will merely notice a few passages in them.

First, I find, Feb. 20, 1815, the committee receiving a communication from Dr. Blessig, expressing, with other friends, a desire to form a Bible Society for Alsace; upon which the committee promises a grant of 300l. "*provided such Society be instituted upon the principles of the British and Foreign Bible Society;*" and as if to prevent any possibility of mistake as to what those principles are, two sets of the Society's Reports were ordered to be sent to Dr. Blessig. In the letter above read at the committee, Dr. Blessig says, "that there was the greatest destitution of the Scriptures;" adding, "My heart often bleeds at receiving (in vain) so many applications for Bibles, from clergymen, school-masters, and masters of families." This neologian-and-infidel founder of the Strasburg Society, and correspondent of the London Society, besides the "humbug"—of his heart bleeding for the want of Bibles—writes in the same strain to Dr. Steinkopff, that "a few Christian friends to whom the Bible and its sovereign truths are precious," had commenced the plan of a Bible Society, as long ago as 1804; intending, no doubt, by anticipation, to "humbug" the Bible Society ten or twenty years after. Again, well knowing of course that some years after the date of his letter there would be a celebrated "Strasburg Preface," he cunningly allays all suspicion in the outset by writing to Dr. Steinkopff:

"You ask me:—1. Whether our Bible Society purchase copies of the Scriptures without note or comment (in the German language, Luther's Version), and dispose of them by way of cheap sale, or gratuitous distribution, among poor individuals and families? Nor do I wonder at your feeling rather uneasy, as we had announced several years ago a Bible with comments. Now I am fully persuaded; that a selection of the best and most useful explanatory remarks on the Holy Scriptures is a real desideratum of our times. This is the more necessary, as many of our present commentaries are written in so profane a tone, and with such striking contradictions to each other. But, on the other hand, where is the man fully capable of executing the delicate task of an impartial survey, examination, and selection, without being biased, in any degree, by the spirit of our age? Certainly, attempts may be made by such individuals as are conscious of a persevering study of the Holy Scriptures, as well as of a sincere zeal for his glory, in their private

capacity; but I fully concede that the British and Foreign Bible Society has acted, as a public institution, a most wise and proper part, in adopting the fundamental rule, to confine its own labours, and its assistance to other Societies, to the dissemination of the sacred text, of the word of truth alone, leaving its interpretation to each respective party or individual. Had even our former plan of publishing an edition with notes and comments, not been rendered impracticable by the events of our day, the conviction which we have just expressed, would have led us to the circulation of the Scriptures without any addition whatever. For your own satisfaction, and that of your venerable Society, I can now give you the distinct and positive assurance, that, among the many hundred copies of the Bible, which, in entire conformity with the design of your institution, we have either sold or given away, all contained the simple text according to Luther's version, chiefly of the Halle, Bâle, and Tuebingen editions. If the benevolent parent institution in London will refresh ours with its kind aid, the application of all sums thus received, will continue to be made in strict compliance with their fundamental rule."

Now the Bible-Society committee, good easy men, never suspected that all this was "humbug;" and that the complaints about the "profane" commentaries were only feigned; and that the desire to have the simple text, since no comment was likely to come out unbiassed by the neologian spirit of the age, was only hypocritical. The good London people, for want of having Mr. Haldane among them, took it all for truth, and accordingly passed a resolution, that, having read extracts from two letters from Dr. Blessig "announcing the formation of a Society for the circulation of the Holy Scriptures, *without note or comment*, under the most respectable patronage, both among the clergy and laity, at the same time representing the country as in a most exhausted state from the long period in which it was the seat of war," the provisional grant of 300*l.* be extended to 500*l.* Next follows a letter from Dr. Haffner, the professor of divinity, in which he announces the death of Dr. Blessig; and it is curious enough that in the course of his letter he uses precisely the expression on which Mr. Platt grounds the merit of the Trinitarian Society above the Bible Society,—for he says that he and his colleagues had "undertaken this pious work *solely for the glory of God*," so that there was nothing to have prevented Professor Haffner being president of the Sackville-street Bible-Society. Almost immediately after we have a letter from another responsible officer of the Strasburg Society, Professor Aufschlager, pledging himself that the London grant should be used in strict conformity with the rules of the British-and-Foreign Bible-Society; and the first annual Strasburg Report states explicitly that it was a law of that institution that there should be "no note or comment whatever."

I have quoted these passages, my lord, to shew that there was no want of stipulation on either side, as to the matter of notes and comments. This essential point it was considered was mutually understood; but so it was, that when the Bible came out it was found to be accompanied by a preface. The preface was eventually withdrawn; but in the mean time, and ever since, it has been made a subject of much angry discussion. Three particulars arise in regard to it: first, the conduct of the London committee; secondly, the conduct of the Strasburg committee; and thirdly, the character of the preface itself. Of these three the first only is necessary to my argument; but I will add a few words respecting the other two.

With regard to the conduct of the London committee from first to last, it entitles them, in my esteem, to the highest honour. The moment they were informed of the violation of their rule, a violation on their part quite unexpected, they lost not a single moment in vindicating their laws, and through a long and difficult negotiation triumphed over every difficulty with much wisdom, patience, and perseverance. At all this Mr. Haldane is extremely displeased: he is indignant that

the Earl-street manifestoes were not full of fulminations upon what he calls "The infidel Preface and the infidel Society;" that, on the contrary, they held such a line of intercourse with them as at length induced them to withdraw, or, to use their own word, "renounce," the unauthorized addition, and that in a manner the most satisfactory; Professor Haffner himself proposing the measure; the Strasburg Society unanimously adopting it, and a private friend, their own president, Baron Turkheim, restoring to their funds the sum expended in printing this extraneous composition. Mr. Haldane is extremely angry that the affair thus ended in conciliation, when there was so excellent an opportunity for war and daggers drawing. But mark, my lord, the issue; the Strasburg Society, instead of being either disbanded, as Mr. Haldane wished, or, what was far more likely, goaded into becoming a Bible-and-Tract Society, the tracts being of the same character as the preface, whatever that was, or I fear much worse, became a society for pure biblical distribution, in the orthodox Lutheran version, without note, comment, or introduction. The very morning that the Earl-street committee first heard of the preface, they directed Mr. Owen to write to Strasburg on the subject, which he did in the most strong and explicit terms. This brought back an answer, in which the Strasburg secretary states, that his committee were aware that they could not permit this introduction to be attached to Bibles distributed or sold by them; but they thought it a useful tract for separate sale, and they could not prevent persons from binding it up with their Bibles. Professor Haffner himself writes:—

"Knowing the particular exigencies of our church, among the members of which that unbelief so prevalent during the period of the Revolution, has made but too great havoc, we thought a short introduction to our sacred books, which might, at the same time, be their apology, would contribute much to ensure the veneration which is due to them, rectify the erroneous and rash judgments which we so often hear pronounced against them, and, consequently, prove useful to many of our fellow-citizens. One particular church may stand in need of something which another does not want, and therefore may think superfluous to take into consideration. This introduction is, however, a separate work, and distributed among those only who expressly ask for it."

This explanation was unsatisfactory, and accordingly Lord Teignmouth himself was requested to write to Professor Haffner, which he did in an admirable letter; not indeed rudely terminating all intercourse, and closing an important avenue for the circulation of the word of God, as Mr. Haldane thinks he ought to have done, but shewing him firmly, yet courteously, the necessity of adhering to the principles of the Society. His lordship adds:—

"Notwithstanding its disjunction from the sacred code, and the limitations under which it is issued, and respecting, as I sincerely do, the motive which suggested it, I cannot but express my regret that it has been published. In this country, such a measure, under all the cautions adopted, would be deemed the act of our committee, and as such, a virtual, if not a literal deviation from the rules prescribed for their conduct, and the very basis of our institution. The experience of sixteen years has taught us the absolute necessity of an inviolable adherence to those rules under which our Society has obtained such an extensive support in this country, as well as the prudence of *renouncing*, and even *retracting*, any measure, however defensible, if liable to any misconception on this most important point."

Much correspondence and intercourse followed, the issue of which was what I have stated; but not till the two societies were on the point of a rupture, the London committee having armed Dr. Pinkerton, who was about to pass through Strasburg, with a resolution of the necessity of breaking off all further intercourse, if the preface (there was no other adventitious matter) was not wholly discontinued. This resolution, Dr. Pinkerton had no need to make use of, the matter having been arranged as before mentioned, and with such perfect good faith, that Baron Turkheim himself bought up the remaining copies of

the preface, and had them bound and cut shorter and narrower than the Bibles, to prevent their ever being united with them. So much for the conduct of the London committee.

With regard to the character of the preface itself, it was a matter that did not concern the British-and-Foreign Bible-Society, as a society; nor could its members or committee be supposed to know any thing of its merits or demerits; nor, in point of fact, did they know, or do they to this moment know, as it was written in German, and has never been published in English, or circulated in this country. What displeased Mr. Haldane and his friends was, that the committee did not, upon the authority of M. Bost, a missionary of the Continental Society, proceed at once not only to direct the exclusion of the preface, but to animadvert upon its character. The gentlemen who have raised this war against the Bible Society maintain, that its directors should have sent out a fulminating theological manifesto; that they ought to have been "a protesting society;" whereas Lord Teignmouth, the committee, and the secretaries kept closely to their business, and only forbade the insertion of any preface whatever. And this is the ground of accusation against the Society. It is complained that they did not tell their Strasburg friends they had published "an infidel preface," and that it must be rejected *because it was infidel*; they contented themselves with saying it must be rejected—*because it was a preface*. This, say one and all of the Sackville-street writers, was a grievous breach of duty. But your lordship instantly sees what would be the effect of such an institution as the Bible Society becoming a board of theological revision, and a protesting society: Mr. Haldane and his followers take it for granted that all true Christians must, as a matter of course, adopt their exaggerated notions about infidelity and neologism; and at once write down those epithets against whatever they choose to stigmatise as such. Yet of this very "infidel" Haffner, the truly pious and devout Dr. Steinkopff wrote to Earl-street from Switzerland, in the very heat of this discussion, in 1820, when he knew that every syllable would be hyper-criticised, and after much personal intercourse with Dr. Haffner, and the other parties concerned:—

"It is my fervent wish and prayer, that the representations made both personally and in writing, may produce the desired effect; the more so, as I cannot but feel unfeigned respect for Dr. Haffner, on account of his extensive learning, and still more on account of his firm and Christian-like conduct in the worst period of the French Revolution. When the Jacobins and Infidels demanded of the clergy, publicly to renounce the Christian faith, threatening them, in case of refusal, with the prison, and death itself, both the late venerable Dr. Blessig and Professor Haffner stood firm like a rock, and cheerfully went to prison for Christ's sake, in which they had to pine for ten tedious months, never knowing from day to day whether they should not be dragged forth to be guillotined."

Such is Dr. Steinkopff's testimony. To this allow me to add a statement published in the "Evangelical Magazine" for 1826, by Dr. Pye Smith, the Theological Tutor of the Independent Theological Seminary of Hoxton, whose works, especially those on infidelity, the Atonement, and the Scripture Testimony to the Messiah, (though I am far from coinciding in all his opinions,) render him no mean judge on such a question. The following is his attestation respecting both the infidel author and his infidel works, more especially "the atrocious preface."

"If the duty of vindicating truth and integrity from the presumptions of ignorance or the aspersions of injustice, can ever acquire an increase of obligation, it is when the person injured is not of our own party or sentiments, but is one to whom we feel ourselves seriously opposed in matters of faith and conscience.

"Shortly after reading these accusations; namely, that Dr. Haffner is a scoffer at religion and an infidel; "I received, in a packet of foreign pamphlets, two Reports of the Strasburgh Bible Society. In both of these, the speeches of Dr. Haffner oc-

eupy a conspicuous station. To these speeches I could not but feel an attraction of anxious interest. I read them with close attention. To me they appeared to be the productions of a powerful and richly-furnished mind, in an unaffected style of much energy and eloquence, implying (unless they be a covering for the grossest hypocrisy) a firm belief in the Divine origin and authority of the Revelations contained in the Jewish and Christian Scriptures, and breathing an apparently sincere and ardent zeal for their universal dissemination. At the same time, there are indications in these speeches, that the doctrinal sentiments of their author are not in close accordance with what I regard the primary doctrines of the Christian faith. This, however, is no new or surprising thing. We, in our own country, are sufficiently familiarized with the fact, that the foundations and the pillars and external walls of the temple of revelation have been most ably defended, and their impregnability demonstrated, by persons of whom we entertain painful fears that they never entered its sacred gates, or fixed their abode in its interior mansions."

"Are we to call for fire from heaven upon them and their writings, because, in points of very serious magnitude, we lament that they see not as we see? Who hath made us to differ? If Dr. Haffner is to be treated with scorn and insult, and his name stamped with the crimes of ridiculing the Scriptures while he is recommending their universal distribution, and of being a downright Deist, under the garb of a Christian minister—if this be consonant with truth, wisdom, and justice, then it is our duty to apply similar language to the persons and writings of Clarke and Locke, of Watson and Paley, of Lardner and Priestley."

"Neither my own leisure, nor your limits will permit me to give any other than a very short account of this, what I must call a valuable and interesting production, Dr. Haffner's Introduction to the Knowledge and the profitable Reading of the Bible. It occupies thirty-seven pages in large octavo, having been printed to bind up with an edition of the Bible: but the intention of so uniting it with the Bible was abandoned by the Strasburgh committee as soon as they saw that it went beyond the idea of a brief preface; and it was resolved to be sold separately, as a treatise which they thought likely to be useful in counteracting ignorant or sceptical prejudices, and in promoting the study of the sacred Scriptures. Whether this was a wise and good resolution is not the question; I state it merely as the fact: and it is important to observe, that this resolution was taken and acted upon before the Strasburgh committee could possibly have had any communication from the British and Foreign Bible Society."

"The first four pages of Dr. Haffner's introduction are occupied with arguing the necessity and reality of a revelation from God, and shewing that such a revelation is contained in the Bible. Then follow brief sketches of the contents and general character of each book of the Old Testament, the Apocrypha, and the New Testament; and the work is concluded with reflections on the benefit of reading the Divine word, the duty of universally disseminating it, and glad anticipations of its triumph through the whole earth. The limits which I must observe, prohibit me from extracting passages: and it would be impossible for your readers to judge correctly of the work by a few sentences, short and torn from their connexion. If, however, you can open your pages to such a communication, I will make a selection of passages, such as will give, in my opinion, a fair and just specimen of the sentiments of the writer. I am sorry to say that Alethia has been made the instrument (for she would not consciously so belie her own name) of gross violations of this rule of common honesty. The fragments which she has introduced are nearly all so garbled and misrepresented, as to produce an effect very different from that which they have when read in their connexion. Not only are they most injuriously separated from their connexion, but even the clauses of the very sentences professedly quoted are omitted, evidently for the purpose of making the dissevered fragments wear a more revolting aspect. I now charge upon Alethia the indispensable obligation of answering, in your next Number, the following questions:—Has she ever seen Dr. Haffner's introduction? Does she understand the German language? If not, from whom, has she derived these pretended translations? On whose authority has she characterized the work? And why does she write in a manner which is manifestly intended to make the reader think that she possesses and has read the whole of the censured pamphlet?"

"Dr. Haffner certainly is to be ranked among the theologians of Germany called Rationalists. To the proper meaning of this term, surely no Christian can object, or wish to be excluded from a share in its character. But in its present conventional use, it includes a great variety, and many shades of sentiments and persons holding them. It is often applied to the anti-supernaturalists, who are only disguised deists: but it includes also others, whom it would be highly absurd to regard as deists. Of those who constitute the best of the class, I cannot but entertain a favourable opinion. The Latin writings of Morus, Doederlein, Dathe, Knapp, and Vater, may supply to students in this country a very just and full view of this school of theology. Whatever may be the doctrines held or denied by individuals, I am convinced that the fundamental principles of Bible-interpretation, which characterize these divines, are

true and solid ; and that all the great doctrines of vital Christianity—a Saviour properly Divine, Redemption, Sovereign Grace, and Sanctification by the Holy Spirit—are, by the fair application of those principles, irrefragably deduced from the sacred word."

"Alethia brings against Dr. Haffner the charge that 'he is notoriously a scoffer at vital Christianity, and does not even pay respect to the externals of Christianity.' If she has not solid proofs of the correctness of these assertions, she has incurred no trifling responsibility. She refers for evidence to the Edinburgh pamphlet; but I can find no evidence at all there; I find only bold affirmations and heavy charges, resting upon anonymous authority."

"I sincerely regret the length of this letter; but I venture to trespass so far as to add a translation of the last sentence in Dr. Haffner's calumniated introduction. 'At what fountain can they [his countrymen, to whom he is recommending the study of the Bible] better quench the thirst of the spirit and the heart, longing for truth and consolation? Yes; he who knows his Bible, who knows the Divine instructions there contained, who apprehends them in their purity and brightness, and who in faith has received them into his soul—he no longer turns aside from it, he is more and more inwardly satisfied that it is from God; he daily enjoys its evidence by its beneficial influence; an influence which whosoever experiences will unite with heart and mouth in the exclamation of Peter, 'Lord, whither should we go away! Thou alone hast the words of eternal life.'"

I quote the above without offering any opinion upon it. I know nothing of Dr. Haffner or his preface; nor, I repeat, is it necessary for me, in relation to the present discussion, to make any inquiry respecting them, as all I had to shew was, that the Earl-street committee had no concern in the matter. The Strasburg Society had pledged itself again and again to insert nothing but the pure text, (for it was a pure text, Luther's; not, as some of the Sackville-street subscribers suppose, a corrupt and neologised version;) and when they violated this engagement, they were instantly remonstrated with, and the remonstrance was effectually followed up, till the preface was discarded, the money employed in printing it returned to the biblical coffer, and the pure text agreed to be henceforth circulated without note or comment.

But, then, what becomes of the character of the Strasburg committee? I think that they were originally betrayed into the violation of the rule inadvertently; or, at least, without due reflection. But why did they not withdraw the preface immediately when remonstrated with? I will state what I believe to have been the reason; not however defending their conduct, which was indefensible. It will be remembered, that at that time there was raging a furious theological war in Switzerland, which Mr. Haldane was one of the chief instruments of promoting. The individual who sent over to London the intelligence respecting the preface was Mr. Bost, the agent of the Continental Missionary Society, who was living at Strasburg, and was engaged in a hot contest with the ecclesiastical and academical authorities of that place. The whole proceeding was very much in the style of Mr. Bulteel attacking the University of Oxford; but even if Mr. Bulteel said any thing founded substantially in truth, yet the mixture of self-conceit, dogmatism, party violence, gross exaggeration, and misrepresentation, which pervaded his statements, would effectually prevent their having any other effect—such is human nature—than impeding for a time the most wholesome measure which might be thought to appear dictated by his exertions. The case would have been still stronger, if he had been a foreigner; a missionary of an institution in another country. Dr. Haffner and his colleagues considered themselves taunted; a pamphlet controversy had arisen at their doors, in which the divinity professor's preface was handled in the style which your lordship has seen: and a fine predicament, it was said, they were in; they had committed themselves by publishing a

preface to a Bible, assisted by London money; Mr. Drummond, Mr. Haldane, and the Continental Society in London should know of it; then the complaint would be carried to the Bible Society, and the preface, after all their vapouring, must be withdrawn. The affair thus became—I do not mean that it ought so to have been—mixed up with personal considerations; and Dr. Haffner and his friends thought that withdrawing the preface was a tacit acknowledgment of the justice of the censures cast upon it, and not merely a compliance with a rule which involved no opinion upon the divinity professor's production; for had the preface been written by Luther, or Calvin, or Knox, or Cranmer, the issue must have been the same. That I do not misinterpret the feelings of Dr. Haffner and his friends appears strongly in the published documents. The professor writes, for example, in a letter to Dr. Steinkopff,—

“I should never have imagined that my preface, the evident tendency of which is to vindicate our sacred books against many profane criticisms, which I have been too often compelled to bear, in the course of my ministerial labours, now continued through forty years, should not only be misinterpreted, but even calumniated in the most scandalous and disingenuous manner. Meanwhile, all men of sense and propriety have been disgusted with the libel of a certain Mr. —, who wanders about our province, like a vagrant, obtruding himself sometimes in one place, and sometimes in another, with his sectarian notions, and, like the enemy, sowing tares by night, endeavours to alienate our congregations, which have hitherto enjoyed rest and tranquillity, from every regular minister called in conformity to the order of God.”

I do not justify these proceedings on either side; I merely allude to them as illustrating the cause of the tenacity of the Strasburg Society in not exposing themselves, as they considered, to be triumphed over by visitors or missionaries from England, who had engaged in an active warfare with the ecclesiastical authorities of the place. I rejoice to say, that in the recent revival of religion in Switzerland, there are those who are far removed from the excesses either of Mr. Haldane's party or the Genevese pastors' party. Such men, for instance, as M. Gausson, of Satigny, are truly the salt of the earth in that country. I name him, not in disrespect to others, but that I may be able to add the high esteem which, though a stranger, I feel for his character as a Christian and a minister, with my deep sympathies at the disgraceful persecution which has recently ejected him from his pastoral function. I pity also the victims, some of them now sainted victims, of ecclesiastical persecution in that country; though I can and do allow something for the feelings of the Swiss authorities who had been irritated by the spirit displayed by certain British travellers and agents, and which certainly was not according to the meekness that is in Christ. When Mr. Haldane is pleased to place such slight boundaries between Arminianism and Neology, and in good round terms to designate the Levades and Haffners and Kieffers of France and Switzerland as “infidels,” one cannot wonder at a little tenacity on the part of the ecclesiastical authorities of Strasburg in not wishing to take an act which would be represented as the consequence of this dictation. When Dr. Haffner and his friends really understood the matter, and felt that the Bible Society had nothing to do with these controversies, they yielded the point; otherwise all connexion must have been broken off, and they would most likely have formed a controversial tract-society.

But I have been too long entangled in these petty details. It is politic in the opposers of this invaluable institution, to turn assailants, to harass its friends with vexatious or exaggerated charges, and to try to keep them as culprits on the defensive, when they have a full right to appear in a far different attitude. I feel degraded at having been

thus dragged through the mire for many a long and weary page ; but I throw off the slough ; I disentangle myself of these unworthy manacles. No, my lord, we are not prisoners at the bar ; the Bible Society is not fairly put upon a grave and elaborate defence against charges such as the above, and conveyed in such a spirit. To explain where there is reasonable ground for misunderstanding, is both a duty and a pleasure ; and there is no degradation, but much propriety and Christian meekness, in the office : the honest doubts and difficulties of those who seek not party, but truth, ought to be carefully and patiently solved ; but to be constantly replying to inflammatory charges, and made to plead as criminals before the bar of public opinion, because some bookseller, hundreds or thousands of miles off, happens to send a wrong box out of his warehouse, notwithstanding the most explicit understanding and agreement, and for which wilfulness or negligence he is discharged ; or because some common informer chances luckily to discover a mare's-nest, with a few addled Apocryphas in it, when the rest had been carefully extracted and crushed ; and no man, say what he will, really believes that the Bible Society intended to hatch Apocryphas, or has not taken the utmost possible precautions against it, the best proof of which is just such a solitary mistake as the above ; —to keep up such a running fire of snipe-shot to frighten the timid, where there is not a particle of real hazard ; is neither truth loving nor reasonable. Our lively French neighbours know full well the force of the adage, that, in such matters, excuse is a species of self-accusation. But the Sackville-street declaimers count upon those minds which can catch a fact, but not embrace a principle ; and persons of this order of intellect, after reading over a variety of exculpatory details, such as the preceding, are ready to say ; " This may all be very true ; but still there seem to be a great many ugly stories." Such persons are not able to take in the vast mass of transactions ; to look at the aggregate history of more than a quarter of a century, and to bring out the fair result. It is the same in matters of private character ; half a dozen exaggerated party-newspaper stories are quite sufficient to blast for a time, in public opinion, the most exalted reputation ; but the good man appeals to the uniform tenor of his life, as his evidence, and those who know it are satisfied. If he is to answer in print to every idle tale, and when it is answered and settled, and dead and buried, to be called again to reply to it, again and again, years after ; and when, perhaps, the parties who best understood the transaction are dead and buried too, no character can be safe.

No, my lord ; look at the Bible Society, not in these pettyisms of accusation, but in its real character, and the aggregate benefits which, through the mercy of God, it has been the instrument of conferring upon the human race. Vast as it is, it has been hitherto comparatively but a Hercules in the cradle, strangling the snakes of prejudice which have hissed around it from its formation to the present moment ; yet even its infant labours have extended far beyond the giant cliffs of Abila and Calpe, and it is every day going forth, in the strength of God and with the word of God, to plant the tree of life for the healing of the nations. We have some half-dozen stories of mistakes and misadventures ; but our politic friends keep out of sight the vast mass of undeniable benefit. I will copy only a few paragraphs from one of its documents : let these be our answer to those who are more expert at finding faults than mending them.—

" The centre of this institution is in London ; and its auxiliary societies, branch societies, and associations, extend throughout the British dominions in every quarter

of the globe. One hundred and sixty-four affiliated institutions have been formed during the past year. Numerous correspondences have been opened with the clergy and laity of different nations; and powerful coadjutors are actively employed in circulating copies of the Sacred Scriptures among men 'of every nation under heaven.' During the twenty-seven years that the Society has existed, it has circulated more than seven millions of copies of the Scriptures, and expended ONE MILLION, SEVEN HUNDRED AND SEVENTY-NINE THOUSAND, NINE HUNDRED AND SEVENTY-THREE POUNDS.

"Among its foreign relations, the British and Foreign Bible Society enumerates many auxiliaries and branches. In Europe it has established itself at Malta, as a central point of great and increasing importance. In Asia its cause is aided and represented by the Calcutta, Madras, Bombay, Columbo, Singapore, and New South Wales auxiliary societies, and their various branches. In Africa similar institutions are established at Sierra Leone, the Cape of Good Hope, and the Mauritius; also, in the British Colonies of North America, in Nova Scotia, at Halifax, Liverpool in Queen's County, at Pictou, Yarmouth, and Argyle; in New Brunswick,—at St. John's, St. Andrew's in Charlotte County, Fredericton, and Miramichi; and in the Canadas,—at Quebec, Montreal, York, Ernest Town, Amherstburgh, Midland District, and Kingston; and likewise in the West Indies, at Jamaica, Antigua, Barbadoes, Montserrat; at Berbice, Honduras, and in the Bermudas.

"In England the Society has published at its own expense, the Bible, or integral parts thereof, in thirty-two languages. One edition of the Irish Bible, in the vernacular character, has been completed, and another is in contemplation. It has also printed, or extensively aided in printing, the Holy Scriptures on the continent of Europe, in the French, Basque, Breton, Flemish, Spanish, Jewish-Spanish, Hebrew, Italian, Romanese, German, Bohemian, Servian, Wendish, Hungarian, Polish, Lithuanian, Danish, Swedish, Finnish, Lapponese, Icelandic, Samogitian, Estonian, Lettish, Slavonian, Wallachian, Albanian, Russian, Turkish, Turco-Greek, Tartar-Turkish, Modern Greek, Albanian, Calmuc, Buriat Mongolian, Modern Armenian, Carshun, Syriac, Georgian, Turco-Armenian, and Armenian, languages. In Asia it has promoted, by liberal and repeated contributions, the translation and publication of the Holy Scriptures in Persian, Arabic, Singalese, Pali, Hindoostanee, Bengalee, Sanscrit, Telogoo, Tamul, Malay, Mahratta, Malayalim, Orissa, Seik, Burman, Carnatic, and several other dialects; together with two versions of the whole Scriptures in the Chinese, a language understood by perhaps one-fifth of the population of the globe, many of whom are resident within the British dominions in the East. At Madagascar a translation of the Scriptures into the Malagasse has been completed, and the New Testament printed. In the Society and Georgian Islands, the missionaries have been aided in printing the Scriptures in the Tahitian language by repeated supplies of paper from this institution; and the most cheering prospects are opening for the general distribution of the Scriptures throughout the surrounding islands. In Africa, although the operations of the Society have been chiefly confined to distributing copies of the Scriptures, furnished from its domestic depository, it has also had the satisfaction of supplying the ancient church of Abyssinia with an edition of the Ethiopic Psalter and the Gospels; and the providential acquisition of the version of the entire Scriptures in the Amharic, the vulgar dialect of a large portion of Abyssinia, of which the New Testament, edited by the Honorary Librarian of this Society, is already printed, will, doubtless, prove the source of invaluable blessings to this interesting Christian community. For the use of the inhabitants of Egypt, the Psalter and the four Gospels have also been printed in Coptic and Arabic. A portion of the inhabitants of Western Africa have been furnished with a part of the Scriptures in the Bullom dialect: and the acquisition of a translation of the Gospels and the Book of Genesis in the Berber language, will afford the Aborigines of Northern Africa, by whom it is extensively spoken, the means of becoming acquainted with the things concerning their peace. The Society has also taken measures for printing the Gospels in the Namaqua dialect, for the use of certain tribes inhabiting South Africa. In South America an extensive field was opened for the circulation of the Scriptures, and an Agent of the Society was sent out to carry forward the work; but, owing to political changes, and other causes, his exertions have been impeded, and finally closed by death; though numerous supplies of the Scriptures have been disposed of through his instrumentality. The same political causes have operated to check the extensive circulation of the Scriptures, which was anticipated in Mexico, when the Society sent out another of its agents. At Labrador, the New Testament and Psalms, translated into the Esquimaux language by the Moravian Missionaries, have been received with gratitude, and are producing blessed fruits. In the language of Greenland, the New Testament has been printed at the charge of this Society, and the copies dispatched to that country have been received by the baptized Greenlanders with delight.

"The principal translations of the Scriptures now carrying on under the auspices,

and with the aid of this Society, are—in Europe, the Breton and Catalanian; in Asia, the Persian, the Curdish, the Ararat-Armenian, and various dialects of the peninsula of Hindostan; in the South-Sea Islands, the Tahitian and Raratogna; in America, the Chippeway, the Peruvian, the Mexican, the Misteca, the Tarasco, and Esquimaux; and in Africa, the Namacqua.

“The foregoing account of the operations of the Society, at home and abroad, would be incomplete without a distinct notice of those independent, but kindred institutions, which it has been the means of producing on the continent of Europe, and in the United States of America. These are conducted under the highest patronage, and are supported by individuals of different Christian denominations, many of them eminent for piety, learning, and station, in the capitals of Prussia, Sweden, Denmark, Hanover, Saxony, Würtemberg, the United Netherlands, France, the principal Cantons of Switzerland, and in the Ionian Islands.

“A Protestant Bible Society in France occupies an important station among similar institutions on the continent: and the ladies of France have embarked in the work of forming Bible Associations.

“According to the latest accounts, the Russian Bible Society, previous to its suspension by an Imperial Ukase in 1826, had, with its 229 Auxiliaries, Branches, and Associations, undertaken the printing of the Scriptures in twenty-seven different languages (it has also purchased copies in fourteen other languages), of which 861,105 copies of entire Bibles and Testaments, or of separate books thereof, had left the press. An edition of 10,000 copies of the Pentateuch, in modern Russ: 145,600 copies of the Psalms, and above 100,000 copies of the entire Testament, in the same dialect (including those with the Slavonic) had been printed: thus have the inhabitants of the vast empire of Russia received, for the first time, a translation of the Scriptures in their native dialect, a work, the benefit of which it is impossible to calculate.

“In the United States, a national society has been established at New York, under the title of the American Bible Society, with which no fewer than 660 Auxiliaries are now connected! At Philadelphia, a similar Institution, with various Branches, successfully prosecutes the same great object.”

I will not, my lord, weaken the force of these statements by a word of my own. I will only add the concluding paragraph of the document from which I have extracted them. I pity the man—I am not angry with him—who, after reading these interesting facts, can turn round on his couch and dream—of Haffner’s Preface. My dreams, I hope, this night, will be of a brighter hue: and, should I dream, it will rather, I trust, be of that seraphic vision, “I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people.”

“After presenting this sketch of the institution, any thing like a formal appeal on its behalf to the liberality of the public would be superfluous. When it is considered that the society is engaged in promoting the translation, printing, or distribution of the Scriptures, or portions of them, in more than one hundred and fifty different languages and dialects; that it stands pledged to aid numerous Bible Societies already formed, and still forming, in different parts of the world; and that, after issuing more than seven millions of copies of the Scriptures, and expending upwards of one million seven hundred thousand pounds sterling, the demands upon its services appear rather to have increased than diminished;—when these circumstances, together with the simplicity of its principle, the catholicism of its spirit, and the extent of its proceedings, are deliberately considered, no additional motive can be wanted to stimulate the inhabitants of the British empire to promote, by all means in their power, the interests of an institution which promises, if liberally and extensively supported, to become a blessing to the whole earth.”

LETTER XII.

FROM alleged bad deeds I proceed to alleged bad doers; for among the reasons urged to shew the necessity for a change in the constitution of the Bible Society, there is none more strongly insisted upon than the charge that it has employed exceptionable agency, both at home and abroad, but especially the latter. I will endeavour to meet the allegation with all fairness; neither cloaking what may have been wrong,

nor imputing guilt where I do not really discern it : but I must again remark, that it has no fair bearing on the point which it is brought to prove ; for, whatever may have been the character of the society's agents or connexions, it has not been the result of Socinian counsels, since no Socinian has ever been in the Earl-street committee.

In turning, my lord, to the society's foreign transactions, by which is meant, in this question, almost exclusively its European intercourse, I would ask, What was the condition of the continent when the Bible Society commenced its operations, and for many years after? and what, in a great measure, is it at this moment? Need I reply, that it was very widely overrun with irreligion and infidelity ; that the Church of Rome retained its ancient corruptions, mixed up with much secret or avowed modern scepticism ; and that both the great leading divisions of the Protestant Church—the Lutheran and the Reformed—now united under the name of the Evangelical, were generally sunk in religious indifference, and too often tainted, to use the lightest word, with Arianism, Socinianism, Neology, and often, I fear, with positive Infidelity. The French Revolution, and the writings of Voltaire and his colleagues, had produced their worst effect, and reaction had not yet commenced : the destructive seed had been sown all over Europe ; it had sprung up, and had not begun to be eradicated. Wickedness had done—so, at least, I would trust—its worst ; and in this lowest depth there seemed no lower depth to which churches still retaining the name of Christian could sink ; and the only hope was, that, in the mercy of God, a revival might ensue.

For promoting such a revival, the most efficient instrument, under the overruling influences of the Holy Spirit, seemed to be the general circulation of the word of God, as connected with, and preparative to, every other effort. But who were to circulate it? How were editions to be printed, and access procured for them to the towns, and villages, and churches, and scattered dwellings of this densely peopled continent? The early conductors of the Bible Society felt the magnitude of the difficulty ; but, persevering in their labours, in reliance upon the gracious providence of God, they endeavoured to induce the authorities, civil and ecclesiastical, throughout the Protestant states, to supply their own local wants ; offering them from this country, where necessary, such assistance as might appear requisite for that purpose. For the London society directly to have undertaken the work by sending out thousands of itinerant agents with satchels of books, would have been impracticable and preposterous ; nor would the laws and customs of various countries have permitted it, or millions of money have sufficed to carry it into effect. Of as little practical benefit, on a large and national scale, would it have been to take only here and there a native individual, of excellent intentions, but with very limited opportunities, who might distribute a few Bibles in his own neighbourhood, while millions of the population around were perishing for lack of knowledge. As for printing Bibles in England, and sending them to every town and village on the continent, no person who considers the state of Europe—the late war, inter-national jealousies, the variety of language and local versions, the restrictive laws both ecclesiastical and commercial, and innumerable other details—could ever have dreamt of it : and even could it have been done—could the millions of money to do it have been raised by voluntary contributions—the books, after all this munificence and labour, would but have decayed in the warehouses.—But it is useless to reason on what was obviously impossible.

The Bible Society was therefore obliged either to take things as it

found them, and to make the best of them ; or to give up the matter in despair. It preferred, and I believe honestly and in the sight of God, the former. If, in any town or city or university, it found one or two individuals disposed to address themselves to the important work of circulating the word of God in their respective vicinities, and to stir up their neighbours and colleagues to assist their efforts, and by united agency to cause the object to be effected, it thought that such openings for the circulation of the word of God ought not to be neglected. The individuals with whom it first communicated were conscientious men, and, in cases innumerable, men of true piety ; and by their advice and local knowledge, measures were concerted for the formation of Bible societies in various places ; the zealous promoters rejoicing to merge their own feeble efforts in the more powerful concurrent labours of the pastors, magistrates, and influential residents of the neighbourhood. It is obvious that this system brought in the contributions or personal agency of persons who had little or no spiritual understanding of the blessed Book which they assisted to convey to others ;—nay, more ; in some instances where churches, orthodox and Protestant in name, were overrun with unsound doctrine and carelessness of life, it might, and did, occur that public religious functionaries, of high station and powerful influence, were grossly erroneous in their creed ; so that the men who undertook to teach others, needed themselves to be taught what were the first principles of the oracles of God. All this was deeply afflicting ; and the best hope for correcting the evil was to send out the Scriptures of truth among the nations ; trusting to the promise of Him who gave them, that they should not return to him void, but accomplish the purpose for which He sent them.

But how, I repeat, were the Scriptures to be thus diffused ? A society in England could not at any time—more especially in a time of war—plant merely auxiliary Bible-societies throughout the continent, so, at least, as to render them really efficient. What, then, appeared, to the early directors of the institution, right to be done ? I will take, what is alleged to be the worst case, Strasburg itself, as an example. A pious and zealous correspondent, of well-known excellent character, whose heart, to use his own expression, bled for the want of the word of life in his neighbourhood, writes over to England ; and the London Society inform him, that if he and his friends will print a large edition of Luther's Bible, a pure version without note or comment, they will assist them in so doing. Here then is the germ of the Strasburg Bible-society ; and from that institution the whole vicinity and neighbouring places are supplied with copies of the word of God. Would it have been better for the London society to have declined rendering this assistance, or recognizing as a Bible society an institution formed from among the pastors, professors, and leading inhabitants of the place, because the English society were not, and could not be, conversant with the private character or religious principles of the conductors ? I put it as a case involving points for serious consideration ; only again observing, that the continental societies were not auxiliary to that in London : they were independent local institutions, and were assisted from England only for one precise, definite, object ; which was considered not of necessity to involve various ulterior questions, which had been of the greatest importance in a matter less specific—as, for instance, in a missionary or tract society. In all this, my lord, I am only stating the facts of the case, not arguing upon them.

I will further mention two or three other facts connected with the question : the one is, that the Protestant churches on the continent

did not, *as churches*, profess Arianism, Socinianism, or any other grievous heresy. In general, they retained, though in some cases they had mutilated, their ancient confessions of faith; they professed at all events to be Trinitarian, so that no test that could possibly have been applied would have excluded the great majority of the persons with whom the Bible Society is accused of having held connexion—though that connexion was confined to the promotion of the circulation of the word of God. In conversations with many of my Sackville-street friends, I have put this question, “If your test had been adopted, in what way could it have possibly affected the case? What single agent or correspondent of the Earl-street Society would it have excluded? You speak of M. Levade and Dr. Haffner: would it have excluded them?” My friends have in every case admitted that it would not; and if it would not, then what test would exclude them? The matter lies much deeper: it is not an affair that can be regulated by tests; it must be a question of detail in each instance, in correspondence with the increasing piety and spirituality of the members at home, and the larger choice of truly desirable connexions abroad, by means of that revival of religion of which, after all, under the all-wise providence of God, our despised Bible-Societies have been the germ.

Another fact necessary to be noticed is, that the great majority of what our Sackville-street friends call the Earl-street Society's continental agents, are no more its agents than is Oxford, or Cambridge, or the king's printer. M. Kieffer is avowedly an agent; Dr. Pinkerton is an agent; but Dr. Haffner, Professor Levade, the members of foreign universities, the pastors and individuals connected with continental Bible-Societies are not under the control of Earl-street, except so far as they agree to accept our assistance (now confined almost entirely to grants of bound books) for a certain definite object; and this very want of control has, in the course of experience, led to increasing restrictions and limitations, in order, as far as practicable, to prevent any possibility of the recurrence of mistake. By the laws of 1826 no pecuniary aid can be afforded to any society that circulates the Apocrypha; and if bound copies of pure Bibles are presented, the proceeds are to be accounted for. This is the utmost control the Society can exercise; for to interfere with the disputes of rival churches, or to hold courts of personal inquisition all over Europe, would neither be feasible, nor, I think, desirable. When the Society originally voted a grant to Dr. Blessig, Dr. Haffner, and their colleagues, for the specific purpose of printing a pure Bible, they did not consider that they had any control over them as individuals or as a society, except as honest men to perform their contract: this fair control they exercised, and effectually, to the withdrawing the obnoxious preface and replacing its cost; but they could go no further, and ought not, in common sense or equity, to be considered as accrediting the members of the Strasburg Society as their “agents,” so as to become responsible for their opinions or conduct. It may indeed be said, Better all Europe had remained to this hour destitute of pure Scriptures than allow such men to print and disperse them. This is a question of inference which each individual must answer according to his own judgment; I speak at present only of the fact, that foreign churches, states, cities, or universities, or their members when agreeing to distribute the word of God to their neighbours, were not our agents. The Bible Society thought it might lawfully assist them in an object clearly good, and not to be perverted; but it went no further.

But the charge states further, that the Society refused to connect itself with good men, and chose bad ones in preference. Mr. Owen,

it is said, went to Switzerland when the discussion raged high between the pastors and M. Malan ; and, instead of embracing the cause of the latter, he avoided all theological controversy, and contrived to attach the high-church party to the objects of his mission. Whether Mr. Owen acted from unchristian worldly policy, in order, as is objected, to shun the offence of the cross of Christ, or whether he exercised a conscientious, even if mistaken, judgment, is not for me to decide ; but I have not a shadow of doubt that he acted, as in the sight of God, with faith and prayer. If Mr. Haldane will forgive me, I will freely say that Mr. Owen might think very highly of the personal piety and character of M. Malan or M. Empeytaz, and yet not consider it his duty to select them for his counsellors. I know that in other instances it was his opinion that it was desirable, if possible, to interest the local authorities of a place in the circulation of the Holy Scriptures, even if their motives were only such as those which have frequently caused governments professing Christianity to lend their sanction to moral and religious institutions. He considered that wealth, station, and influence were talents which it was right to make use of for godly purposes, especially in an object so simple as the circulation of the Sacred Oracles. It was his custom when he visited a town, in order to form a Bible Society, first to call upon the clergyman of the place before he consulted with the Independent minister. I again merely state facts, leaving to each man to form his own inference ; but I cannot doubt that Mr. Owen acted conscientiously.

But most decidedly and explicitly do I deny, from all that I can gather of the early history of the Society, that its continental agents were of the character which the Sackville-street papers ascribe to them, or that the Society almost went out of its way, as they affirm, to surround itself with Neologists and Socinians. On the contrary, the Reports and other documents of the institution are replete with facts, to prove the delight with which the conductors hailed every sentiment of true piety, and how anxious they were for the glory of God and the salvation of men. I believe in my conscience that they looked out every where for the most proper agents they could discover, and exerted their best influence to procure, as the acting officers of Bible Societies, men of truly Christian character. That they did this at home, the names of all their secretaries, and the large majority of their committees, is a proof ; and why should it be said that they did not do so abroad ? The truth was, that in too many instances piety was rare, and love cold ; and if, by the blessing of God on the labours of this institution, there is in various parts of Europe an increase of both, it is not fair to turn the tables on the Society, and to ask why did you not five-and-twenty years ago select Mr. A. and B. and C. ? when Mr. A. B. and C., as they now are, did not exist. The choice, I cannot but repeat, was between having no Bible distribution at all, or having it through the medium of the best agents they could procure, even though these were not always what they would have preferred, had a gracious Providence seen fit to raise up better.

That this is not my charitable fancy, I will prove by the declaration of Dr. Steinkopff himself, in his letter to Mr. Haldane in 1826. His statement, it will be observed, goes farther than my argument : for my reasoning has been only as to the design of the conductors ; his attestation goes to the actual working of the machine : and well knowing, as I do, the spirit of detraction which has been abroad in relation to the continental friends of Bible Societies, I can quite as

readily conceive that Mr. Haldane has too little charity as that Dr. Steinkopff has too much, and the judicious reader will fairly adjust the balance. When I find a so-called neologian infidel ushering in his work with a solemn invocation of "*the most holy and adorable Trinity*," I call to mind the passage above quoted from the Apocrypha, "Believe not every tale." I forget the book and chapter, and have not the sheet that contains it at hand; but Mr. Haldane may find it by means of Cruden's Concordance to the Apocrypha, which he will find bound up with his Concordance to the Bible!

Dr. Steinkopff's testimony is as follows:—

"If there is any thing which, more than another, has engaged the serious attention of the committee of the British and Foreign Bible Society, as well as that of its officers and agents, it is this,—to open a communication with truly enlightened and respectable persons in the Protestant, Catholic, Greek, and other Christian churches. In the earlier period of the Society's history, the correspondence was almost entirely confined to a few religious individuals and communities. Let the letters and documents annexed to the Reports, and many hundred others which are in the Society's archives, not printed, attest this fact. It is fully admitted, that, when in later years, large societies were formed for whole kingdoms or provinces, and presidents, vice-presidents, committees, treasurers, and secretaries were appointed (who were, of course, chosen by the body of their constituents, and without any interference on the part of the British and Foreign Bible Society), there was unavoidably a greater mixture of characters, differing as well in their religious views as in their rank and station. But, I would ask, is it possible, in the present state of the world, and of the Christian church, entirely to avoid an admixture of this kind? Tell me of a religious establishment or society in this or any other Christian country, however sound in its constitution, and distinguished by the moral excellence of its members, in which the gold of Christian faith, hope, and charity, is to be found in all its purity and brightness, without any alloy of baser metal? Did the primitive churches remain untainted with error and heresy? And was not a Judas Iscariot to be found even in the number of the twelve?"

"But, to come nearer to the point; my late invaluable friend Mr. Owen, as well as Drs. Paterson, Henderson, and Pinkerton, Mr. Leeves and myself, have extensively visited the continent, and, more or less, contributed to the establishment of Bible Societies there; and we can sincerely say, that we have considered it both our duty and privilege to associate with such persons as were, in our judgment, the most decided friends of revealed religion, and to engage their active co-operation. We can also testify, that, in almost every part of Europe, more especially the Protestant, we have met with many who received us for Christ's sake, who welcomed us to their hearts and to their houses in his name; and who, constrained by the love of a crucified Saviour, cheerfully came forward offering their talents, their influence, their money, and their active exertions in aid of the establishment of Bible Societies, which they have since continued to support with indefatigable zeal, perseverance, and success. Such Christian zeal we have not only found in the cottage of the peasant, but also in the mansion of the noble, and the palace of the prince. We do not deny that sometimes we have met with painful disappointments, and have become personally acquainted with men of very different views and principles; but, after all these deductions, we are confident in the persuasion, that the operations of the continental Bible Societies have most essentially promoted the interests of real religion; that many of these societies have been, and still are, under the conduct of truly excellent and devoted individuals; that they have cherished a spirit of Christian charity; that they have given a powerful check to infidelity; that they have led to the formation of many other benevolent and Christian institutions; while, under the fostering care of the British and Foreign Bible Society, they have contributed to the circulation of more than 1,500,000 Bibles and Testaments, in almost every European language. In addition to this, it may be stated, from a variety of authentic documents, that this abundant dissemination of the seed of the word has not been sown in vain; that many, through an attentive and devout perusal of the sacred volume, under the influence of the Spirit of God, have been rescued from the abyss of scepticism and infidelity, and converted to God; that profligates have been reclaimed, drunkards made sober, thieves honest, and the licentious pure; that mourners have been comforted, the sick and the wounded directed to the great Physician of body and soul, and the dying refreshed in the last conflict of expiring nature."

"You intimate that the foreign Bible Societies, 'composed,' as you represent them, 'of the enemies of the Gospel,' do harm rather than good. Whether such a charge against foreign Bible Societies can be justly maintained or not, let all well-

informed, sober, and candid observers, who are really acquainted with their true state, impartially decide. If they were, indeed, composed of 'enemies of the Gospel,' how is it to be accounted for, that the avowed adversaries of Christianity, the bold advocates of infidel principles, and the zealous friends of superstition, do actually unite in opposing them? 'Every kingdom,' says our blessed Lord, 'divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?' "

"It affords me the most lively satisfaction to be able to state, that the greater part of the deputies from the foreign Bible Societies, both on the continent of Europe and in America, so far from their being justly denominated 'Arian deputies, or men of no religion,' are men known in their respective countries and stations as the determined friends and defenders of the great fundamental truths of the Bible, and who recommended themselves, during their stay in this country, to their British fellow-Christians, by their excellent spirit and conduct."

Here we have the testimony of Dr. Steinkopff, Mr. Owen, Dr. Paterson, Dr. Henderson, Dr. Pinkerton, and Mr. Leeves; all men of known orthodoxy and piety, and who have had the most ample opportunity of judging of the facts to which they depose.

But these, it may be said, were direct agents of the Society. Let us, then, take the deposition of a clergyman unconnected with it, except as a warm friend who knows its excellence, and whose extensive continental intercourse renders him a well-qualified judge—the Rev. F. Cunningham. The latter part of his statement is peculiarly important.

"From all the inquiries I was able to make, I could never learn that any individual in Germany, publicly holding neological sentiments, was an *active agent* of the Bible Society. And how could any thing like an active agency be expected of such individuals? After the Bible Society had been formed in Germany, it soon spread very rapidly. Many Neologians, from various motives no doubt, enlisted themselves in its ranks. But what was the real history of this movement? *The religious body were the originators of these societies*; but they were soon compelled to seek the protection of others in authority, because the existence of societies in many countries must depend upon their sanction; and they were glad, even in other cases, to make those who heeded not the word of God themselves the distributors of it to the rest of the world."

These are not a tithe of the testimonies I might adduce. And what have we on the other side? The assertion of Mr. Haldane; I speak advisedly, *the* assertion of Mr. Haldane. *The* assertion, say our Sackville-street replicants! *the* assertion? Have we not scores of assertions, and scores of testimonies? Yes, just as you have scores of echoes from the eagle's nest on the Lake of Killarney; but it is all the thunder of one blunderbuss. You are deceived, says Mr. Melvill; you are deceived, says Mr. Armstrong; you are deceived, says Mr. Gordon; the testimonies are manifold. Now, gentlemen, listen and you shall hear the blunderbuss itself. It was exploded at "The Glasgow Report" no longer ago than 1829, and thus went forth its shot in the shape of leaden types: "*The charges against the continental agency of the British and Foreign Bible Society have been chiefly, and in the first instance, brought by myself.*" Yes, chiefly, and in the first instance; but subordinately and in echo by many others; and all Sackville Street rings with the repetition. The eagle's nest and the Lake of Killarney are nothing to it; but I advertise my friends that they wax not vain, as if each had a pop-gun of his own; it is only an aerial rebound from the same indefatigable blunderbuss, and it has gone off so often that the very geese on the lake now heed it not.

But I will indulge my friends with yet another attestation, and—let them not be alarmed—from an avowed neologian quarter. They shall see how far their statement, that Bible Societies foster neology, agrees with the hopes or fears of neologists themselves. Again am I indebted to that prime invention—parallel columns.

From Mr. Haldane and Mr. Melvill.

The Blunderbuss.

"The Earl-street Committee erected Bible and Apocryphal Societies all over Europe, while the servants of God were excluded, and placed them under the care of Arians, Socinians, Neologians and persecutors, in one word Infidels."

The Echo.

"The system of the British and Foreign Bible Society threw the Society into the arms of the Socinian, the Arian, and the Neologist."

From the Darmstadt Church Journal, an avowed Neologian publication.

"On Bible Societies.

"The dissemination of the Scriptures does not appear to be conducted in a proper spirit, and with proper views. If we investigate the character of many of those who distinguish themselves by more than ordinary activity in the cause, it cannot be denied that they frequently seem to possess only a narrow view of theology [meaning the orthodox system], and exceeding littleness of mind. That laudable veneration which they feel for the word of God, easily acts in them, in the absence of more solid theological attainments, as a check to the liberty of thought and judgment.....they seek the essentials of our religion in the blood-and-wound theology [the doctrine of the atonement by Christ, and justification through faith] of former centuries.....The peculiar interests which mystics and pietists of the present day take in the advancement of Bible Societies," &c. &c.

So far from this neological writer thinking the friends of the Bible Society favourable to the Apocrypha, he complains loudly of the resolutions passed against it; adding, that "two thirds of the canonical books of the Old Testament might with far less injury be withheld than one single book of the Apocrypha,—for instance, the Book of Sirach."

Our Killarney friends will here see most clearly that the estimate which the devil and his angels take of continental Bible-Societies is very different to theirs; and will, perhaps, in future be cautious how they listen to Mr. Haldane's echoes.

This question of the Bible Society's continental connexions has been so unfairly dealt with, that I trust your lordship will bear with me while I adduce yet another and a most convincing species of evidence; I mean the letters, speeches, and reports from the lips and pens of the parties accused. That I may not take any passage which Mr. Haldane can allege was written to serve a turn at the present moment, I will extract no passage of a later date than 1820; long before this outcry arose. Nay, further, as Mr. Owen is said to have been the great encourager of this alleged irreligious system on the continent, I will take no passage that is not contained in his "History of the Bible

Society," though apart from that history, and since its date, I might find documents of great piety and value. The following is a series of extracts, in chronological order, from the earliest years of the Society to the year 1820; and it will shew what was the character of at least a considerable portion of the Society's continental intercourse. If any man reading these passages, with those already cited in other parts of these letters, can still see nothing but "Socinianism, neology, and infidelity," I can only mourn over his obliquity of vision.

The first continental Bible-Society was that of Nuremberg, founded in 1804. One of its founders writes,—

"We cannot but return you our most humble thanks for having encouraged us in the most liberal manner to co-operate with you in this excellent work of love. While reading your kind invitation and offer, I was deeply impressed with that Scripture: 'They beckoned to their partners which were in the other ship, that they should come and help them: and they came and filled both ships, so that they began to sink.' Your letter afforded me so much joy, that I could not contain myself, but immediately went to the Rev. John Godfried Schöner, one of the most respectable ministers of our city, in order to communicate to him the joyful news from a far country. He was no less affected than myself; and we agreed to appoint a meeting of Christian friends on Ascension Day, at which we unanimously resolved to unite for the formation of a Bible society, and by a printed letter to invite our Christian friends throughout Germany and Switzerland to assist us in so noble an undertaking."

From the opening address of the Berlin Bible-Society 1805, the following is an extract:—

"No fire burns upon the altar of the Lord, without spreading its flames around. This fire has also extended its flames. The zeal of Christians in England has also infused itself into the hearts of Christians in Germany.

"Already in the German empire a Society has been formed, actuated by the same spirit, and for the same purpose, as that in England. In the Prussian states, also, there is still room for sowing the good seed of the word of God. They still contain districts, where, in the houses of many poor Protestant families, the precious Bible is sought in vain. A number of sincere friends of God and of mankind, in and out of Berlin, constrained by the love of Christ and of their fellow-Christians, have associated, after the example of the above-mentioned English and German Bible Societies, to collect a fund for the purpose of purchasing Bibles and New Testaments from the Bible Institution at Halle, to be gratuitously distributed, or sold at a very low price, to the really poor in the Prussian states."

Mr. Joënické writes to the King of Prussia, on the same occasion,—

"With all due humility I lay the inclosed address at the foot of your royal throne. Moved by the present falling away from our Lord Jesus Christ, and the increasing contempt of the Holy Scriptures, several of your majesty's faithful subjects have united together for the purpose of putting the Holy Bible into the hands of the poor, particularly of the soldiers' children. From my office of distributing meat to the poor during the last five years, I have had a frequent opportunity of observing the deplorable ignorance of the poor in the great truths of salvation."

Mr. Hiemer writes, from the German settlers at Sarepta, in 1806,—

"May the Lord give his blessing to the design of the honoured Society, by the extended diffusion of the Scriptures given by inspiration of God, to oppose a barrier to the overwhelming torrent of infidelity, and to procure for poor benighted souls access to the life-giving knowledge of Jesus Christ.

Two years after, from the same quarter, we hear—

"I am indeed struck with admiration at the great work which God is carrying on in England, and at the zeal which the numerous societies in that country, all animated by one spirit, display for the propagation of the Gospel throughout all parts of the globe. It appears to me, as if our Blessed Saviour, in these days of general falling off and tribulation upon earth, were hastening to manifest himself to his people in his re-appearing; and that, as his Gospel must first be preached throughout the whole world, he has produced these extraordinary efforts, through the influence of his Spirit, for the express purpose that he may himself sooner appear."

The first Report of the Stockholm Society opens with happy abruptness, as follows:—

"O God, send out thy light and thy truth." It then proceeds as follows: "To make known more and more the truth here referred to, is, and shall continue to be, the grand aim of this Society. We do not wish to strip the arts and sciences, or the

knowledge and wisdom of man, of their important value : no, we thank God for their usefulness, and we hail with delight every discovery that removes or softens in any degree the sorrows and sufferings of mortality ; or which in social life comforts man, or endears him more and more to man as his brother. But we dare not forget, that all these advantages have the narrow circle of time drawn round them : they end with our lives.

" But the truth which comes from above embraces eternity. It looks to Jehovah as its origin, and raises man from earth to heaven. This truth is revealed and explained in the Bible."

The conductors of the same Society write to the London committee, some time after,—

" May your annual meeting be blessed with much joyful intelligence from every quarter of the world ; announcing, that your exertions do increasingly prosper, that the darkness is passing away, that the glorious light of the Gospel is shining brighter and brighter, and that to the many thousands who reside in the cottages of poverty, and whom God in his inscrutable wisdom feeds with the bread of tears, ' beauty ' is now given ' for ashes ; ' the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Thus you will have a foretaste of heavenly joys, and we shall participate with you in them. And when at the consideration of all the mercies of God, which far surpass our imagination, you are excited to a holy astonishment, and, lost in wonder, love, and praise, shall draw nigh unto the throne of His glory, there to present with one heart and voice, your united thanks and adorations,—our Amen shall resound, and mingle with that of the whole creation."

Baron Rosenblad, the minister for the home department, a nobleman of the highest rank in Sweden, delivered the following among other sentiments in his speech of 1813 :—

" We have outlived the awful period, when the doctrine of the atonement of Christ was shrouded in darkness. Mournful was the lot of those who confessed His name. For almost an entire century did infidelity, with unblushing front, deride the revealed will of God, and either openly or secretly undermine the sacred foundations of the Gospel doctrine. The deleterious poison, having worked its way among what are called the most enlightened nations of Europe, and established its influence in their higher circles, soon spread abroad among the mass of the people ; and rolled on in fearful torrents of iniquity, carrying with it a sweeping destruction wherever it went. — We have, truly, the most abundant cause for thankfulness to a gracious God, for having preserved our native land from such scenes of desolation. We dare not, however, deny, that even among us were found an increased indifference to the word of God ; and, with many, a bold contempt of it. Not a few were ashamed to confess the name of Jesus : and have we not ourselves had to endure long discourses upon religion, in the course of which we scarcely once heard that blessed name mentioned, before which, however, every knee shall bow, whether it be upon earth, or under the earth ? But the promises of God are fulfilling ; for, ' Heaven and earth shall pass away, but my words shall not pass away.' (Luke xxi. 33.) And, ' Upon this rock will I build my church, and the gates of hell shall not prevail against her.' Gospel light is dawning again on those nations where the shadow of death sat almost enthroned ; and barriers are raising against ' the abomination of desolation.'"

" Eternal Saviour of the world, strengthen and support the desire Thyself hast graciously awakened in this Society : that all the members of it may work as one man ; and, with full purpose of heart, spread abroad that heavenly knowledge, which records Thine Atonement, Thy Suffering, and Thy Death. Grant success, and thy richest blessing, to all we shall do towards the promotion of this great end. We place all our reliance on Thee ; and rest our hope of a gracious answer to our supplications, upon that wonderful love which brought Thee into the world to save sinners."

Gaspard Steinmann, of the St.-Gall Bible-Society, writes,—

" I wish to work while it is called to day ; being now in my seventy-fourth year, and feeling desirous to render myself useful in my day and generation. Our Lord well deserves that all the powers of our body and soul should be entirely consecrated to him. Blessed be his name, he drew me at an early period to himself ; and the nearer I approach the grave, the more I rejoice in having chosen so good a Master, and been privileged by him to contribute, in any small degree, to the building of his spiritual temple."

The following passage, from an address of the Consistory of Gothland, will shew how the Gothland Bible-Society was formed :

" Give us leave to request, that you will, in your able and proper manner, present to the committee of that wonder of the Christian world, the British-and-Foreign Bible-Society, in London, our most unfeigned, cordial, and respectful thanks for their remembrance of the consistory of this island, while they have on their hands under-

takings for the honour of God our Saviour, which astonish the most zealous of his servants. May the choicest blessings, and the most abundant outpourings of the Spirit of God, ever rest upon the members of that grand and most useful Society, among whom you are so highly favoured as to have your lot cast, and your labours assigned!"

Dr. Brunnmark, writing to the London Society in 1813, in announcing the formation of the Gothenberg Society, writes:

"To express all that we feel upon this occasion, would be impossible. We are now enlivened by the pleasing hope of being able, in conjunction with the thousands who are zealous advocates for the Gospel of salvation, to apportion to our needy brethren this book of heavenly treasures; and it shall be our principal honour and delight, strictly to follow the Divine commandment in relation to our fellow-creatures: 'Let us not love in word, neither in tongue; but in deed, and in truth:'—and thus we trust, also, best to testify our gratitude to you, and to insure to ourselves, the continuance of your good-will."

The president and directors of the Prussian Bible-Society, thus address their British precursors in this department of Christian mercy:—

"Blessed are ye, revered gentlemen, for devoting the earthly treasures with which the goodness of the Most High has enriched your favoured isle, not only to the alleviation of temporal distresses, but also to the propagation of heavenly blessings; that you may communicate the glad tidings of salvation, procured to the human race at a price infinitely more precious than silver and gold, to all nations, for their permanent benefit. The Divine Author of this salvation pronounced the preaching of the Gospel to the poor, one of the symptoms of his first advent. And thus may the dissemination of the same blessed Gospel, in the cottages of the indigent, prove an auspicious omen, that He, whom so many have entirely disowned, is again at hand; and that the children of men are preparing themselves anew to receive Him into their hearts, and to consecrate their life, in all its various relations, to Him, in whose name alone salvation and true joy are promised to the world!"

The directors of the Potsdam Bible-Society, in their address to the public, remark,—

"This great and universal good, is our BIBLE; and on that account it bears the name of the *Sacred Volume*, the *Book of Books*. It is the word of God, the foundation of our faith: wherever its authority declines, there that foundation is shaken, and the bands which unite us are loosened. If the Bible becomes scarce among a people, the first, the purest, and the richest source of important knowledge is dried up: where, on the contrary, the Bible is held in due estimation, there will be found a warm attachment to genuine Christianity."

Count Hohenthal, president of the Saxon Bible-Society, writes to Lord Teignmouth, from Dresden, in 1814:

"Having had the happiness of possessing a father who, at his own expense, printed two editions of Luther's version for the benefit of the poor, I feel constrained to adore God, that, in our age, in which infidelity has made such awful progress, the idea originated in Great Britain, to form Bible Societies, by which so powerful a barrier has been opposed to its destructive influence; and I cannot but thank God that I also am privileged to be his humble instrument in propagating the Bible among the poorer classes of the people in Saxony. Having from early infancy been carefully instructed in the word of God, I may assert, to the glory of His grace, that in my advancing age I feel daily my need of its Divine instructions; and never proceed to business, till I have fortified my mind with a portion from its sacred pages. Thus I am determined to go on, till, before His throne, I shall attain to more perfect knowledge and light."

The Bishop of Gothenberg, in a speech at the anniversary of the Gothenberg Society in 1816, observed,—

"During these interesting moments, when love to Christ has engaged us to partake of a festival, suffer, I pray you, a man, bending under the weight of years, and grown grey in the service of his God; suffer one, who can now only put a hand trembling with age to the blessed work undertaken by this circle of brethren in Christ, to assure you, that he is at a loss to describe what he feels, when he considers, that he has been permitted by his Divine Master to behold this auspicious day; and that death has not been suffered to close his eyes, till he has witnessed, and rejoiced in, the wonderful things which God has done for his church upon earth, by Bible Societies, and Bible distributions. Therefore, with Simeon of old, will he lift up his voice, and sing praises for what he has seen, as well as what he anticipates, of the promised salvation, through the diffusion of that light, which is to lighten the Gentiles, and to be the glory of the Israel of God.

"Many days will not elapse, before the feeble voice that utters these heartfelt

sentiments, shall be heard no more; and, as the best and most acceptable efforts of old age are, the communications of sound and profitable counsel, suffer, my beloved friends, the old man, around whom you have this day formed a circle of good-will, to say a few words more, by way of advice, before he sits down, and makes way for his son, your secretary, to read the Report.

"If, of all the mercies bestowed upon man, that of belonging to God, and being led by his Holy Spirit, is the greatest, it will not be doubted, that to impart to his fellow-mortals the counsel of God for their salvation, is the highest and most gratifying duty of which he is capable. To do this, is this very office and calling of those who minister in sacred things: it must be evident, therefore, that Bible Institutions have a just and lawful claim on them to be the most zealous of all their members; inasmuch as they are the heralds appointed to make known and spread abroad these good tidings of the love of God to man.

"After having, for upwards of half a century, ministered in the sanctuary, the joy unspeakable is conferred on my last moments, that, while it is yet day, and the night fast approaching, I should become a fellow-labourer for promoting a more extended diffusion of this 'word of reconciliation;' for 'enlarging the tents and strengthening the stakes of Zion.' With me, then, may every preacher who, enfeebled by the burthen of years or declining health, is no longer able to minister to his congregation in public ordinances, but in his silent retirement draws his consolations from the life and light which emanate from the words of this Book, take heed, that, by putting the precious Volume into their hands, he does his part, that they also may read, and understand, and live.

"On the other hand, let such of my brethren as enjoy vigour of body and mind, consider well, that since the word of God must evermore constitute the essence of their sermons, inasmuch as it is 'the power of God unto salvation,' they cannot offer to their hearers any thing more influential in aid of their own anxious labours, than these Scriptures, 'given by inspiration of God, and which are profitable for doctrine, for reproof, for correction, for instruction in righteousness;' for thus will they truly and properly promote in the members of their congregations a sound understanding of their own discourses, introduce light and knowledge effectually among them, and make up for unavoidably deficient opportunities of visiting or watching over them. Nay, some will thereby supply, in the safest way, their own possible want of skill in handling the word of life. All will, by the use of these means, advance more abundantly the welfare of their flocks, than could be accomplished, were this blessed distribution omitted, or but partially effected! Arise, then, my brethren, beloved in Christ, and be doing; stir up the gift of the Spirit that is in you; and, with unwearied exertion of thought and speech, by writing and correspondence, by act and deed, depending for all your strength upon the Captain of our salvation, strive so to promote the success of this glorious object, that 'the word of Christ may dwell richly among us.' For with Nehemiah of old, do I proclaim to you, 'that the hand of God is good upon us; and that the God of heaven, he will prosper us.' O might I likewise be allowed to add this as the reason, on your and my behalf, 'because we his servants do arise, and build!'"

Provost Hertzberg writes from Norway, in 1816—

"Contributions continue to be made throughout the whole kingdom of Norway: they will not be inconsiderable. The senior Bishop of Norway, the Right Rev. N. Brun, lately departed this life. He did not live to hear the glad tidings you gave him. His heart burnt with zeal for the Bible Society, until it ceased to beat. He united the spirit and zeal of Elijah with the gentleness of St. John. Blessing the parent society, he entered into the joy of his Lord. His memory is revered by all pious Norwegians."

The committee of the Russian Bible-Society, in the prospect of the extension of the Scriptures among their fellow-subjects of all classes, remark:

"The committee of the Russian Bible-Society, animated with the sacred zeal of imparting to our neighbours the Book of Divine Revelation, which points out Jesus Christ to be the Way, the Truth, and the Life, for the salvation of all who read it with faith, consider as their neighbours, not only their fellow-countrymen and those of their own nation, but also strangers, and men of all tribes and nations of the earth: for there is no difference between the Jew and the Greek; for the same Lord over all, is rich unto all that call upon him. And as our Saviour commanded his Apostles to preach the Gospel to every creature, so, in fulfilment of this commandment, their sound has gone out into all the earth, and their words unto the ends of the world. Blessed is he, who is accounted worthy to labour in the vineyard of the Lord!"

A peasant in Siberia writes to the last mentioned society, in 1816—

"Dare I, an unworthy man, in poverty and tears, beg for a New Testament, gratis, also? Though I do not understand to read myself, yet my son can read, and hears the Holy Scriptures, when read in the church, with pleasure. He will read to

me the Gospels and the Epistles; and there I shall also learn to know, how the Lord God took upon himself our flesh, came into this world, lived among sinners, instructed them, suffered and died for us, and gave to us the Holy Gospel, that all men might know the way of salvation. I entreat the pious Bible Society not to reject my petition, but to bestow on me the Holy Scriptures, to rejoice my soul, and my whole household."

The Archbishop of Moscow said, at the fourth anniversary of that institution:

"But, alas! how many countries are there still, into which the saving light of the Gospel has not yet been shed! How many nations still, who live in ignorance, and without Christ; aliens from the commonwealth of Israel, and strangers from the covenants of promise; having no hope, and without God in the world!—But what do I say?—How many are there, even among those who confess the Lord Jesus, who are still ignorant of his doctrines! How many are still perishing with hunger for the word of God! How many are fainting with thirst, and cannot obtain those waters of life, of which, if any one drink, he shall never thirst! To satisfy these, is the sole object for which Bible Societies have been established. This is the only aim which men, animated by truly Christian love, have in view, in striving to disseminate and multiply the number of copies of the word of God; not seeking thereby to promote any kind of self-interest, but, *solely, the glory of God in the salvation of their neighbours* *. How sacred, how salutary, how pleasing to God, must this institution be!—And God himself hath borne witness to this; for he bleaseth it in a remarkable manner."

"Perhaps there may be persons who have taken offence at our Society.—Let them alone.—The Jews took offence at the Lord Jesus Christ himself. With us the harvest is great, and we, who have gone out to labour in the field of God, will continue till the evening. O most merciful God, once, in thy wrath against the pride of the inhabitants of the earth, thou wouldest not that they should be of one language, and of one speech; we supplicate thee, through the Infinite merits of the humiliation of thy only-begotten Son, who, for our salvation, became obedient even unto the death of the cross, cause, in our day, that the whole earth may be of one language, and of one speech—the speech of thy Divine revelation!"

His Excellency, Mr. V. Goudrian, remarks, at the anniversary of the United Netherlands Society, in 1818—

"What an honor to be instrumental in so sublime a work! What a happiness to make known God and his Christ to the uncultivated heathen; while, at the same time, we do not forget the ignorant among ourselves!"

Bishop Munter remarks;

"In our sphere of action, a voice is now and then heard to rise in opposition to the Bible Society; but its effects have proved favourable to the good cause, as the apologies to which it has given birth, have, by the force of truth, gained over many to espouse the Scriptures, and their dissemination. Thus, in the kingdom of grace, the machinations of short-sighted and unbelieving men always subserve the advancement of the will of the Almighty, and the extension of His holy word."

* The second law of the "Trinitarian" Bible Society states the object of that institution to be, "to promote the glory of God and the salvation of men by the circulation of the Scriptures;" upon which Mr. Platt, in his speech at the formation of that society, descanted, to shew the excellence of that society above the British and Foreign Bible Society, the object of which latter, he said, was merely to circulate Bibles, not thereby consulting the glory of God and the salvation of men. Really gentlemen read very cursorily their own documents; for Mr. Platt was long an officer of the Bible Society, and yet it seems that he did not know, what I thought every child who had ever heard of the society from Moscow to the Mississippi knew, that "the only aim which men animated by truly Christian love have in view, in striving to disseminate and multiply the number of copies of the word of God, is *solely the glory of God in the salvation of their neighbours*." Now that Mr. Platt is informed of this, his own speech calls upon him to return to his allegiance. "It appears to me," he says, "that the great line of distinction between us (of the Trinitarian Society) and that society from which we separate, is pointed out in our second regulation." This quibbling was equally unworthy of Mr. Platt's heart and understanding. The object of the Bible Society is to circulate Bibles: and why circulate Bibles? Here comes out the plain answer, which all Mr. Platt's philology could not discover. Why does he not leave the Church Missionary Society, on the ground that it is called "a missionary society," and not "a society for the glory of God and the salvation of men by means of missions?" Backville Street must have sadly lacked arguments, when it was constrained to angle for them after this fashion.—The date of the Trinitarian meeting is altered since a former page was printed. Why not, after reserving the few

The venerable Archbishop of Upsala, in his last Bible-Society speech before his death, traced up Bible Societies to a far higher hand than that of man.—

"If a new excitement has arisen in favour of Christianity: if, in our days, the spirit of it is extending to all countries and among all classes: if, after a long period of delusion, it is now beginning to be acknowledged, that Jesus Christ is Lord, to the glory of God the Father; that his word is the only leading star to life, his precious doctrine of reconciliation the only security for our highest interests: if it is becoming the general wish, to propagate the Holy Scriptures, and to procure an easier access to them for even the poorer inhabitants of the cottage: if this respectable Society, which has assembled here to-day, bears witness to the same: if, in a word, a great and important crisis has arrived, and still continues, in the general opinion, to the undeniable advantage of Christianity and the salvation of souls: this cannot indeed be derived from any preparatory arrangements which man had made—from merely human endeavours, however laudable those endeavours may have been." "Where then shall we look for the cause of a change so little expected, and by the signs of the times so little prognosticated? 'This is the Lord's doing, and it is marvellous in our eyes.'"

"Yes, He, who has built his church, not on the loose sand, but on a rock, where it defies the storm and the flood; and who has said, that the gates of hell shall not prevail against it: He, in whose hands the Father has placed the government of his church, even Jesus Christ, the same yesterday, to-day, and for ever: He it is, who, during all the storms through which we have passed, has maintained his work: He it is, also, who, through his Spirit, has effected this wonderful alteration, over which we now rejoice, and in consequence of which we are here assembled. I do not presume to entertain the hope, that no further tempests shall assail the Christian church; I rather believe, that it always must continue in a state of conflict on earth; but if the Holy Scriptures be, not the word of man, but of God; if they be the power of God, and the wisdom of God, and the source of all genuine light, all real improvement, all durable satisfaction; then the general publication and reading thereof cannot be without blessed consequences to the people."

"Let us work, therefore, while it is day, and in the best manner we can. The Lord, who watches over the interests of his church, will surely conduct all to the glory of his holy name, and to the salvation of the souls which he has ransomed. We have seen enough of the work of the Lord, to be qualified, whenever it may please him to call us away from our labour upon earth, to join in the triumphant strain of the aged Simeon: 'Lord, now lettest thou thy servant depart in peace! for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.'"

A peasant writes to the Russian Bible Society:

"On the receipt of these heavenly treasures, my soul was filled with the utmost delight at having my wish so speedily accomplished. I shed tears, when I saw in the Report, that in every quarter of the globe Bible Societies and schools are establishing. My soul felt the echo of these delightful words: 'The Gospel must be published among all nations!' Every lover of the word of God is now convinced, that it is the bread of life, which fills the souls of those who hunger after salvation; and the fountain of living water, which quenches the thirst of those who long for everlasting life. Christ, who is the true light, will bless the labour of those who disseminate his word. May the Holy Spirit, whom he sent unto his disciples and his apostles, be poured out in these latter times upon those who carry the glad tidings of peace into every part of the world, so that the whole earth may be filled with the glory of the Lord."

Dean Thomas, president of the Grisons Bible Society, remarked:

"I have been forty-nine years a minister of the Gospel: my Master has sent me to several places, and I have said what he has ordered me to say." Adverting to the wonderful progress of the Bible Society, (the details of which he is accustomed to read in the Basle quarterly publication,) he observed; "Satan has overslept himself. He depended upon the success of those professors and doctors who had hoped by their *neology* to stifle the Gospel"; and while he has been sleeping, the Bible Society has been planted, and he has awoken too late to be able to do it any injury."

The venerable Pro-Vicar of Constance observed to an agent of the Bible Society:

"The house in which you now are, is that in which John Huss was confined: and, conducting us into an adjoining room, and throwing open the windows, he

seats necessary to keep their own members distinct for voting, issue tickets for the rest of the hall to the friends of Bible and Missionary institutions? John iii. 19—21).

* And yet we are now told that Bible Societies have promoted Neology.

pointed, with much feeling, to the chamber which had been the prison of this martyr, and the spot on which he had been committed to the flames. He said, he saw Antichrist in every thing which opposed the doctrine of Christ: adding, that, for his part, the only question he put to a stranger, was, ' Lovest thou the Lord Jesus Christ? If so, thou art my brother.' "

The letter from the Marquis de Jaucourt, president of the Paris Bible-Society, which announced its formation in 1818, remarks :

" The Protestant Bible Society has been but recently formed ; and the British and Foreign Bible Society, over which your lordship presides, has, for a long time, obtained immense success. In constituting the latter, its founders have given it the character of Christian philanthropy, which tends to unite *all who adore our Divine Redeemer* ; and interests them, besides, for even those who know him not, or who entertain erroneous notions concerning him."

Now, my lord, can any man, in common truth or candour, after glancing over this long series of extracts, and connecting them with the explicit declarations of the excellent Dr. Steinkopff, and the other gentlemen above referred to, continue to assert that the Bible Society united itself, almost as it were by choice and instinct, with whatever was most corrupt, neologian, and infidel in every quarter of the European continent? Dr. Steinkopff's statement points out the real fact,—that men of piety, wherever they were to be found, were the most active and zealous promoters of Bible institutions ; but that they considered it necessary, for many reasons, to stir up the ecclesiastical and other authorities of their neighbourhood, without whom the design could not be carried into effect. Mr. Stokes long ago, in his pamphlet in 1826, though he maintained that the charges against the Foreign societies are greatly exaggerated, that " many excellent men are to be found among their directors ; " that " their reports, generally speaking, breath sentiments of the purest piety," and that " the London Committee would *always* (his own italics) prefer the selecting of men of decided Christian principles, well known for piety and sound wisdom, to carry on the circulation of the Holy Scriptures ; " yet added, that they had not felt it to be their duty to lay down as a necessary principle, " that the Bible itself would almost prove contaminated by passing through the hands of persons whose sentiments respecting its contents may be exceptionable ; "—" that we may not convey the Scriptures to the perishing nations, unless they (the English committee) first chose the instruments for its distribution ; —unless they are allowed to dictate to the authorities and dignitaries, the clergy and laity, the subscribers to objects of charity, and the public at large in foreign countries, who shall be their domestic agents and secretaries and committee-men, in co-operating with them in this work of charity."

I leave every man to decide as he sees fit respecting these explanatory statements. Many persons will approve of the course described as having been formerly pursued ; but even if any doubt should rest upon it—and I have in general only stated facts, without pursuing them to inferences—still there is a document yet to be produced, to which I would call the peculiar attention of all who feel interested in the question : I allude to the Society's Report for 1827. The views of Societies ought to be judged of by their accredited documents, and not by loose floating stories ; and in this important document I find the following statements :

" With regard to continuing their researches into the past proceedings of the Society, in the manner which has been adopted in the two preceding cases (the Lausanne and Strasburg documents), the committee are not aware that it can answer any useful purpose. Many of the parties by whom the affairs of the Society have been carried on, are now no more, who, were they alive, might in all probability afford

* And yet we are told that Bible Societies, especially on the continent, have no regard to whether or not their agents " adore our Divine Redeemer."

satisfactory reasons for various measures which have been made the subject of complaint. The researches already made have involved a considerable expenditure, as well as greatly interrupted the regular business of the Society; and with reference to the future, the duty of every subsequent committee is now plain and explicit." "The Society has passed the days of its youth; and if all the ardent hopes and expectations on which, as is the manner of the young, it may have indulged, have not been realized, it has more than enough received encouragement to gird itself up in the years of its maturity, at which it has now arrived, to renewed and increased exertion."

I again invite the attention of those who feel serious doubts as to the former proceedings of the Society, to this statement. From the date of this Report there was avowedly a new era in the affairs of the Society: if faults had been committed, they were to be amended; if the committee had been careful formerly, they were to be yet more careful in future; and since the charges alleged against them are anterior to that date, it would be but fair, in the most party-spirited opponent, to issue an act of oblivion for the past, to judge equitably of the present, and to look forward with candour to the future. But if this were to be expected even from men of party spirit, much more from those for whom alone I write, men of true piety, whose difficulties in regard to the Society, even if over-scrupulous, have been at least conscientious and sincere. Let such men forget and forgive; and if at any time reference is made to old transactions—if the bones of poor Mr. Owen are disturbed to grace a Sackville-street *auto-da-fé*, or the faded writing of musty records is revived by a plentiful effusion of gall, to render them legible as accusations against the institution—let every friend of fairness say, "Even though I grant it all, yet look at the Report of 1827; and tell me whether for five years the Society has not kept its pledges, has exerted itself to shake off all that is unseemly, and is endeavouring to perfect holiness in the fear of the Lord. If it be, and the fact is incontestable, let us not rake up old vexatious stories, but strive, as Christians and brethren, with a common effort in the common cause."

I am not aware, my lord, that at the present moment any charge of Neology, and so forth, is brought against any one of the Society's foreign agents—I mean persons really employed by the Society, or remunerated by them for services performed—except it be Professor Kieffer of Paris. The opposers of the Society have in fairness, and to their honour, relinquished the name of Dr. Van Ess in their charges. Dr. Van Ess was dismissed from his agency two years ago; his accounts were found to be correct, and I am not aware that he has ever been accused of entertaining sentiments of a Socinian tendency; his agency in the circulation of Bibles among the Roman Catholics upon the continent had been for many years conducted with an energy, the benefit of which, for ages to come, will be incalculable, however unworthy the instrument; his letters, during a long correspondence, breathed a spirit of the most simple, ardent, touching piety; and numerous visitors, truly conscientious and spiritually-minded men, including several clergymen, and whose testimonies are still extant, wrote and spoke of him in terms of affection and admiration, which were an ample warrant for all the confidence that could be reposed in him; but suspicion arose respecting some particulars connected with his moral conduct, and the Society in consequence dissolved its connexion with him. I earnestly pray that he may yet repent, and do his first works; but I see no cause to blame the Earl-street committee, who could only act as they have done. The agents and documents of the Jews' Society, and other religious institutions, spoke of him even more highly than those of the Bible Society; yet these are not blamed. ^{Did} Such is party-spirit!

With regard to Professor Kieffer, notwithstanding the vague charges

thrown out against him by Mr. Haldane and reduplicated round the shores of Killarney, I see not the slightest proof of there being any thing, either in his principles or his conduct, to render him an improper agent in the distribution of the word of God. Dr. Pinkerton, and the Rev. R. W. Sibthorp, who visited him officially in 1827, and held much intercourse with him, have given their published testimony, that, "upon a full consideration of the circumstances, our opinion, which we think it right to state to you, is, that *it will be highly desirable to make use of Professor Kieffer's valuable agency in the circulation of the Holy Scriptures among Protestants*;" (the way was then closed against Roman Catholics, but has been opened since the Revolution.) Is not one such solemn testimonial sufficient? or is Mr. Sibthorp also an abettor of "neologians and infidels?*" The leading Sackville-street manifesto distinctly declares that "Professor Kieffer is *well known* (that is, by the aforesaid echoes) to be such"—namely, "Socinian and Neologian;"—but what says the Rev. Francis Cunningham, in his published Letter to Lord Bexley?—

"I have a debt of justice and gratitude to render to Professor Kieffer, the Society's agent at Paris. With respect to his religious orthodoxy, which I understand has been most unjustly called in question in this country, I feel it right to say, that no one who knows him can entertain a doubt. As to talents, diligence, vigilance, and zeal, as an agent to this Society, he has few equals, and can scarcely have a superior. As a man of business, of regularity, vigour, and dispatch, he is very conspicuous; and those who know the immense deficiency of business-like habits on the continent, will know how to value such important qualities in the agent they employ."

Dr. Henderson testifies to the same effect:—

"Of the Parisian professor I should be sorry ever to suffer a wrong word to escape my lips or my pen, that could possibly be construed into want of respect for his talents, or a withholding of my just esteem for the amiability of his private character, and his distinguished and indefatigable exertions in promoting the spread of Christian truth."

In addition to these facts, I will state, upon my own responsibility, though hitherto I have appealed only to printed documents, that two English gentlemen of piety, who had heard much of the above stories about M. Kieffer's unsound views respecting the infinitely important topic of our Lord's Deity, and who had much conversation with him in a visit to Paris, expressly endeavoured to draw the conversation to this subject. Professor Kieffer, however, anticipated them by introducing the matter himself, and assuring them that he had no participation in the

* I will quote as a note the following passage from one of Mr. Sibthorp's printed letters, which takes in other names besides those of M. Kieffer, and bears strongly on the whole subject. But there is no end to such testimonies; I am only ashamed that the repetition of calumnies renders it necessary to adduce them. Mr. Sibthorp says,

"I would briefly advert to the agents of our Society on the continent: under which term I include those whose operation is free and voluntary. I wish to repeat the testimony already borne in our letters to Professor Kieffer of Paris. His agency is highly valuable, discharged with an industry, fidelity, and accuracy to which it is but justice that I bear record. At Frankfort, Berlin, Dresden, Leipsic, Nuremberg, Basle, Cologne, &c. &c., are men who aid in the circulation of the pure volume of truth, for the love which they bear to it, for the truth's sake, and that they might be 'fellow-helpers to the truth,'—men who would adorn Christianity in any country and in any church; and the intercourse which the office I was charged with by the committee led me to hold with many individuals in various stations, and both among clergy and laity, such as Dr. Heubner, of Wittenberg; Count Einsiedel, of Dresden; Bishop Fabricius, of Hernhut; Professor Hahn, of Leipzig; Pastor Heim, of St. Gall; the Rev. M. Blumhardt, of Basle; Professor Schwartz, of Heidelberg; and others, has afforded me peculiar satisfaction. So far as I could judge from the personal communication I had with them (and this judgment is confirmed by the testimonies of others), I cannot but conclude, that to whatever extent infidelity, superstition, or error of any kind may exist on the continent, there is there also a portion of the true salt of the earth—men with whom it is pleasant to have formed an acquaintance, because such acquaintance shall not be restricted to the church militant, but be renewed and continued for ever in heaven."

errors either of Socinus or modern Neology; that he had ever held the principles of the Lutheran church, and hoped to die in them. He then, in a truly affecting manner, as a man deeply wounded at the charges thrown out against him by Mr. Haldane, and echoed by others, begged that his visitors would inquire of the Rev. Mr. Wilks*, and Mr. Monod jun., and Mr. Luterth, as to his character and religious principles. The conversation was continued; and not only did Professor Kieffer offer a negative contradiction to what has been alleged, but, in reply to some questions proposed, made such statements as led the visitors to a full belief that the charges made were perfectly unfounded. Subsequent conversations with the Rev. Mr. Wilks and Mr. Monod, jun., served only to strengthen this conviction. The general impression of these gentlemen was, that Professor Kieffer is a man of remarkably retiring and studious character; but who, from his veneration for, and his love to, the Sacred Volume, labours most diligently to promote its circulation: and the more they became acquainted with him, the more they experienced an unfeigned regard for him, and the more they were convinced that his agency in the Bible Society has been, and continues to be, one of great importance.

I am ashamed, my lord, that justice to outraged individuals should require such attestations; but I rejoice that, since it is necessary, I am able to adduce them; and I heartily trust that the conductors of the Bible Society will not be induced, by false and calumnious charges, to discard such agents. M. Kieffer, a friend informs me, one day, laying his hand upon the Augsburg Confession, attested, that there was his creed. What that creed is, your lordship knows better than I do; but it happens to repose on my shelves, both in German and English, and I therefore quote two or three lines, as applicable to the subject: "*Scriptura unum Christum nobis proponit Mediatorem, Propitiatorium; Pontificem, et Intercessorem. Hic invocandus est; et promissit se exauditorum esse preces nostras, &c.*" "*Damnant omnes hæreses contra hunc articulum (1mo.): exortas, Manicheos, Valentinianos, Arianos, Eunomianos, Mahometistas, et omnes horum similes.*"

Such is the creed of the "Arian," Socinian, Neologian, and Infidel, Professor Kieffer!

Of the domestic agents, likewise, something has been said.—The indefatigable Mr. Haldane, in a book published only last month, speaks of the Society's "infidel Orientalists, and Professor Lee." I might bring pages of similar tirade against this eminent man, but I should be ashamed to waste a line upon them. Professor Lee, if he would stoop to it, might extinguish the slanderers and the slanders with a twirl of his pen; but he does not deign to do it, nor will I. Who has not read your lordship's interesting narrative of him, published, I think, in 1814?

As little should I think of vindicating the Owens, Hugheses, Steinkopffs, Brandrams, Pinkertons, and other domestic agents of the Society—including also, I might add, the second class of officers, who conduct the daily commercial business of the institution. The matter of the Society's expenditure, and the subordinate details of business, were set at rest in the discussions of 1826; and, I believe, no charges are now revived on any of these subjects. But, to make surety doubly sure, I will quote the following minute, extracted from the books of the Guernsey Auxiliary Bible Society, under the date of Sept. 19, 1826. Your lordship is aware, that it was in this local society that the present

* Not your lordship's correspondent, or any of his kin, but a well-known pious and highly useful English Protestant minister long resident in Paris.

opposition to the principles and proceedings of the Earl-street Institution commenced. The question of Socinians had not at that period been introduced; but Mr. Haldane and Dr. Thomson's charges against the business details of the Society having caused much inquiry, the Guernsey committee passed the following resolution, which, coming from such a quarter, must be allowed by the friends of the Trinitarian Society to be decisive.—

“———(Present, the Rev. G. W. Philips) the following minute was entered on the books:—

“A long discussion having taken place, relative to the reports circulated in the public on the subject of the expenditure in the salaries to the officers and agents of the parent society, and Mr. Philips having fully explained the necessity of the various agents, and that their salaries were very small in proportion to their labours and service,—It was Resolved—That the committee is fully satisfied that the expenses of the parent society are not greater than the magnitude of their concerns must necessarily require.”

There was—would I could say, there is! but He who is too wise to be mistaken knew what was best—there was recently a domestic agent of the Society who has been more than ordinarily slandered, and who died almost broken-hearted under the accusation. Poor Greenfield! Yet not poor: “he rests from his labours, and his works do follow him.” The errors which had occurred respecting versions, readings, headings, and kindred matters, had shewn the need of the Society's having as an agent a man of learning, ability, and piety, who should devote all his time and talents to these important points, which, in the unexpected increase of the Society's labours, had become too large for the adequate care of the secretaries or committee. And such was Greenfield—eminently such;—but he did not escape many a barbed shaft, in consequence of his connexion with this invaluable institution. Mr. Haldane actually asserts, in a pamphlet of last year, that “Mr. Greenfield was recommended to the committee as superintendent of the translating and editorial department,” expressly as being “the author of the prefaces and notes” to a Bible which has “many notes of a neologian and infidel character.”—Not mistakes, oversights, injudicious passages, or even grossly exceptionable comments, but passages actually “neologian and infidel;” and not merely a few such passages, but “many:” and that he was expressly recommended on account of his connexion with this “infidel” publication—namely, Bagster's Comprehensive Bible; which, at the time of Mr. Greenfield's appointment, was spoken of in every religious circle as a most valuable addition to the Biblical theology of modern times; but when he became connected with the Bible Society the question was altered, and he must be assailed with the accustomed weapons, well sharpened and poisoned for the occasion.

As your lordship, probably, was not acquainted with Mr. Greenfield, I will introduce you to his memory by extracting the substance of an obituary of him, which appeared last year in the Christian Observer. It bears so directly upon my present argument, that I feel it necessary to quote it. It forms a suitable parallel to your lordship's narrative of Professor Lee.

“Mr. Greenfield was born in London in the year 1799. His father, who had been employed, on account of his Christian character, as a foremast man on board the ship Duff, in her second missionary voyage, was unhappily drowned on a subsequent voyage in another vessel; and the subject of this notice thus became an orphan when he had scarcely reached his third year. His mother, who was a pious woman, having relations in the north, removed from London to the neighbourhood of Roxburghshire, where she obtained her livelihood in service, and her child was placed under the care of a relation, who dwelt in the vicinity of her employer's residence. Here the child was treated as one of the family, and had the advantage of the same education as his

young relatives. At the age of ten, his mother, finding him altogether averse to an agricultural life, and judging that the metropolis was the only place likely to afford him subsistence in any other manner, determined on quitting her situation and accompanying him to London; where she entered the service of another family, while her son, after various trials, was, through the kindness of the late venerable Dr. Waugh, bound apprentice to a respectable bookbinder, in whose family strict Christian discipline was uniformly maintained. In the interval between his removal to London and the date of his engagement, the lad was taken care of by his two maternal uncles, young men, who, having devoted themselves to God, were desirous of reading his word in the languages in which it was originally written; and while thus employed, their nephew, who always shewed a most inquisitive spirit, and an ardent desire for information, expressed his wish to be taught the Hebrew language. This desire, so far as their slender means afforded, was gratified; and to this circumstance, trifling as it appeared at the time, was Mr. Greenfield indebted, as a means, under the blessing of God, for his future advancement in his literary pursuits. The further promotion of his literary character, under the evident blessing of God, was strikingly remarkable. It happened, that in the house in which his master occupied workshops there dwelt a Jewish Rabbi, who was in the frequent habit of urging among the apprentices and journeymen his objections against the advent of the Messiah, the Christian interpretation of the prophecies connected with that subject, and the whole of the Christian dispensation. With this man young Greenfield held frequent disputations, as he subsequently did with many other Jews; and, being pressed closely on the ground of defectiveness in our authorized version of the Old Testament, he offered to give up his opinions, if, upon being thoroughly taught the Hebrew language by his opponent, he should find his instructor's assertion founded in truth. The Jew took him at his word; and, being a most diligent student, he soon became so well versed in the language as to surpass his teacher; and though the result of his labour was subversive of the argument adduced by the learned Rabbi, he yet became so much attached to his pupil as ever afterwards to express his high sense of his moral worth and extraordinary talents. These discussions were always conducted by Mr. Greenfield with good temper, and displayed great shrewdness, as well as an intimate acquaintance with the Bible. So tender was his conscience, and so careful was he to avoid arguments that might not be conclusive, that whenever he found himself not sufficiently acquainted with the subject, or foiled in dispute, he applied to his friend and spiritual adviser, Dr. Waugh, whom he used to visit three times a week, both for spiritual instruction, and for such assistance in his studies and his arguments with the Rabbi as Dr. Waugh's rich treasury of knowledge, and his serviceable library, could furnish. Dr. Waugh, however, like the Jewish instructor, soon found himself surpassed as a linguist by his pupil: "Hoot, mon; ye ken depths o' criticism that I na needle with; ye are gane over me." So fully satisfied was his venerable pastor, after adequate inquiry and probation, of the truly Christian character, as well as mere theological attainments, of this pious and amiable youth, that he admitted him at the early age of about sixteen as a communicant in the church over which he presided, and of which Mr. Greenfield continued a beloved and honoured member till the decease of the fostering friend whom he has so soon followed to his heavenly rest.

"Having attained to great advancement in the knowledge of the Hebrew, during the study of which he compiled a complete lexicon of that language, he next applied himself with equal diligence to the study of Chaldee, and some other of the cognate dialects. At this time he laboured very hard at his trade, working from six in the morning to eight in the evening in the summer, and from seven to nine in the winter; after which he used to devote himself at home to sacred Hebrew literature, of which he was passionately fond. His next object was the attainment of Greek and Latin, which he effected in class with several other young men connected with him in business, and in Sunday schools, in which they with himself officiated as diligent gratuitous teachers; and the extraordinary facility with which he acquired a knowledge of these languages, and the perfect ease with which he overcame difficulties to others almost insurmountable, are stated to have been truly astonishing. From Latin he went to French; and from this time forward he thought nothing of turning his attention to a strange tongue, and setting himself to acquire a knowledge of it.

"During two or three years after the expiration of his apprenticeship he worked at his trade as a journeyman; but he did not in the slightest degree neglect his business for his favourite studies, which were, nevertheless, pursued with unabated ardour, till Mr. Bagster, the much-respected publisher of Paternoster Row, becoming acquainted with his extraordinary talents and acquirements, prevailed on him to relinquish his trade, and found him employment more worthy of his endowments, and which afforded ample means of gratifying his literary appetite.

"Before, however, engaging his services, Mr. Bagster wrote to Dr. Waugh, and received a letter in praise of Mr. Greenfield, couched in terms that fixed his entire confidence in him as a Christian of sound principles, and a Hebrew scholar of extraordinary ability; and never, he adds, was his confidence shaken or his hopes disap-

pointed. 'This superior young man,' says his employer, 'has accomplished much in his short career; but when it is placed in comparison with what he was preparing to do, and towards which he had treasured up materials, I sigh deeply at the thought that the head and hand can be no more employed for the good of man and the church of Christ.'

"Of the numerous works which engaged his attention we cannot now give a detail. That which excited the greatest public attention, was the Comprehensive Bible; a work of prodigious labour and research, at once exhibiting his varied talent and profound erudition. Of this book we shall not now speak, nor of the calumnies that were raised by misguided men to cry it down, by charging upon it and its pious and orthodox editor, not merely mistakes, or errors, or injudicious passages, to which all books and men are liable; but deliberate, systematic, Neology, and even positive blasphemy and infidelity. We leave the writers to their own reflections on their conduct towards a man who, we are credibly informed, highly adorned his Christian profession, and the meekness of whose character was strikingly displayed in never having controversially replied to any of the invectives cast upon himself or his works.

"In reference to Mr. Greenfield's connexion with the Bible Society, the following testimonial will afford most satisfactory testimony to his devotedness to the cause in which he was employed, as well as to his general character.

"Resolutions passed by the Committee of the British and Foreign Bible Society November 21, 1831.

"That, feeling very deeply the greatness of the loss sustained by the Society in the death of its late Superintendent of the editorial department, this Committee yet desire to meet that loss in a becoming submission to the will of Him who ordereth all things in perfect, though inscrutable wisdom.

"That this Committee, before they record their sense of the distinguished talents of their deceased friend, desire to express their devout conviction, that the gifts of intellect with which he was endowed, proceeded from Him 'who is the true light which lighteth every man that cometh into the world,'—and the consolation they derive from the reflection that those gifts, from their first possession, have been consecrated to the advancement of Biblical literature—their late friend having been almost exclusively devoted to the important work of editing the Holy Scriptures, or works intimately connected with them, during the whole of his short, but laborious career.

"That this Committee remember with gratitude and astonishment that in the nineteen months during which Mr. Greenfield had been engaged in the service of the Society, his varied talents have been brought into exercise in no less than twelve European, five Asiatic, one African, and three American languages: and that, since the commencement of his engagement, he had acquired a considerable degree of skill in the following languages, with which he had previously been wholly unacquainted: the Peruvian, Negro-English, Chippeway, and Berber.

"That this Committee believe that they are fully justified in extending to all other works in which he had been engaged as editor the following honourable testimonial, borne by their librarian, T. P. Platt, Esq. on the completion of the printing of the Modern-Greek Psalter:—

"Mr. Greenfield, in carrying this work through the press, has uniformly exhibited,

"I. Sound learning and critical judgment.

"II. A constant perception of the duty of faithful adherence to the very letter of the Sacred Original.

"III. Minute and unwearied diligence, extending itself to the accurate marking of every supplemental word introduced in the translation, and to the careful arrangement of stops and accents.'

"That this Committee cannot suffer to pass wholly unnoticed, some of the extra-official labours of Mr. Greenfield. They remember, with delight, that it was his valuable defence of the Mahratta Version of the New Testament, against the criticisms advanced in the Asiatic Journal for September, 1829, that first brought him under the notice of the Committee. Of the Mahratta language, he had had no previous knowledge, nor yet of some of the other languages referred to in the work; and when it is stated, that the pamphlet appeared within five weeks of his directing his attention to the subject, no stronger proof could be afforded of the remarkable talent with which he was endowed for acquiring languages. His reply to various strictures on the Surinam or Negro-English Version was another memorial of his diligence, as well as of his good will to the Society. While, more recently, his observations, which have appeared in the Asiatic Journal in reply to the criticisms of Col. Vans Kennedy on his defence of the Mahratta Version, may be appealed to as confirming the opinion entertained of his high talents and sound learning; while a posthumous memorial has yet to appear in the same journal, through the kindness of the Editor, in which a defence of the Arabic Version will be found.

"That this Committee feel it a duty to record their persuasion that nothing has occurred during his brief connexion with the Society to invalidate those satisfactory assurances of the unexceptionable moral and religious character of Mr. Greenfield

which were received at the time of his appointment; while in the transaction of business he has uniformly conducted himself with such skill, diligence, and urbanity, as fully to realize the expectations that the Committee had entertained.

“ That this Committee desire to convey to his widow and fatherless children an assurance of their most sincere sympathy under their painful bereavement, while they at the same time commend them to Him who hath said in his Holy Word, ‘ A Father of the fatherless, and a Judge of the widow, is God in his holy habitation ;’ and express their hope that by the power of the Holy Spirit they may seek their consolation through faith in Christ Jesus, who is ‘ over all God blessed for ever.’

“ Mr. Greenfield expired on the 5th of November of a brain fever; during the delirium of which, we are informed, connecting his mental with his bodily sufferings, and pressing his hand on the seat of pain, he frequently exclaimed, ‘ that they were piercing him through and through; that he was not a Neologian,’ with much more that indicated how much distress of mind he had experienced from this unfounded charge. We should not advert to the circumstance, but for the sake of thus recording his latest testimony to the abhorrence he ever entertained towards those unscriptural sentiments which had been so unjustly charged upon him. His dying breath, even in his unconscious state, fully attested what he had already said in a letter which he addressed to the editor of the Record newspaper.—

“ To the charge that I hold Infidel, Neologian, or Socinian sentiments I plead not guilty; and declare that I utterly abominate and reject, from my inmost soul, all and every one of these dogmas. I believe the Scriptures to have been written by the authors, and at the periods, universally ascribed to them; that they have been preserved entire and uncorrupted to the present time; that they contain a true relation of matters of fact, both natural and supernatural, ordinary and miraculous; that they are Divinely inspired Writings, being written by ‘ holy men of God, who spake as they were moved by the Holy Ghost;’ and that, being the word of God, they are the only rule of faith and obedience. I believe that there are three Persons in the Godhead, the Father, the Son, and the Holy Ghost, and that these Three are the one true and eternal God, the same in essence, and equal in power and glory; in the fall of man, the total corruption of his nature, and his consequent lost and guilty state; in the Deity, incarnation, and atonement of our Lord Jesus Christ; and in the personality and Deity of the Holy Ghost, and the necessity of his influence to change the heart and to renew the mind. This I solemnly, and in the sight of God, declare to be my belief respecting these great and fundamental doctrines of Christianity. As evidence of the truth of this statement I might refer to my Christian friends, and to ministers of the Gospel, some of whom have known me from my youth upwards; but it may prove more satisfactory, and be more appropriate to my present design, to refer to the pages of the Comprehensive Bible, from which it will be seen that this is no new declaration of faith.”

Such was the account published of him in the Christian Observer. I might add to it numerous other facts, gleaned from other sources; but I forbear. I must, however, extract one passage from his dying words, and also the last lines which I find of his in print; and which were published after his death, in a defence from his pen of the Mahratta version, in the Asiatic Journal. The passage is but the relation of an anecdote, but it shews his own feeling. I copy this first, and his death-bed declaration afterwards.

“ I would beg leave to adduce an interesting fact, which in itself is a sufficient reply to all the objections against the Mahratta version. It is detailed in a letter from the Serampore missionaries to the committee of the British and Foreign Bible Society, and published in the Report for 1815. ‘ Of the utility of this version,’ they observe, ‘ we have increasing testimony; among which, a fact lately come to our knowledge furnishes a remarkable instance.—At Nagpoora, the capital of the Mahratta dominions, a gentleman friendly to the Scriptures gave a copy of the New Testament to a Brahmin, a man of high estimation. He received, and read it; but discovered no peculiar regard to the Gospel till about a fortnight before his death, when he openly declared that he gave up all hope in his own religion, and trusted only in the Lord Jesus Christ, who gave his life a ransom for sinners. His astonished family expostulated with him, and even manifested resentment, but all in vain: the dying man had obtained a view of the Friend of sinners, and he appeared to cleave to Him to his last moments.”

Such were his last words in print: his death-bed declaration was as follows:—

“ Since I have been here, I have learnt more of the depravity of my heart than I knew before; but, blessed be God, I have also had the inward witnessing of the

Spirit that I feel myself to be a pardoned sinner, through the blood of Jesus Christ. For worlds I would not have been without this illness. I have had most delightful intercourse with my heavenly Father. I have enjoyed that nearness of access in the precious blood of a crucified Redeemer, that I am ready and willing, if it be the Lord's will, to depart and be with Christ."

Let Mr. Haldane read this, and then his own words above quoted—and sleep on his pillow the night after as he may. I will not embitter his slumbers with a single reflection; but I must note him down, to be remembered when I pray that God would forgive "persecutors and slanderers . . . and turn their hearts."

LETTER XIII.

YESTERDAY'S solemnity of national fasting and humiliation has afforded me an interval for quiet reflection, after three weeks' somewhat close reading and writing; and among the subjects that were prominent in my mind, and I trust not unforgotten in my prayers, I will not say that the Bible Society was not one. Let me come then, my lord, to this my last brief and concluding letter in the spirit of yesterday's meditations and intercessions. And may the God of all mercy and grace grant that this painful discussion may arrive at a peaceful end.

Having been obliged, my lord, as I have just stated, to write the whole of these letters with rapid pen, in ill health, and often on my couch, in about three weeks, sending off the manuscript to press, sheet by sheet, without revision, I fear that I have not done that measure of justice to the Bible Society which longer time and more favourable circumstances might have secured. Some thoughts or statements may have been too often repeated, and others of importance omitted; but upon a survey of the whole, rough as it is, I feel persuaded that sufficient has been produced to vindicate the principle of the institution, and to shew that there has been nothing in the practice that, of necessity, requires an alteration of that principle, or, in truth, could be improved by it. If my friends will also kindly accept of the plea of haste for any harsh word that may have dropped from my pen, and which leisure for revisal might have softened more to the meekness of Christ, I shall feel deeply grateful; for all who have been forced into controversy know how difficult it is not to seem to write severely when it was meant only to write to the point. Yes, my lord, sincerely, and from my heart, I may say, that if in the course of this rapid and unrevised writing I have let fall any sharp-pointed expression, I would humble myself for it, first before my God, next before my offended brethren, and lastly before your lordship, whose character and spirit I know too well to mix up your name with unkindly discussion. I have often reflected with much interest on a conversation, some ten years ago, with your lordship in the room where I am writing, on the inestimable blessings of Christian peace. Your lordship found me composing a discourse for the pulpit on that blessed exhortation, "Acquaint thyself with God, and be at peace;" and I remember, in conversing upon it, you alluded to that natural state of alienation of the heart of man from God by reason of the Fall, which required on our part, as well as on the part of God, reconciliation, and went on to notice the way of reconciliation exhibited in the Gospel, through the obedience unto death of Christ, and through faith in his name, and the fruits of this in the cultivation and enjoyment of peace—peace with God, peace of conscience, peace with our fellow-Christians, peace with every thing but sin. Yes, my lord,

this is indeed a blessed privilege ; but as we are to follow " peace with holiness ;" and as there is the limitation of " as much as lieth in you," it appears that on earth peace is not always to be obtained. Truth is not to be relinquished ; and therefore discussion, not to say controversy, may be sometimes necessary : and would that it could be always conducted in that blessed spirit which I have heard your lordship so well describe, and of which I have ever regarded your own controversial publications as exemplary models. The amiable Melancthon, when he summed up the reasons why he was willing to go whenever God should call him to that world where the wicked cease from troubling, and the weary are at rest, was wont to say : " O my soul, thou shalt bid adieu to sin ; thou shalt be freed from cares, and especially from the rage of controversialists ; thou shalt enter into light ; thou shalt see God ; thou shalt behold also his Divine Son ; thou shalt comprehend also those wonderful secrets which thou couldest not understand in the present life ; thou shalt know why we are framed as we are ; thou shalt learn also the mystical conformation of the Divine and human natures in Jesus Christ." The former part only I intended to quote, but the whole has trickled from my pen. This was acquaintance with God ; this was true peace ; and in the anticipation of it, he said with his dying lips, " What want I ? nothing, nothing, but heaven." Like that kindred spirit Hooker, he had learned to view not only the world, but, alas ! the visible church of Christ " made up of perturbations ;" and he had long been preparing to leave it, and gathering comfort for that dreadful yet to him happy hour, when he should be translated to the presence of God. Like another eminent Christian, the celebrated Peter Du Moulin, he might say, " O my God, how weary am I ! When shall I rest in thy bosom ? When shall I drink of the river of thy pleasures ? I am unworthy of it, O my God ; but thou art glorified by doing good to the unworthy. I am going to my Father and my God ; I go to him with confidence, for he has arrayed me with the robe of his righteousness." Luther felt, thought, and spoke in the same manner, for though he was cast by Divine Providence in the midst of the battle he was eminently a man of peace ; and peace is the atmosphere of heaven, for " God is love."

I ought in strict argument to cross my pen through all that I have been writing for the last quarter of an hour, for it has been but the effusion of a spirit wounded at beholding the strifes of the church, and fearful of adding to them, and your lordship's maxim and conversation, before alluded to, led me on : but let it stand, to remind the writer and the reader of that world where Ephraim shall not envy Judah, and Judah shall not vex Ephraim ; but all shall see eye to eye, and strife and discord shall be no more. With a lurid political atmosphere around us, a pestilential disease at our doors, and perhaps an offended Father looking down upon us ; these are not times for Christians to fall out by the way. It was hoped the Bible Society would have healed many wounds and cemented many hearts ; but the accuser of the brethren mourned over the spectacle, as he did over Adam and Eve caressing in paradise, and he hurled the torch of discord among us. Let us not be ignorant of his devices, or yield to his temptations.

It has frequently occurred to me, in the course of these letters, how greatly the committee and officers of the Bible Society require the prayers, the sympathy, and the encouragement of their fellow-Christians. It is truly disheartening, when repairing to their hallowed

labours, instead of being gladdened with the voice of hope and salutation, to meet with hard words and frowns; and, far from receiving the right hand of fellowship, to be greeted only with an ominous shake of many a head, which never shakes an argument out of it to shew cause for its prognostications. But these things are to be expected; and this not only on the part of the enemies of all that is good, but of ill-judging or weak-minded friends. But the Bible Society, as Beza says of the Bible itself, is "an anvil that has broken many a hammer, and will break many more." If they will batter, they must. The conductors of the Society have ever been very much in the condition of Nehemiah and the Jews, when they were endeavouring to build, as God had commanded, the wall of the city, and Tobiah, the Ammonite, plotted against them. Nehemiah says, "I told the people of the hand of God, which was good upon me," and they said, "Let us rise up and build;" so they strengthened their hands for this good work; but Tobiah and his colleagues "laughed us to scorn, and despised us, and said, What is this thing that ye do?" This Tobiah was the most active of the opposers of the good work: he said, that it was wholly unsound, "That which they build, if a fox go up, he shall even break down their stone wall." But the fabric was not so flimsy as he imagined. The builders, though much inconvenienced and delayed by the opposition, and obliged every one with one hand to hold a weapon for defence, while with the other they wrought in the work, yet, relying upon the arm of the Lord, went on diligently and perseveringly. "Then answered I them," says Nehemiah, "the God of heaven he will prosper us; therefore we his servants will arise and build." "So built we the wall; and all the wall was joined together unto the half thereof, for the people had a mind to work." Upon which, the pious Matthew Henry remarks, "Good work goes on well when people have a mind to it; and reproaches should rather quicken to our duty than drive us from it." He adds, "Tobiah, and the other adversaries of the Jews, had the mortification to see the wall built up, notwithstanding all their attempts to hinder it;" but "Nehemiah had the vexation, notwithstanding, to see some of his own people treacherously corresponding with Tobiah." "Several good honest tradesmen," further remarks this commentator, "as well as priests and rulers were active in this work, as goldsmiths, apothecaries, and merchants; they did not think their callings excused them, nor plead that they could not leave their shops to attend the public business, knowing that what they lost would certainly be made up to them by the blessing of God upon their callings. Some ladies, also, are spoken of as helping forward this work, as Shallum and his daughters."—There is one excellent feature of the parallel which the conductors of the Bible Society have imitated in all the controversies which have taken place respecting the Society; they have never stopped their work to engage in polemics; their language has ever practically been, "I am doing a great work, so that I cannot come down; why should the work cease, while I leave it and come down to you?" While they proceed in this course they will at length weary every Tobiah that comes against them; only let their prayer be, "They made us afraid," but, "O God, strengthen our hands."

It is, my lord, no good omen for the Church of England, that this new opposition to the Bible Society should have arisen, like former ones, within her bosom, and been almost entirely confined to her pale. The Bible Society had done much to conciliate the more moderate and thoughtful portion of the Dissenters towards our communion; and they have expressed, times without number, their satisfaction in seeing so

many of our clergy and laity uniting with them in this common work of Christian mercy. They heeded little those who kept aloof while so many were present. But altered altogether will be the case if this schism is carried much further. Our Dissenting friends begin already, and I cannot say without some cause, to express impatience at this novel and, as they think, unreasonable opposition; and if the issue should be (not that I fear it will be, when the question is clearly understood in all its bearings) that a large portion of the clergy and church members should retire, the society will still exist and flourish, but it will be, and not unfairly, a focus for the concentration of Dissenting strength which may shake the church to its foundations.

And here, my lord, I do entreat, I do implore, I do most solemnly obtest, my reverend brethren who have been shaken in this matter,—some of them men to whom I am not worthy to be called a brother; at whose feet I would sit to learn lessons of heavenly sanctity, and whose lives cause me to blush and mourn as I look at my own sins, negligences, and ignorances—I would beseech them, for the love of Christ and the welfare of immortal souls, to pause, to re-consider, to linger long, before they lend themselves to this heart-rending schism. It may be, that they took up these pages with prejudice; it may be, that the faults of the writer have increased them: these let them pardon in the meekness of Christ; and then, having discarded all but their own secret strivings of heart, and the instruction of God's holy word and the teaching of his Spirit, let them ask if there be no fact, no argument, which fairly, calmly, candidly weighed, may prevent their unhappy secession. Do the numerous authentic documents referred to in these pages weaken no one of the statements they have been accustomed to hear? Will they not, at least, give to such an institution the boon even of a culprit, the benefit of a charitable doubt; and, after a few more conscientious oscillations, determine on their course, and exclaim, "I will go with you, for God is with you." I class not the brethren to whom I allude with the backbiters whom I have been constrained to confute; let them, in return, not class the friends of the Bible Society with those enemies of Christ, whom every true friend to that Society mourns over with sorrow, and would spend and be spent to rescue from their delusions. Let them reflect that the Bible Society, with all its infirmities, has been, by the Divine blessing, the greatest benefit which has been conferred upon the world since the Apostolic age; let them remember what was the state of Christendom when this society arose, and seriously inquire whether it has not been the chief instrument of that revival of religion which is closely connected with the very objections now made to it. Men slept in carnal ease; there was little warfare, because there was little spirituality; but light has been sent from on high, let them beware lest the enemy of souls, taking the shape of an angel of light, split to fragments the machine which was intended for the destruction of his kingdom.

It has seemed to me, my lord, for several years past, and maintain it I must, notwithstanding some excellent friends of mine have often tried to smile me out of the notion, that we are approaching times resembling those of the middle of the seventeenth century, when God having revived his work in the midst of the years by the glorious Reformation, tares grew up with the wheat and produced a destructive harvest. Men began to declaim and to denounce; then arose new and visionary doctrines; prophecy was burlesqued under pretence of being interpreted; gifts and miracles were said to be revived; the

millennium was at hand ; the Bible was read in its terrors, and forgotten in its love ; religionists made it a matter not of profane jest, but of fanatical boasting, that the praises of God were in their mouths, and a two-edged sword in their hands ; nothing was good enough, scriptural enough, spiritual enough to suit the taste of the new declaimers except their own wayward fancies ; they stood up in the senate, not in the meekness of wisdom and the spirit of love, bringing the principles of the Gospel of Christ to bear with manly sense and spiritual understanding upon the business of states and nations, but with wild denunciations, making religion, lovely as she is, appear to the vulgar eye absurd and insane, and preparing the way for that fearful re-action which ensued in the days of the Second Charles, when men took credit to themselves that they were only profligates and blasphemers, and not enthusiasts and fanatics. This spirit encroaches by little and little, but of late it has made alarming strides ; and religion is becoming as polemical as it was in the worst era of the civil wars. Some good men, whose own hearts overflow with a spirit of Christian love, are yet gradually seduced by the apparent zeal and spirituality of the incursive party, above the steady course of more moderate spirits. Our religious institutions are to be shaken to their foundation, because some Balfour of Burley (I never read the fiction, but I know the historical fact) arises in solemn denunciation, and alarms weak spirits, who rush into the snare, and become mailed Covenanters, instead of humble, peaceful, and affectionate Christians. If this go on and prevail, the result will be, that what is true religion, as well as what is false, will be again scoffed at and put down ; a senator will not be allowed to speak as a Christian, lest he should adopt the declamations of Cromwell and the wild Parliament, the remembrance of which to this hour has done much to make religion distasteful in scenes of public resort, and the general intercourse of life ; licentiousness and infidelity will lord it over true devotion and scriptural piety, because men learn to connect these with wild eccentricity and extravagance. I think I see a portion of this spirit in some of the speeches and speakers who have assailed the Bible Society ; it is too simple, too sober, too peaceful to please them ; but I will not pursue the subject ; my only word to really pious and judicious men is—BEWARE. Let such, and such only I address, remember, in addition to all that has been said, the agitation and distress of Christians of retiring and tender spirit who observe some to whom they look up for advice and guidance, hurried on by these agitated moments. Let them consider the extremely painful situation of Bible-Society collectors and female agents, who are distressed and perplexed with these reports about Haffner's preface, and false readings, and Socinian agency, and Neologian connexions, and really know not how to answer the charges so currently alleged, and are thus disheartened in their excellent and pious work. Such persons are much to be pitied ; and it is a grievous thing when those who might know the facts better, allow them thus to be unsettled by their own wavering and uncertain course.

My lord, I have done. I have written, perhaps, too much and too freely : I now betake myself to prayer ; and my prayer shall be in the uncommented words of that blessed Book which we circulate. The passage will need but few omissions and few accommodations to adapt it to the subject of the preceding pages.—

Give ear, O Shepherd of Israel, Thou that leddest Joseph like a flock : Thou that dwellest between the cherubim, shine forth. Thou hast brought a

vine out of Egypt; thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root; and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech Thee, O God of hosts: look down from heaven, and behold and visit this vine; and the vineyard which Thy right hand hath planted, and the branch that thou madest strong for Thyself.

That your lordship may long live, venerable in years, mature in the fruits of righteousness, and prepared for a blessed immortality, to see this cloud pass away, as others have passed away before, and the Sun of Righteousness shining in his glory, in the peaceful rays of Christian union, on this invaluable institution, is the earnest prayer and heartfelt wish of,

My Lord,
Your faithful, affectionate
and grateful servant,

RELIGIOUS INTELLIGENCE.

ANNIVERSARIES OF RELIGIOUS SOCIETIES IN LAUSANNE.

THE London May-meetings of religious and charitable institutions have given rise to similar anniversaries in Dublin, New-York, and Paris; and are likely to be imitated in other countries, where a sufficient number of such institutions exists to bring together their friends simultaneously to the same central spot. A solemnity of this kind, on a smaller scale, took place at Lausanne, during several days in November; at which were assembled, from various parts of the Canton of Vaud, more than seventy pastors, and a considerable number of Christian laymen, to attend the meetings of the Bible, Missionary, and Tract Societies, and for mutual conference and edification. The scene, says a French Protestant journalist, was peculiarly im-

pressive and edifying: the assembled brethren "experienced the presence of the Saviour, and we doubt not that there will result the fruits of sanctification, conversion, and salvation." It was resolved that the last day of the year should be appropriated to solemn prayer and fasting for the abundant effusion of the Holy Spirit upon the Christian church, that Christians of every name and nation under heaven may be united in a spirit of love and charity, as they are united in one common faith, that the kingdom of Satan might be destroyed, that sinners might be brought to the cross of Christ, and that the faithful may be prepared for whatever judgments appear to impend over the world. Great numbers of Christians both in France and Switzerland agreed to join this solemn consecration.

ANSWERS TO CORRESPONDENTS.

L. N. G.; ALPHA; J. D.; T. G.; C. B.; AN OLD SUBSCRIBER; NO PARTY-MAN; N. N. N.; A CONSTANT READER; S. J.; J. J.; REPARATOR; J. S.—H.; W. F. C.; A FRIEND TO THE CHURCH; and J. H., are under consideration.

We have considered the pending questions respecting the Bible-Society of such importance, as to devote to them, not only the greater part of two Numbers, but a large quantity of additional matter. We trust that our readers in general take so warm an interest in the subject, that they will not be unwilling to postpone some of the usual varieties, for the sake of having before them, once for all, a full account of this much-litigated matter; though, had time and the thickness of the Number allowed, we should not have hesitated to add another sheet or two, for the sake of affording a larger number of the usual articles.

THE
CHRISTIAN OBSERVER.

No. 365.]

MAY, 1832.

[NO. V.
VOL. XXXII.]

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE BISHOP OF SALISBURY ON ST. PAUL'S VISITING BRITAIN.

For the Christian Observer.

THE Bishop of Salisbury delivered, last year, a discourse before the Royal Society of Literature; in which, and the notes to it, his lordship has brought together, with much learned research, the chief facts and arguments which bear upon the question whether St. Paul visited Britain, and founded the original Christian church in this island. As his lordship's highly valuable and interesting paper is in few hands, and is subject to the casualties of detached memoirs, we have thought it would gratify our readers, and afford wider publicity and readier access to his lordship's arguments, to embody the substance of them in our pages.

We begin with transcribing the following testimonies of the Fathers, from the first Century to the seventh, concerning the preaching of the Apostles in the British Islands, and other parts of the West.

Eusebius Demonstr. Evan. l. iii. c. 5.—They went to the extremities of the earth; some to India, and some, passing over the ocean, to the British Islands.

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Cent. I.—*Clemens Rom.* 1 *Ep. ad Cor.* § 5. St. Paul preached in the East and in the West, leaving behind him an illustrious record of his faith, having taught the whole world righteousness, and having travelled to the utmost bounds of the West.

Cent. II.—*Caius*, the Presbyter: Writings, not included in the canon, evidently set forth the martyrdom of St. Peter, and, moreover, St. Paul's going from Rome to Spain.

Tertullian. adv. Judæos. § 7.—All the boundaries of Spain, and the different nations of Gaul, and parts of Britain inaccessible to the Romans but subject to Christ.

Cent. III.—*Hippolytus de XII. Apostolis.* p. 510. St. Paul went as far as Illyricum, and Italy, and Spain, preaching the Gospel.

Cent. IV.—*Athanasius ad Dracont.* Ep. T. I., p. 596. He [St. Paul] did not fear to go to Rome and to Spain.

Jerome de Scriptor. Eccles. St. Paul, after his release from his trial before Nero, preached the Gospel also in [various] parts of the West.—Crescens preached the Gospel in Gaul.

Eusebius Eccles. Hist. l. iii. c. 4. Crescens, being sent to Gaul by him [St. Paul], suffered death for the faith.

Cent. V.—*Theodoret. ad 2 Tim.* iv. 17. When, in consequence of his appeal to Cæsar, he was sent to Rome by Festus, and was acquitted on his defence, he went to Spain, and carried the light of the Gospel to other nations.

Idem ad Psalm. cxvi.—The blessed Apostle St. Paul teaches us, in a few words, to how many nations he carried the sacred doctrines of the Gospel; so that, from Jerusalem round about unto Illyricum, he fully preached the Gospel of Christ. He went afterwards also to Italy and Spain, and carried salvation to islands which lie in the ocean.

Cent. VI.—*Venantius Fort. In Vitu S. Martini.* St. Paul passed over the ocean to the island of Britain, and to Thule, the extremity of the earth.

Cent. VII.—*Sophronius*, Patriarch of Jerusalem, expressly asserts, that St. Paul visited our island of Britain. (*Godwin de Prasul. p. 8.*)

On these testimonies the Bishop of Salisbury writes as follows:—

“The founder of ecclesiastical history says, in the fourth century, that the Gospel was preached in the British islands by some of the Apostles. Eusebius derived the materials of his historical knowledge from records deposited in the library of Jerusalem, provided by the munificence of Constantine, and by Alexander, one of its bishops; a great part of which has long since perished, or lies concealed in libraries, awaiting the successful researches of some indefatigable Mai. In ascertaining, therefore, the credibility of events ascribed to the first century by writers of the fourth, fifth, sixth centuries, or of later periods, even where no contemporary testimony is extant, we must not forget that they may have possessed authorities once known to have been extant, but now lost, or not known to us. When, therefore, we apply this criterion to the testimony of a Latin writer of the sixth century, and to a Greek of the seventh, who assert that St. Paul preached the Gospel in the British Islands, we might not unreasonably allow them the credit of having had adequate and express authority for their assertion, even if no such authority were now extant; for they assert no more than is almost necessarily involved in the general testimony of Eusebius. For if the Gospel was preached, as he affirms, in the British Islands by some of the Apostles, the Apostle of the Gentiles, who was personally commissioned to carry salvation to the ends of the earth, we might venture to conclude must have been one of them. But we are not confined to the probability of this almost unavoidable inference; for when two very learned writers of the fourth and fifth centuries, Jerome and Theodoret, affirm of St. Paul, that, after his release from his first imprisonment at Rome, he preached the Gospel in the west, and went to Italy, and Spain, and other nations, even from ocean to ocean, and carried salvation to islands in the ocean,—we cannot doubt that so circumstantial an account of St. Paul's travels by such writers as Jerome and Theodoret was founded on authentic documents, knowing, as we do, that many historical authorities were extant in their times, which are now lost. Irenæus, who was born before the death of St. John, says the Apostles went to the ends of the earth—*ἕως περαιων της γης*, an expression which the ancients usually applied to the west, as we see by Hesychius's interpretation of Homer's *πειρατα γαιης* by *την δυσιν*. Irenæus, in his expression *ἕως περαιων της γης*, evidently alluded to the commission which St. Paul and the Apostles received, to carry salvation to the ends of the earth, *ἕως εσχατου της γης*. (Acts i. 8; xiii. 47.) Another writer of the second century (Tertullian) says, that in his time the Gospel had been preached in the three western provinces, Spain, Gaul, and Britain. ‘Hispaniarum omnes termini, et Galliarum diversæ nationes, et Britanniarum inaccessa Romanis loca, Christo vero subdita.’ (*Adv. Iud. c. 7.*)

“So far nothing seems to be wanting to a full historical proof that St. Paul preached the Gospel in Britain, but the authority of a contemporary witness; and that authority we have in the testimony of Clemens Romanus, who was the fellow-traveller of St. Paul, and had therefore the best possible means of knowing the truth of what he asserted. Clemens, then, says,

in his first and genuine epistle to the Corinthians, that St. Paul was a preacher of the Gospel in the east and in the west, and that he went to the end of the west, *επι το τερμα της δυσεως*. Such being the direct testimony of Clemens, we have only to ascertain what is meant by the expression *το τερμα*, and what country in the time of Clemens was called the end of the west. One of the highest Greek grammatical authorities, Hesychius, interprets *τερμα* by *τελος* and *εσχατον*, the end, the extremity of any thing. We cannot therefore be mistaken in translating *το τερμα της δυσεως* the end, the extremity of the west; nor in applying the expression to Britain, if we recollect that Britain is called by Catullus *ultima occidentis insula*; and its inhabitants, by Horace, *ultimus orbis Britannos*. At a later period, Theodoret places Britain *εν εσχατιας της εσπερας*, and the most remote from Rome of the three western provinces, Spain, Gaul, and Britain.

"Whether, therefore, we regard the literal testimony of writers of the sixth and seventh centuries, or the circumstantial evidence of the course and direction of St. Paul's travels after his liberation from his first imprisonment at Rome, or the personal testimony of St. Paul's fellow-traveller to the extent of the Apostle's travels in the west, we appear to have every thing necessary to constitute an historical proof that St. Paul preached the Gospel in the British Islands.

"It may not be uninteresting to add, that we possess in the British Museum the original MS. from which this most valuable monument of Christian antiquity, on which I have been laying so much stress, was first printed; that it is probably a MS. of the fourth or fifth century, being a part of the MS. volume which contains the celebrated Codex Alexandrinus;—MSS. which carry with them this additional interest, that they reduce the inquiry into the truth of Christianity to the narrow compass of four centuries from the death of St. John, making us, as it were, contemporaries of Eusebius, and Jerome, and Augustine, in an age not more distant from the first days of Christianity than the reign of Henry VII. from the present time.

"But, to return from this digression, let us submit this historical fact, as I now presume to call St. Paul's preaching in Britain, to what is sometimes found to be a more rigorous criterion than any external evidence; I mean the internal probability and practicability of the fact—its consistency or inconsistency with the character and the commission of the Apostle, and with the public circumstances of the Roman empire in the Apostolic age. In the first place, it must be remembered, that it was predicted by Him who could not be deceived (Matt. xxiv. 14; Mark xiii. 7, 10), that "the Gospel should be preached in all the world" (*οικουμενη*, the Roman empire), the west as well as the east, "before the destruction of Jerusalem," which happened soon after the martyrdom of St. Paul. How large a share the Apostle of the Gentiles had in the fulfilment of this prediction, we may judge from the testimony of Scripture. The historian of the Acts of the Apostles (xii. 17) informs us, in the words of St. Paul, that it was his special commission to carry salvation to the ends of the earth; and the purpose of his final commission, when in the west, at Rome, at the close of his first imprisonment, was, 'that the Gospel might be fully preached by him, and that all the Gentiles might hear' (2 Tim. iv. 17). When he was charged with this final commission, he had preached the Gospel very extensively in the east, and had finally taken his leave of those parts. There was nothing in the extent of a journey from Rome to the end of the west to deter even an ordinary traveller, and still less could it present any impediment to him who laboured more abundantly than the rest of the Apostles; and the state of the Roman empire was singularly

favourable to the propagation of the Gospel to the end of the west : for at that time, says Gibbon, ' the public highways, which had been constructed for the use of the legions, opened an easy passage for the Christian missionaries from Damascus to Corinth, and from Italy to the extremity of Spain or Britain.' St. Paul's last journey from Philippi to Jerusalem, A.D. 53, was much more extensive than from Rome to the extremity of Britain."

The Bishop, in reply to a recent remark, that it is illogical to argue that " St. Paul planted Christianity in Britain because he *talked of* visiting Spain," adds :

" Any one at all conversant with the writings of Bishops Godwin, Usher, and Stillingfleet, must be surprised to see it asserted, in the thirtieth year of the nineteenth century, that the proof of St. Paul's planting Christianity in Britain is grounded, by any writer, solely, or chiefly, on the Apostle's having *talked of* visiting Spain. If there are other evidences of St. Paul's western travels, besides the intimation of his intended western travels, or the commencement of them in Spain, an objector who suppresses them misleads himself and his unlearned readers. For the sake of truth; therefore, I earnestly recommend to the author of the assertion before quoted to retrace his ecclesiastical and antiquarian studies, and to point out any passage in the writings of Godwin, Usher, and Stillingfleet, or in any more modern writer, in which it is argued that St. Paul planted Christianity in Britain, because he *talked of* visiting Spain. An Apostle's repeatedly expressed intention of visiting Spain would be, of itself, a strong presumption (even without the testimony of the primitive church, which we possess) that he went there. I certainly know no writer who makes the journey to Spain a proof of St. Paul's journey to Britain. But that he went to Spain, and throughout the West, and to the extremity of the West, and to Britain, is attested by many great authorities of primitive antiquity."

" The advocates of the British church contend for its Apostolical origin, because they have the indisputable testimony of the primitive church for it, and because the proof of such origin, by giving us a personal interest in the preaching and labours of St. Paul, adds strength to our common faith. St. Paul was the founder and father of the Church of Rome, as well as of the Church of Britain; and we may, without scruple, call her an elder sister, though comparatively a late settler in this country—and, in her present state, so changed from her original form, so altered in her principles, so corrupt in her practices, and so heretical in her additions and contradictions to the Scriptures, and to the doctrines of the primitive church, that she has ceased, for many centuries, to be the true catholic church of Christ. '*Quodcunque adversus veritatem sapit,*' says Tertullian; '*hoc erit hæresis, etiam vetus consuetudo.*' All Pope Pius's additions to the Nicene Creed, *adversus veritatem sapiunt*. That church cannot be a true church which decrees false, heretical, and idolatrous doctrines to be necessary to salvation.

" The British and Saxon churches may be considered as two Christian families, equally descended from St. Paul (the former immediately from the Apostle, the latter through the Church of Rome), having each a distinct succession till they were united, in the reign of Henry I., by the submission of the British church, in the person of Bernard, the first suffragan Bishop of St. David's, to the see of Canterbury. Our claim to perpetuity of succession, through the British church of the first eleven centuries, does not vitiate our succession from the Saxon church of the seventh century. ' By the Church of England,' says Archbishop Bramhall, ' we understand that church which was derived in lineal succession from the British,

English, and Scottish bishops, and legally established in the days of Edward VI.—*Works*, p. 62.

“ In denying the supremacy of the Pope, and asserting our own independence—in rejecting the heresies and idolatry of the Church of Rome; and adhering solely to the faith of the primitive church—the *una, sola, immobilis, et irreformabilis regula fidei*, as it is called by Tertullian, the Church of England resumed the faith and government which it had before its subjection to the Pope, and lost nothing of its perpetuity of succession from the Apostles; whether it be traced upwards, from the time of its union with the see of Canterbury, through the British bishops to St. David, who received ordination at Jerusalem (*Usher. Britann. Eccles. Antiq.* pp. 474, 1128), or through the Saxon bishops to Austin, who was ordained at Rome. That a Christian church subsisted in these islands, from the days of the Apostles to the beginning of the fourth century, may be demonstrated from the testimony of Tertullian, Origen, Eusebius, and Gildas; and, as it was an Episcopal church in that century (which is demonstrable from the presence of the British bishops at the general councils of that age), it may be presumed that it was so, in lineal succession, from the beginning: for it is evident, from the most ancient records of Christianity, that no other form of church government but the episcopal was ever known in any period of the primitive church. The only churches which have pretended to an uninterrupted series of bishops are the churches of Jerusalem and of Rome. But there is no reason to doubt the apostolical and episcopal origin and perpetuity of the Syrian and British churches (for the reasons before given), though the most ancient of the national records of their respective countries have been long since lost.”

ON THE PRAYER BEFORE SERMON.

To the Editor of the Christian Observer.

YOUR correspondent (p. 90, of Feb. 1832) has, I think, overlooked the rubrics at the end of the Communion Service, one of which is as follows: “ Collects to be said after the offertory when there is no communion; *every such day* one or more,” &c.; another runs thus, “ Upon the Sundays and other holy-days (if there be no communion) shall be said all that is appointed at the communion until the end of the general prayer (for the whole state of Christ’s church militant here on earth), *together with* one or more of these collects last before rehearsed, concluding with the blessing.” Your correspondent also probably did not refer to the fifty-fifth canon, the title of which is this; “ The form of a prayer to be used by all preachers *before their sermons*.” The canon begins as follows: “ *Before all sermons, lectures, and homilies, the preacher and minister shall move the people to join with them in prayer in this form, or to this effect, as briefly as conveniently they may,*” &c. and the last words of the canon are these, “ *always concluding with the Lord’s Prayer.*”

Here it is evident that some discretion is allowed, and that brevity is recommended, but that *some* prayer is *enjoined* before the sermon, and the use of the Lord’s Prayer is made indispensable. I cannot but think, therefore, that your correspondent will agree with me, that such discretion is *rightly* exercised in selecting some of the collects at the close of the Communion Service for the prayers before and after sermon; and two of those collects are so appropriate as to have been very generally in use for the purpose. I should go further, and contend that the discretion which is granted fairly warrants our preachers in making use of *any other* brief

prayer which is not inconsistent with the directions in the canon. And surely in such a matter it is more consistent with Christian simplicity, and more for edification, to adhere to a sound method of practice, which has for so many years been sanctioned by the example of the bishops and pastors of our church (even if it be not precisely prescribed in the rubric) than to revive an obsolete one, which would on its first adoption perplex our congregations, and look like the affectation of singularity.

As to the use of the Lord's Prayer before sermon, I confess I should deeply regret a change in our practice. It is the peculiarity of *that* prayer to present itself with a freshness of interest on every repetition, to a devotional mind. And its introduction before the sermon is in a *new* connexion, with a special reference to the manifestation of our Heavenly Father's glory, the advance of his kingdom, and the furthering of his will, by this appointed ordinance of preaching: the blessings, too, which we ask for ourselves in that prayer, we *then* especially desire to receive by means of the following sermon. But I do not wish to enlarge.

N. N. N.

ECCLESIASTICAL REFORM.

To the Editor of the Christian Observer.

ALTHOUGH it ill becomes such as aspire to the name of Christians, to bandy between each other the language of compliment, I take leave to express my satisfaction on finding that you have entered upon the subject of Church Reform; and have commenced, with moderation, seriousness, and promise of firm resolve, a systematic examination of things as they are; with a view, not to the subversion, but renovation or improvement of our entire ecclesiastical polity. As this is a subject on which I feel much interested, I request your candid insertion of the following communication, only premising that I shall not thereby consider either your readers or yourself committed to all my details and conclusions. I am fully aware that the conductors of periodical publications may frequently admit applicants for discussion, though they question the sobriety of some of their views.

It has long been one among many of my own painful convictions, as affecting the state of the Christian world, that various religious persons have acted against their principles on the subject of reform, both civil and sacred. They have, in fact, so far sided with a polluted world, in supporting such corrupt parts of otherwise excellent systems as bad men turn to their own purposes. It has, indeed, been asked, What have Christians to do with politics? To which I answer, taking the question in its careless and vulgar sense, Nothing. On the other hand, to Christians, compelled as they are to dwell for a season in this lower state of existence, is appointed a very considerable portion of trial and duty as connected with their civil relations; subordinate, it is true, to things essentially spiritual, but not separable from them; since all duties and privileges are interwoven with each other, and in proportion as they are disjoined the duty is the worse performed and the privilege less enjoyed. He is the successful Christian who distinctly recognises his highest principles in his most secular affairs; who bears to his devotional retirements such a remembrance of those inferior concerns as causes him to see God in every thing, and, if so, to seek the Divine aid in whatever involves him in private, social, and public life. As to his share in *politics*, I cannot here understand that term in the extended and absorbing sense attached to it in common usage; in which case it is only another name for *the world*. I discern, indeed, the difficulty of a

satisfactory definition; and must content myself by saying, that *politics*, in a Christian dictionary, may generally mean whatever public question is directly brought before us, and concerning which we are called upon, by the circumstances of our station in society, to form an opinion, and upon this opinion to act. There are still a thousand subjects, and of pressing moment, on which we may be incompetent to form the shadow of a judgment. If, for example, government be busy about such things as the Bank and East-India Company's charters, and if we are ignorant of the very alphabet of political economy, it is plainly our duty to observe the proceedings of the legislature in silence. But if we are directly concerned in the result, another line of duty opens. We must study the science; or, at least, gain from competent advisers the necessary measure of knowledge. At the last renewal of the East-India Company's charter, the Christian part of the community, without concerning themselves with the commercial part of the question, acted wisely and successfully in that which related to the increase of facilities for missionary operations. And so of other questions.—There are a thousand points where a serious mind can be embarrassed by no hesitation. Acts of government for the suppression of duelling, perjury, gaming, intemperance, and commercial fraud, receive at once the concurrence of every Christian patriot. He may have doubts, of various degrees, as to their efficacy, and may wish to strengthen their influence; but the *principle* is owned at once. Now, under all these circumstances a British Christian is actually *made* a politician, by the institutions of his country.

It is no wish of mine, sir, to toss religious persons into incessant and snarling loquaciousness about schedules A and B; neither into angry disputes about the revenues of Durham and Winchester; but my deliberate opinion is, that the very profession of piety imposes the obligation of supporting the cause of real reform—keeping open the question of what is such—in all ways. We transport a poor man who, with a starving and naked wife and family, steals five bushels of wheat—and I, for one, heartily adopt the motto of *currat lex*; but if we allow a gentleman to buy a borough—I speak of facts—in order to avoid the King's Bench, and resent any measure which tends to abolish this foul traffic, we have advanced further into the gnat-and-camel system than I will venture to describe. If we act upon the same principle of worldliness and self-interested policy in things ecclesiastical, and look shy and irritated at any proposal to destroy pluralities and sinecures, it may be well to ask ourselves how we can reconcile our perpetual preaching, writing, and talking against the love of sublunary things, against avarice, accumulation of silver and gold, display and ambition, with a wish to render ministers of the Gospel “founders of families,” and members of the aristocracy of wealth.

The *principle* of ecclesiastical reform in this country is not barely to restore to the church whatever it may have lost of spirituality and unworldliness since the Reformation; but to retire fifteen centuries yet backward, and assimilate the Establishment as far as may be to the primitive church; not that of such canonists as Collier, Bingham, and Wheatley, but of the genuine Apostolic age and its inspired records. And here, sir, I cannot coincide in your opinion* (in your Number for February, p. 67), that in

* Let our readers decide between us and our correspondent, who, though with the best intention, appears to us to carry some of his strictures beyond the bounds of sobriety. To reduce the visible pale of the Church of England to the ante-Constantine state, would be to have no church establishment at all; and it does not appear to us just, to argue from the example of times when there was no professedly Christian legislature in the world, when the existing governments were Pagan, and the followers of Christ, real or nominal, were small scattered bodies, to the circumstances of

the early days of the Reformed Church of England its "external fabric stood nearly as it did before, and nearly such as it had descended from the first ages of Christianity;" neither do I think that the Anglican hierarchy was continued or modified by the real Reformers and Martyrs. The church of Christ knew nothing of alliance with the state, compulsory payments, cathedral officers, and the apparatus connected with establishments, till the days of Constantine, three hundred years after Christ. And as to such men as Hooper, Cranmer, Latimer, Ridley, Bradford, and Rogers, settling our Reformation, I fully believe that it was settled for them by a very different party. The truth was, that the world—this present evil world—which was very glad to see the downfall of Papal oppression effected by the fires of martyrdom, soon began to be jealous of the progress of the Gospel; and quickly saw that such progress, if unimpeded, would be attended with the loss of ecclesiastical grandeur and affluence. Cranmer thought, and his thoughts are on record, that, in the words of Bishop Turner, "India does not want" (*subaudi* England did not want) "an expensive or gorgeous church establishment: a moderate present provision, with an assured means of retirement after a reasonable period of service, would secure the services of an efficient ministry*."

Your own view of our cathedrals most properly tends to make the lines of usefulness run parallel with expense. The Dean and Chapter of Durham have begun to act upon this principle, by alienating part of their revenues towards the establishment of a college. A late act of parliament authorizes a similar alienation for the augmentation of dependent livings. So far we are awakening from long and deep slumbers. But if the principle be allowed to work freely, and with the steady rapidity demanded by the pressure of circumstances, the final result will be, that no man will dream of making a fortune out of the treasury of the temple. It will be confessed, by those who have, sometimes unexpectedly, found themselves behind the scenes of the ecclesiastical stage, that men who knew better have committed the inconsistency of doing homage to Mammon, when clothed in spiritual drapery. Riches were declaimed against as dangerous, when gathered from the profits of a bank or manufactory; but appeared to have become a safe possession, if proceeding from fines and glebes. I may refine upon such things beyond the demands of the Gospel; but if this be an error, it is a curable one, although on the safe side. The Rev. William Richardson of York said, in familiar intercourse, "Woe be to the church, if religious clergymen find their way to its high dignities." The Rev. Henry Venn was accustomed to intimate, that rich evangelists seldom did any good. William Law strenuously defended the church; but keenly satirized pluralists. All the three supposed, that the greatness of this world was none the less innocuous because it appeared in an ecclesiastical shape. On the contrary, human wisdom itself can say, *Crescit sub pondere virtus—Virescit vulnere virtus*. It is safer to preach from velvet cushions, than be always reposing upon them; and to feed upon a hermit's fare, than to learn even the elements of gastronomy.

You have spoken, sir, loudly on the bill for methodizing pluralities; but you might have uttered thunders on such a subject, without deafening any sincere

the present day, when as a nation we profess and call ourselves Christians, and when public institutions have long existed among us for the perpetuation of the preaching of the word and the administration of the sacraments. But to argue the point with our correspondent, would be to go into the whole question of national ecclesiastical establishments, and we have said thus much only lest the spirit of ultraism should impede the cause of salutary and conservative reform. We might perhaps apply the same remark to some other of our respected correspondent's statements.

* No. for February, p. 67.

friend of the church. The legislature will not surely be so infatuated, as to pass such a bill, to sanction and perpetuate an evil, which has been mourned over for ages; and not only condemned by religious persons, but blamed even by the general sense of mankind. "Oh, the value of Greek metres!" But are the framers of this measure aware, that they are exposing the whole bench of bishops to the invidious and ungracious task of deciding upon the claims of aspirants to pluralities? Can they not perceive, that they are sowing in the ecclesiastical soil a fresh crop of dragons' teeth; that bishop and archbishop may be more embarrassed than ever by the conflicting pretensions of candidates for place? Add to this, the obvious consideration, that to give or increase the powers of irresponsibility in any department of government, is a new premium upon public disaffection. The church, above all places, should be kept pure from the appearances of evil. It has quite enough of odium and suspicion, and of the disposition to injustice and monopoly asserted to exist in its very constitution, to struggle with at the present darkening moment. Irresponsibility, as you, sir, have intimated, or the will-for-reason principle, is never tolerated in other things. Even at the Horse Guards, where the military system might be expected to be the most imperious department of the executive, no commander in chief is allowed to officer any branch of the service, or promote even a Waterloo warrior to the command of *two* regiments; and at the Admiralty, the powers of naval administration are as equally regulated. On the church is placed, and on the church only, a weight too heavy to be borne by the army and navy; and if the hierarchy can sustain this, without reeling and staggering to its fall, its strength has increased, exactly as a reed stiffens under the shock of a hurricane!

Into the dispute between the Rector of Oakenvale and Mr. Grainger, I shall not enter; as my object is, not to discuss the lawfulness or expediency of church establishments, but to investigate what a church already established needs, in order to its preservation and usefulness. Such a communion is bound, even in self-defence, to prove to its wavering friends, as well as to its confessed opponents, that it is prepared to make every reasonable sacrifice for purely spiritual objects. An inquiry now emerges in many circles where, five years since, no such murmuring was heard—What have the representatives of the clergy in the upper house of parliament done, *collectively*, for the cause of religion, during the last twenty years? I do not say that those who are implicated in it *may* not be able to answer this question, so as to produce at least a reasonable apology for their conduct. Charity may well believe that despair of curing, or even palliating such evils as the world has long supported and made an essential part of its own system, may have been one cause of their silence. Mr. Wilberforce tells us, in his "Practical View," first published in 1797, that he was himself deterred from bringing the subject of duelling before parliament, because he feared that the very agitation of the matter would increase its malignity; and, indeed, act as a sanction to it. Such, in fact, was the case with an endeavour made a few years afterwards to prevent cruelty to animals; when an eminent statesman crushed the effort by openly defending bull-baiting and similar sports; and the patrons of these pastimes manifested their gratitude to their leader by calling their bull-dogs *Windhams*. Still, there is much in lifting up the voice against sin in the high places of the world. In 1782 the Rev. John Wesley wrote a letter to a nobleman in the cabinet of that day, respecting the design of Government to exercise the militia on a Sunday. He tells his lordship that a similar intention had been divulged about thirty years before; but that "when the motion was like to pass, an old gentleman stood up and said, 'Mr. Speaker, I have one objection to this—I believe an old book called the Bible.' The members

looked at one another, and the motion was dropped." How forcible are right words! and what godly simplicity and energy of principle appeared to have characterized the short remonstrance which at once crushed even a *cabinet* scheme; and, I *must* add, what contrasts to this brief and calm appeal are such elaborate and tumultuous speeches as, in our own times, we have witnessed on platforms and elsewhere ostensibly for the cause of God! Surely our spiritual peers might have found since the general peace of Europe, and when God had given us a long breathing-time from the convulsions of war, many fit occasions for coming with the Scriptures in their hands, and have thus confessed Christ before men; and they would in no wise have lost their reward. On the 5th of July, 1799, Bishop Horsley, when pleading the cause of the enslaved Africans, said,—“the Apostle St. Paul, my lords, in the first of his Epistles to Timothy:” (here his lordship observed an opponent to smile, and called him to order:) “my lords, the Bible is to be treated in this house with reverence. If I find occasion, in argument upon a subject like the present, to quote particular texts, any noble lord who may think proper to receive such quotations with a laugh must expect that I call him to order*.” I quote this for three purposes: first, to shew that it is no new thing for legislators to laugh at the Bible; secondly, that the Bible *has been* directly made the basis of argument on the episcopal bench; and lastly, that the anti-slavery cause once had prelates among its most decided friends. The last inference too plainly reminds us of the apparent apathy which has marked the proceedings of too many of the hierarchy on this solemn question. But let this pass.

On the absorbing question of reform, civil and religious, it is no claim of mine to dictate to our ecclesiastical superiors; but allow a retired correspondent, who surveys the busier scenes of life at a distance, and far remote from your tumultuous metropolis, to suggest the necessity, as already intimated, on the part of great men, of shewing that ecclesiastical legislators are fully prepared to take their share in the public sacrifices. There seems to me to be, not merely among worldly politicians and ecclesiastics, who avow themselves to be under the guidance of self-interest, but among some men of high religious profession, a hard and settled determination not to yield an inch, even to the most cautious and self-diffident friends of improvement. How serious Christians, if such they are, can exhibit this temper, when they are incessantly talking of man's natural tendency to descend in the scale of sin, and when all history may be summed up in the acknowledged and ever-existing fact that *the heart is deceitful above all things and desperately wicked*, is a paradox which may long wait for explanation. Man individually, and man in the aggregate, must always need renovation. Churches become corrupt, although martyrs and confessors may have founded them, and laid the first courses deep on the Chief Corner Stone. It is not the foundation which sinks, neither any portion of the edifice securely resting upon it; but the additions made by future builders, framed of perishable materials, and ill combined with the original structure. All that a wise Christian wishes to do in any communion, is to maintain inviolable whatever it possesses of the everlasting Gospel; and to cut off occasion of evil by removing from it all needless secularities and matters of dubious importance.

REPARATOR.

* Speeches in Parliament, published by Rev. Henage Horsley. Dundee. 1813. p. 253.

FORMS OF PRAYER AGAINST PESTILENCE.

*(Concluded from p. 103.)**For the Christian Observer.*

WE shall now conclude our notices of those solemn occasions of prayer and fasting on account of pestilence and grievous distempers, which have been from time to time appointed in our church since the period of the Reformation, but scarcely any vestige of which is now to be found, except here and there a detached copy of the forms of prayer in old church chests and chapter libraries. The obliging loan of Dr. Niblock's collection has enabled us to lay before our readers an extensive survey of these valuable documents, and the breaking out of the dreaded distemper in the metropolis since our last extracts, in our Number for February, with the devout solemnities of the late season of special prayer and fasting, will have rendered the subject doubly important and interesting.

In the year 1636 the disorder commonly entitled "The Plague" again visited the kingdom, and swept off, it is said, in the metropolis, more than thirteen thousand persons, a very large number in the comparatively small population of London at that period. A form of prayer and order of fasting was issued on the occasion; but we shall not copy from it, as the most important passages were taken from former services, and have been already transcribed in our pages. The "prayer for seasonable weather" is omitted: Was this because some doubt had occurred in public opinion as to weather being connected with the disorder? The expression "the Lord's Sabbath" in former prayers is here altered to "the Lord's day." Such minute alterations, which occur in these documents from time to time, might furnish curious notices of passing sentiment and feeling.

The form of prayer for 1640 is, in like manner, chiefly a reprint from earlier forms, and needs not be dwelt upon. The exhortation annexed to it was the Homily on Repentance in the Book of Homilies.

The service of 1661, the year after Charles the Second's return, is a form of prayer and fasting, not immediately under the actual presence of any destructive visitation, but "for the averting those sicknesses and diseases, that dearth and scarcity, which justly may be feared from the late immoderate rain and waters." It would appear that the weather changed while the form was in preparation; for to it is annexed "a thanksgiving also for the blessed change of weather, and the begging the continuance of it to us for our comfort." We copy one of the prayers as a specimen, but there is not any thing particularly remarkable in the service.

"O most gracious God, who in the multitude of those fears which were upon us by reason of the late immoderate rain and showers, wast pleased at last to clear up the heavens, and give us hopes of plenty yet to crown the earth, we bless and praise thy glorious Name, humbly acknowledging, that as our sins most justly deserved thy wrath and indignation to be poured out upon us, and for our sakes upon the earth, not only in dearth and scarcity, but all other calamities; so it is thy mercy only, and not our deservings, that thou hast again comforted and refreshed us. For which we humbly yield thee all thanks and glory, beseeching thee, that by our transgressions we may not anew enkindle thy displeasure to dash our hopes in pieces, and recal thy mercies from us. Grant this, O merciful Father, for Jesus Christ his sake, our only Lord and Saviour. Amen."

We arrive now at the form of prayer issued in July, 1665, in consequence of the Great Plague, most justly and emphatically so called, which swept off in London ninety thousand persons, besides its ravages in other parts of the kingdom. A few particulars respecting this awful visitation

may not unaptly accompany these notices. We fear copying from De Foe's romance; for though it contains many things highly probable, it contains nothing that we know to be true, except as we can ascertain it to be so from other quarters. De Foe was the most wonderful master that ever lived of the art of writing plausible fictions. His Robinson Crusoe is not more strikingly graphic than his account of the Plague; and it has about the same measure of fact as its basis; the same quantity that enters into one of Shakespear's historical plays or Sir Walter Scott's novels. There was Alexander Selkirk, a ship-wrecked sailor in the one instance, and there was a fearful visitation of pestilence in the other; but the dressing up of the whole story, the incidents, the dialogues, the wonderfully natural reflections, are De Foe's. So remarkable is the genius displayed in this narrative of the Plague, that Dr. Mead actually quoted the book as authentic history; just as Lord Chatham was deceived with another of De Foe's romances, the *Memoirs of a Cavalier*, which he long considered a true story, and recommended as the best narrative extant of the civil wars; and he was much vexed when he found that his favourite book was a fiction. The wonderful genius that invented the incomparable tale of Mrs. Veal's Ghost, to puff off Drelincourt on Death, knew how to make the most extraordinary story appear probable; and in the narrative of the plague there was no want of room for the sportings of an inventive fancy. It is scarcely possible in reading the tale, not to believe that we are perusing the autobiographical narrative of the saddler of Whitechapel. We seem to hear the awful bell, and the thrilling cry "Bring out your dead;" we see the dead-cart silently rolling over the streets overgrown with grass, and carrying its promiscuous heaps of lifeless humanity to be shot like a load of rubbish into a common tomb. The most strange and extravagant incidents became credible in De Foe's relation. Many of the chief facts he doubtless gathered from the reminiscences of the tales which he heard in his childhood, and the publications of the day; so that when he sat down nearly sixty years after; namely, in 1722, in consequence of the painful interest excited by the then recent plague at Marseilles, to write a book on the subject, he had ample materials for his prolific genius to work upon, and to dress up after his own fashion. The same year was published the work lately reprinted by Mr. Scott, entitled "*Preparations for the Plague, as well for Soul as Body*," which we cannot but think has strong marks of De Foe in it; and he was just the man to make two books out of one topic, and to sell each anonymously to the publishers. His life abounds in such odd circumstances. The first edition of his work in 1722, was entitled "*A Journal of the Plague Year, &c.*" This title was altered in the second edition, 1754, after his death, to "*The History of the Great Plague in London, &c.*" as it stands in subsequent editions. The amender shews, even in the title page, how much easier it is to alter De Foe's style than to improve it. Thus he changes "*Written by a citizen, who continued all the while in London,*" to "*a citizen who lived the whole time in London.*" The word "*lived*" is poor and tame, and means only that the man was in London during the "*great visitation*" (as De Foe calls it); but "*continued*" indicates much more—it intimates that others were gone—it supposes something remarkable of misfortune or perseverance—it raises our wonder at the man's determination, and our alarm for his safety, and leads us to wish to hear his whole narrative, and what befel him.

Sir Walter Scott says, that had not De Foe earned what literary men call "*immortality*" by his Crusoe, he would have done so by his romance of the Plague; which leads us to digress just to ask, whether sound morality allows of thus dressing up fiction like fact, so as actually to intend to palm the one on the world for the other. We suggest the inquiry, because of

late the practice has become so common, that in many of the tales of the present day, it is impossible to know whether the writer is describing fact or fiction. In the volumes called "Annuals," there are narratives which the uninitiated reader takes for passages of veracious history, but which are as purely fictitious as Mrs. Veal's Ghost. Sir Walter Scott has encouraged the practice; and with all due respect to his genius, we must greatly lament that he has done so. Let fiction be fiction, and let truth be truth. The very argument which we have so often heard in favour of studying Sir Walter Scott's novels, is that they are a vast body of history; graphic exhibitions of past ages; vivid delineations of remarkable characters, and so forth; whereas the highly-gifted author would be the first to laugh at this pretension, except where he means expressly to confine himself to actual fact. Has he not himself acknowledged, since he threw off his mask, that there are but "a few grains of truth in a mass of empty fiction?" that with regard to the various localities which have been so confidently dwelt upon as valuable topographical memoirs, "he had no purpose of describing any particular spot;" nay that "the scraps of poetry which have been in most cases tacked to the beginning of chapters in these novels, are sometimes quoted either from reading or from memory, but, in the general case, are pure invention. I found it too troublesome to turn to the collection of the British Poets to discover apposite mottoes, and, in the situation of the theatrical mechanist, who, when the white paper which represented his shower of snow was exhausted, continued the storm by snowing brown, I drew on my memory as long as I could, and when that failed, eked it out with invention. I believe that, in some cases, where actual names are affixed to the supposed quotations, it would be to little purpose to seek them in the works of the authors referred to."

We cannot say that we admire the morality of this proceeding, any more than Sir Walter Scott's declaration, that he always considered himself at liberty to deny the authorship of the Waverley Novels when impertinently questioned respecting them, as he had no alternative but either to say what was false, or to disclose his secret. De Foe seems to have acted upon the same principle; and our view is, that it was a very uneounded one. No man is deceived by an allegory, such as Bunyan's *Pilgrim's Progress*; or even by a tale like *Robinson Crusoe*; but to disguise plausible fiction as truth, intending to cause the reader to mistake the one for the other, is, to our minds, not consistent with Christian honesty. How often have we heard De Foe's fabrications respecting the plague, quoted as statistical facts. The remarks of the supposed citizen are imagined to be the result of experience; what he recommends is considered infallible; and his medical advice is more credulously listened to than that of his admirer, Dr. Mead. To a downright lover of truth, it is tantalizing to read such a mixture of fact and invention without the possibility of unweaving the entangled skein. Take, for instance, the following passage, the former part of which evidently describes the historical fact of the arts of impostors, and the credulity of their victims, and is an anticipatory exemplification of what is passing at this moment in our own metropolis; but the four particular exemplifications of the gentlewomen and physicians are most probably fictitious, though scores of such knavish practices doubtless prevailed. There is nothing in these four illustrations which is improbable, quite the contrary; but so there is nothing improbable in a hundred of the other stories; and this is exactly what we complain of, that we cannot tell which part is true, and which false.

"But even those wholesome reflections, which rightly managed, would have most happily led the people to fall upon their knees, make confession of their sins, and look up to their merciful Saviour for pardon, imploring his compassion on them in

such a time of their distress; by which we might have become as a second Nineveh, had a quite contrary extreme in the common people, who, ignorant and stupid in their reflections, as they were brutally wicked and thoughtless before, were now led by their fright to extremes of folly; and as I have said before, that they ran to conjurers and witches and all sorts of deceivers, to know what should become of them; who fed their fears, and kept them always alarmed and awake, on purpose to delude them, and pick their pockets: so they were as mad upon their running after quacks and mountebanks, and every practising old woman for medicines and remedies, storing themselves with such multitudes of pills, potions, and preservatives, as they were called; that they not only spent their money, but even poisoned themselves beforehand, for fear of the poison of the infection, and prepared their bodies for the plague, instead of preserving them against it. On the other hand, it is incredible, and scarce to be imagined, how the posts of houses and corners of streets were plastered over with doctors' bills and papers of ignorant fellows quacking and tampering in physic, and inviting the people to come to them for remedies, which were generally set off with such flourishes as these, viz.—INFALLIBLE preventive pills against the plague,—NEVER-FAILING preservatives against the infection,—SOVEREIGN cordials against the corruption of the air,—EXACT regulations for the conduct of the body in case of an infection,—Antipestilential pills,—INCOMPARABLE drink against the plague, never found out before,—An UNIVERSAL remedy for the plague,—The ONLY TRUE plague water,—The ROYAL ANTIDOTE against all kinds of infection; and such a number more that I cannot reckon up, and if I could, would fill a book of themselves to set them down.

"Others set up bills to summon people to their lodgings for directions and advice in the case of infection: these had specious titles also, such as these:—

"An eminent high Dutch physician, newly come over from Holland, where he resided during all the time of the great plague, last year, in Amsterdam, and cured multitudes of people that actually had the plague upon them.

"An Italian gentlewoman, just arrived from Naples, having a choice secret to prevent infection, which she found out by her great experience, and did wonderful cures with it in the late plague there, wherein there died 20,000 in one day.

"An ancient gentlewoman having practised with great success in the late plague in this city, anno 1636, gives her advice only to the female sex. To be spoke with, &c.

"An experienced physician, who has long studied the doctrine of antidotes against all sorts of poison and infection has, after forty years' practice, arrived to such skill as may, with God's blessing, direct persons how to prevent their being touched by any contagious distemper whatsoever. He directs the poor gratis.

"I take notice of these by way of specimen: I could give you two or three dozen of the like, and yet have abundance left behind. It is sufficient from these to apprise any one of the humour of those times; and how a set of thieves and pick-pockets not only robbed and cheated the poor people of their money, but poisoned their bodies with odious and fatal preparations; some with mercury, and some with other things as bad, perfectly remote from the thing pretended to; and rather hurtful than serviceable to the body in case an infection followed."

Again, in the following striking, affecting, and graphic passage, is it not distressing not to be able to know exactly whether every declaration in it is literally true, and which part is only the artist's vivid colouring?

"The poor people were to be pitied in one particular thing, in which they had little or no relief, and which I desire to mention with a serious awe and reflection; which, perhaps, every one that reads this may not relish; namely, that whereas death now began not, as we may say, to hover over every one's head only, but to look into their houses and chambers, and stare in their faces: though there might be some stupidity, and dulness of the mind; and there was so, a great deal; yet there was a great deal of just alarm, sounded in the very inmost soul, if I may so say of others: many consciences were awakened; many hard hearts melted into tears; many a penitent confession was made of crimes long concealed: it would have wounded the soul of any Christian to have heard the dying groans of many a despairing creature; and none durst come near to comfort them: many a robbery, many a murder, was then confessed aloud, and nobody surviving to record the accounts of it. People might be heard even into the streets as we passed along, calling upon God for mercy, through Jesus Christ, and saying, I have been a thief, I have been an adulterer, I have been a murderer, and the like; and none durst stop to make the least inquiry into such things, or to administer comfort to the poor creatures, that in the anguish both of soul and body thus cried out. Some of the ministers did visit the sick at first, and for a little while, but it was not to be done; it would have been present death to have gone into some houses: the very buryers of the dead, who were the most hardened creatures in town, were sometimes beaten back, and so terrified, that they durst not go into houses where the whole families were swept away together."

Let a simple-minded child read such a passage as the following, and then witness his look of astonishment when you tell him that you will not undertake to say that the case of the supposed "family without the bars," &c. is precisely a fact, but that it illustrates De Foe's idea of what the plague was, and that it only means that scenes something of this sort actually occurred. In the matter of contagion, remedies, &c. in which De Foe's book has been often appealed to, it is useless as an authority, since the supposed facts quoted to bear upon such points are perhaps fictitious.

"As to the suddenness of people's dying at this time, more than before, there were innumerable instances of it, and I could name several in my neighbourhood; one family without the bars, and not far from me, were all seemingly well on the Monday, being ten in family: that evening one maid and one apprentice were taken ill, and died the next morning, when the other apprentice and two children were touched, whereof one died the same evening, and the other two on Wednesday; in a word, by Saturday at noon, the master, mistress, four children, and four servants, were all gone, and the house left entirely empty, except an ancient woman, who came in to take charge of the goods for the master of the family's brother, who lived not far off, and who had not been sick.

"Many houses were then left desolate, all the people being carried away dead, and especially in an alley farther on the same side, beyond the bars, going in at the sign of Moses and Aaron; there were several houses together, which (they said) had not one person left alive in them, and some that died last in several of those houses, were left a little too long before they were fetched out to be buried; the reason of which was not, as some have written very untruly, that the living were not sufficient to bury the dead; but that the mortality was so great in the yard or alley, that there was nobody left to give notice to the buriers or sextons, that there were any dead bodies there to be buried."

The following statement respecting the return of some Non-conformist ministers is a fact, as well as the anxiety of the people to attend Divine worship; but when we read it in the pages of De Foe, it requires extraneous confirmation, otherwise it is no more to be believed than "poor Poll," and "Man Friday."

"As it brought the people into public company, so it was surprising how it brought them to crowd into the churches; they inquired no more into who they sat near to, or far from, what offensive smells they met with, or what condition the people seemed to be in, but looking upon themselves all as so many dead corpses, they came to the churches without the least caution, and crowded together as if their lives were of no consequence, compared to the work which they came about there: indeed, the zeal which they shewed in coming, and the earnestness and affection they shewed in their attention to what they heard, made it manifest what a value people would all put upon the worship of God, if they thought every day they attended at the church that it would be their last.

"Nor was it without other strange effects, for it took away all manner of prejudice at, or scruple about, the person whom they found in the pulpit when they came to the churches. It cannot be doubted, but that many of the ministers of the parish churches were cut off among others, in so common and dreadful a calamity; and others had not courage enough to stand it, but removed into the country as they found means for escape; as then some parish churches were quite vacant and forsaken, the people made no scruple of desiring such dissenters as had been a few years before deprived of their livings, by virtue of the act of parliament called the Act of Uniformity, to preach in the churches, nor did the church ministers in that case make any difficulty of accepting their assistance; so that many of those whom they called silenced ministers, had their mouths opened on this occasion, and preached publicly to the people.

"Here we may observe, and I hope it will not be amiss to take notice of it, that a near view of death would soon reconcile men of good principles one to another; and that it is chiefly owing to our easy situation in life, and our putting these things far from us, that our breaches are fomented, ill-blood continued, prejudices, breach of charity, and of Christian union so much kept and so far carried on among us as it is: another plague year would reconcile all these differences, a close conversing with death, or with diseases that threaten death, would scum off the gall from our tempers, remove the animosities among us, and bring us to see with differing eyes, than those which we looked on things with before; as the people who had been used to join with the church, were reconciled at this time with the admitting the dissenters to preach to them; so the dissenters, who with an uncommon prejudice, had broken off from the communion of the Church of England, were now content to come to their parish.

churches, and to conform to the worship which they did not approve of before; but as the terror of the infection abated, those things all returned again to their less desirable channel, and to the course they were in before."

The following is one of De Foe's most affecting passages; and such scenes doubtless occurred; but the narrative itself is fictitious, for the relator is only an ideal person.

"It was about the 10th of September that my curiosity led, or rather drove me to go and see this pit again, when there had been near four hundred people buried in it; and I was not content to see it in the day-time, as I had done before, for then there would have been nothing to have been seen but the loose earth; for all the bodies that were thrown in were immediately covered with earth, by those they called the buriers, which at other times were called bearers; but I resolved to go in the night and see some of them thrown in.

"There was a strict order to prevent people coming to those pits, and that was only to prevent infection; but after some time that order was more necessary, for people that were infected, and near their end, and delirious also, would run to those pits, wrapped in blankets, or rugs, and throw themselves in, and, as they said, bury themselves: I cannot say that the officers suffered any willingly to lie there; but I have heard, that in a great pit in Finsbury, in the parish of Cripplegate, it lying open then to the fields, for it was not then walled about, they came and threw themselves in, and expired there before they threw any earth upon them: and that when they came to bury others, and found them there, they were quite dead, though not cold.

"This may serve a little to describe the dreadful condition of that day, though it is impossible to say any thing that is able to give a true idea of it to those who did not see it, other than this, that it was indeed very, very, very dreadful, and such as no tongue can express.

"I got admittance into the church-yard by being acquainted with the sexton who attended, who, though he did not refuse me at all, yet earnestly persuaded me not to go; telling me very seriously, for he was a good, religious, and sensible man, that it was, indeed, their business and duty to venture and to run all hazards, and that in it they might hope to be preserved; but that I had no apparent call to it, but by my own curiosity, which he said he believed I would not pretend was sufficient to justify my running that hazard. I told him I had been pressed in my mind to go, and that perhaps it might be an instructing sight, that might not be without its uses. Nay, says the good man, if you will venture upon that score, 'name of God, go in, for, depend upon it, 'twill be a sermon to you; it may be the best that ever you heard in your life. It is a speaking sight, says he, and has a voice with it, and a loud one, to call us to repentance; and with that he opened the door, and said, Go, if you will.

"His discourse had shocked my resolution a little, and I stood wavering for a good while, but just at that interval I saw two links come over from the end of the Minories, and heard the bellman, and then appeared a dead-cart, as they called it, coming over the streets, so I could no longer resist my desire of seeing it and went in; there was nobody, as I could perceive at first, in the church-yard, or going into it but the buriers and the fellow that drove the cart, or rather led the horse and cart, but when they came up to the pit, they saw a man go to and again, muffled up in a brown cloak, and making motions with his hands, under his cloak, as if he was in a great agony, and the buriers immediately gathered about him, supposing he was one of those poor delirious or desperate creatures, that used to pretend, as I have said, to bury themselves! he said nothing, as he walked about, but two or three times groaned very deeply and loud, and sighed as he would break his heart.

"When the buriers came up to him, they soon found he was neither a person infected and desperate, as I have observed above, or a person distempered in mind, but one oppressed with dreadful weight of grief indeed, having his wife and several of his children, all in the cart, that was just come in with him, and he followed in an agony and excess of sorrow. He mourned heartily, as it was easy to see, but with a kind of masculine grief, that could not give itself vent by tears, and calmly desiring the buriers to let him alone, said he would only see the bodies thrown in and go away, so they left importuning him; but no sooner was the cart turned round, and the bodies shot into the pit promiscuously, which was a surprise to him, for he at least expected they would have been decently laid in, though, indeed, he was afterwards convinced that was impracticable: I say, no sooner did he see the sight, but he cried out aloud, unable to contain himself; I could not hear what he said, but he went backward two or three times, and fell down in a swoon; the buriers ran to him, and took him up, and in a little while he came to himself, and they led him away to the *Pye-tavern*, over against the end of *Houndsditch*, where, it seems, the man was known, and where they took care of him. He looked into the pit again as he went away, but the buriers had covered the bodies so immediately with throwing in the earth, that though there was light enough, for there were lanterns and candles in them, placed

all night round the sides of the pit upon the heaps of earth, seven or eight, or perhaps more, yet nothing could be seen."

We will copy another passage, in which some of the less probable statements we believe to be have been true, and some of the more probable invented. The monthly fast is here mentioned. It is humorous to see that staunch Dissenter, De Foe, who was so shamefully sent to the pillory for his notions, personating "us that were of the church," in order to reprobate in a sly, but most effectual manner, the disgraceful penal laws against the Non-conformists. No reader of De Foe's life forgets the remarkable passage of his standing in the pillory three times, and being fined and imprisoned for his ironical tractate entitled, "The shortest Way with the Dissenters;" in which, parodying the language of Sacheverell and his party, he gravely urged that dissent should be at once abolished instead of dallied with; that every person attending a dissenting meeting should be sent to the galleys, and the preacher whipped and hanged; all which, without any suspicion of the trick, was actually applauded by certain zealots, so that the Dissenters became alarmed till the irony was seen through by the discovery of the writer; and then the partizans who had so rashly committed themselves, and "prayed God to incline her Majesty's heart to do as there said," turned in revenge upon De Foe, and procured his condemnation for a scandalous and seditious libel, the ironical passages being read as grave and deliberate suggestions. De Foe, however, triumphed in his punishment, the populace adorning the pillory with flowers, drinking his health, and protecting him from insult. But we return to the extract; in which the most cursory reader will remark the dry caustic satire pervades it, particularly the Whitechapel Churchman's good natured excuse for the clergy, that all men have not the same faith and courage. The whole pretended calculation about the "six and forty constables," &c. is evidently mere invention.

"I might have thronged this account with many more remarkable things which occurred in the time of the infection, and particularly what passed between the Lord Mayor and the Court, which was then at Oxford, and what directions were from time to time received from the Government for their conduct on this critical occasion. But really the Court concerned themselves so little, and that little they did was of so small import, that I do not see it of much moment to mention any part of it here, except that of appointing a monthly fast in the city, and the sending the royal charity to the relief of the poor, both which I have mentioned before.

"Great was the reproach thrown on those physicians who left their patients during the sickness, and now they came to town again, nobody cared to employ them; they were called deserters, and frequently bills were set up upon their doors, and written—'Here is a doctor to be let!'—so that several of those physicians were fain for a while to sit still and look about them, or at least remove their dwellings, and set up in new places, and among new acquaintance: the like was the case with the clergy, whom the people were indeed very abusive to, writing verses and scandalous reflections upon them, setting upon the church door—'Here is a pulpit to be let!'—or sometimes to be sold, which was worse.

"It was not the least of our misfortunes, that with our infection, when it ceased, there did not cease the spirit of strife and contention, slander and reproach, which was really the great troubler of the nation's peace before: it was said to be the remains of the old animosities, which had so lately involved us all in blood and disorder. But as the late act of indemnity had laid asleep the quarrel itself, so the Government had recommended family and personal peace upon all occasions, to the whole nation.

"But it could not be obtained, and particularly after the ceasing of the plague in London, when any one that had seen the condition which the people had been in, and how they caressed one another at that time, promised to have more clarity for the future, and to raise no more reproaches: I say, any one that had seen them, then, would have thought they would have come together with another spirit at last. But, I say, it could not be obtained; the quarrel remained, the church and the presbyterians were incompatible: as soon as the plague was removed, the dissenting ousted ministers, who had supplied the pulpits which were deserted by the incumbents, retired: they could expect no other, but that they should immediately fall upon them, and harass them with their penal laws, accept their preaching while they were sick,

and persecute them as soon as they were recovered again; this even we that were of the church thought was hard, and could by no means approve of it.

"But it was the Government, and we could say nothing to hinder it; we could only say, it was not our doing, and we could not answer for it.

"On the other hand, the Dissenters reproaching those ministers of the church with going away, and deserting their charge, abandoning the people in their danger, and when they had most need of comfort, and the like, this we could by no means approve; for all men have not the same faith, and the same courage, and the Scripture commands us to judge the most favourably and according to charity.

"A plague is a formidable enemy, and is armed with terrors, that every man is not sufficiently fortified to resist, or prepared to stand the shock against: it is very certain, that a great many of the clergy, who were in circumstances to do it, withdrew, and fled for the safety of their lives; but it is true also, that a great many of them stayed, and many of them fell in the calamity, and in the discharge of their duty.

"It is true, some of the dissenting turned-out ministers stayed, and their courage is to be commended, and highly valued, but these were not abundance; it cannot be said that they all stayed, and that none retired into the country, any more than it can be said of the church clergy, that they all went away; neither did all those that went away, go without substituting curates, and others in their places, to do the offices needful, and to visit the sick as far as it was practicable; so that upon the whole, an allowance of charity might have been made on both sides, and we should have considered, that such a time as this of 1665, is not to be paralleled in history, and that it is not the stoutest courage that will always support men in such cases: I had not said this, but had rather chosen to record the courage and religious zeal of those of both sides, who did hazard themselves for the service of the poor people in their distress, without remembering that any failed in their duty on either side, but the want of temper among us has made the contrary to this necessary; some that stayed, not only boasting too much of themselves, but reviling those that fled, branding them with cowardice, deserting their flocks, and acting the part of the hireling, and the like: I recommend it to the charity of all good people to look back, and reflect duly upon the terrors of the time, and whoever does so will see that it is not an ordinary strength that could support it; it was not like appearing in the head of an army, or charging a body of horse in the field; but it was charging death itself on his pale horse: to stay was indeed to die, and it could be esteemed nothing less, especially as things appeared at the latter end of August and the beginning of September, and as there was reason to expect them at that time; for no man expected, and I dare say, believed, that the distemper would take so sudden a turn as it did, and fall immediately two thousand in a week, when there was such a prodigious number of people sick at that time as it was known there was; and then it was that many shifted away that had stayed most of the time before.

"Besides, if God gave strength to some more than to others, was it to boast of their ability to abide the stroke, and upbraid those that had not the same gift and support; or ought not they rather to have been humble and thankful, if they were rendered more useful than their brethren?

"I think it ought to be recorded to the honour of such men, as well clergy as physicians, surgeons, apothecaries, magistrates, and officers of every kind, as also all useful people, who ventured their lives in discharge of their duty, as most certainly all such as stayed did to the last degree, and several of all these kinds did not only venture, but lost their lives on that sad occasion.

"I was once making a list of all such, I mean of all those professions and employments who thus died, as I call it, in the way of their duty; but it was impossible for a private man to come at a certainty in the particulars; I only remember, that there died sixteen clergymen, two aldermen, five physicians, thirteen surgeons, within the city and liberties before the beginning of September: but this being, as I said before, the great crisis and extremity of the infection, it can be no complete list. As to inferior people, I think there died six and forty constables and headboroughs in the two parishes of Stepney and Whitechapel; but I could not carry my list on, for when the violent rage of the distemper in September came upon us, it drove us out of all measures; men did then no more die by tale and by number, they might put out a weekly bill and call them seven or eight thousand, or what they pleased; it is certain they died by heaps, and were buried by heaps, that is to say, without account; and if I might believe some people, who were more abroad and more conversant with those things than I, though I was public enough for one that had no more business to do than I had, I say if I may believe them, there was not many less buried those three first weeks in September than 20,000 per week: however the others aver the truth of it, yet I rather choose to keep to the public account; seven and eight thousand per week is enough to make good all that I have said of the terror of those times; and it is much to the satisfaction of me that write, as well as those that read, to be able to say, that every thing is set down with moderation, and rather within compass than beyond it."

We took up De Foe's work, saying, that we could not quote it as authority, nor could we; but it is always easier to take up De Foe than to lay him down; in alluding to his mixture of fact and fiction, with a view to reprobate such a mode of making history itself doubtful, we have been led to quote a few passages which bear upon our general subject.

But we have a more veracious, though brief, history of that awful calamity in Vincent's "*God's terrible Voice in the City*," printed in 1667, and reprinted at different periods; among others, at the time of the pestilence at Marseilles, and now recently on occasion of the present season of visitation. We copy from this interesting chronicle the following affecting particulars:—

"In June the number increased from 43 to 112; the next week to 168, the next to 267, the next to 470; most of which increase was in the remote parts, few in this month within or near the walls of the city: and few that had any note for goodness or religious profession were visited at the first. God gave them warning to bethink and prepare themselves: yet some few that were choice characters were visited pretty soon, that the best might not promise to themselves a supersedeas, or interpret any place of Scripture so literally, as if the Lord had promised an absolute general immunity and defence of his own people from this disease of the plague.

"Now the citizens of London are put to a stop in the career of their trade: they begin to fear whom they converse withal, and deal withal, lest they should have come out of infected places. Now roses and other sweet flowers wither in the gardens, are disregarded in the markets, and people dare not offer them to their noses, lest with their sweet savour that which is infectious should be drawn in. Rue and wormwood are taken into the hand; myrrh and sedoary into the mouth: and without some antidote few stir abroad in the morning. Now many houses are shut up where the plague comes, and the inhabitants shut in, lest coming abroad they should spread infection. It was very dismal to behold the red crosses, and to read in great letters, Lord have mercy upon us! on the doors, and watchmen standing before them with halberts; and such a solitude about those places, and people passing by them so gingerly, and with such fearful looks, as if they had been lined with enemies in ambush that waited to destroy the passengers.

"Now rich tradesmen provide themselves to depart. If they have no country-houses, they seek lodgings abroad for themselves and their families: and the poorer tradesmen, that they may imitate the rich in their fear, stretch themselves to take a country-journey, though they have scarce wherewithal to bring them back again. The ministers also, many of them, take occasion to go to their country places for the summer-time; or, it may be, to find out some few of their parishioners that were gone before them, leaving the greater part of their flock without food or physic, in the time of their greatest need. I do not speak of all ministers: those which did stay out of choice and duty deserve true honour. Possibly some might think God was now preaching to the city, and what need of their preaching? Or rather, did not the thunder of God's voice affrighten their guilty consciences and make them fly away, lest a bolt from heaven should fall upon them. I do not blame any citizens retiring, when there was so little trading, and the presence of all might have helped forward the increase and spreading of the infection; but how did guilt drive many away, where duty would have engaged them to stay in the place? Now the highways are thronged with passengers and goods, and London doth empty itself into the country. Great are the stirs and hurries in London by the removal of so many families. Fear puts many thousands on the wing, and those think themselves most safe that can fly furthest from the city.

"In July the plague increaseth, and prevaleth exceedingly. The number of 470, which died in one week by the disease, ariseth to 725 the next week, to 1069 the next, to 1843 the next, to 2010 the next. Now the plague compasseth the walls of the city like a flood, and poureth in upon it. Now most parishes are infected; yet there are not so many houses shut up by the plague, as by the owners forsaking them for fear of it. But, though the inhabitants be so exceedingly decreased by the departure of so many thousands, the number of dying persons increaseth fearfully. Now the countries keep guard, lest infectious person should from the city bring the disease unto them. Most of the rich are now gone, and the middle sort will not stay behind; but the poor are forced to stay and abide the storm. Now most faces gather paleness; and what dismal apprehensions do then fill their minds; what dreadful fears possess the spirits, especially of those whose consciences are full of guilt, and have not made their peace with God. The old drunkards, and swearers, and unclean persons, are brought into great straits: they look on the right hand and on the left, and death is marching towards them from every part, and they know not whither to fly that they may escape it. Now the arrows begin to fly very thick about their ears,

and they see many fellow-sinners fall before their faces, expecting every hour themselves to be smitten : and the very sinking fears they have had of the plague brought the plague and death upon many. Some by the sight of a coffin in the streets have fallen into a shivering, and immediately the disease has assaulted them, and death hath arrested them, and clapped to the doors of their houses upon them ; from whence they have come forth no more, till they have been brought forth to their graves. We may imagine the hideous thoughts, the horrid perplexity of mind, the tremblings, confusions, and anguish of spirit, which some awakened sinners have had when the plague hath broken in upon their houses, and seized upon near relations, whose dying groans sounding in their ears, have warned them to prepare ; when their doors have been shut up and fastened on the outside, and none suffered to come in but a nurse whom they have been more afraid of than of the plague itself ; when lovers and friends, and companions in sin, have stood aloof, and not dared to come nigh the door of the house lest death should issue forth from thence upon them ; especially when the disease hath invaded themselves, and first begun with a pain and dizziness in their head, then trembling in their other members ; when they have felt boils to arise under their arms, and seen blains to come forth in other parts ; when the disease hath wrought in them to that height, as to send forth those spots which most think are the certain tokens of near approaching death. And now they have received the sentence of death in themselves, and have certainly concluded that within a few hours they must go down into the dust, and their naked souls, without the case of their body, must make their passage into eternity, and appear before the Highest Majesty, to render their accounts and receive their sentence. None can utter the horror which hath been upon the spirits of such, through the lashes and stings of their guilty consciences, when they have called to mind a life of sensuality and profaneness ; their uncleanness, drunkenness, and injustice ; their oaths, curses, derision of saints and holiness, and neglect of their own salvation : and when a thousand sins have been set in order before their eyes, with another aspect than when they looked upon them in the temptation ; and when they find God to be irreconcilably angry with them, and that the day of grace is over, the door of mercy shut, and that pardon and salvation, which before they slighted, now unattainable : that the grave is now opening its mouth to receive their bodies, and hell opening its mouth to receive their souls ; and they apprehend that they are now just entering into a place of endless woe and torment, and must take up their lodgings in the regions of utter darkness, with devils, and their damned fellow-sinners, and there abide for evermore in the extremity of misery, without any hopes or possibility of a release : and that they have foolishly brought themselves into this condition, and been the cause of their own ruin. We may guess that the despairful agonies and anguish of such awakened sinners have been of all things the most insupportable ; except the very future miseries themselves, which they have been afraid of.

“ In August how dreadful is the increase ! From 2010, the number amounts to 2817 in one week ; and thence to 3880 the next ; thence to 4237 the next ; thence to 6102 the next ; and all these of the plague, besides other diseases.

“ Now the cloud is very black, and the storm comes down upon us very sharp. Now death rides triumphantly on his pale horse through our streets, and breaks into every house almost, where any inhabitants are to be found. Now people fall as thick as leaves from the trees in autumn, when they are shaken by a mighty wind. Now there is a dismal solitude in London streets ; every day looks with the face of a Sabbath observed with greater solemnity than is used to be in the city. Now shops are shut in, people rare, and very few that walk about ; insomuch that the grass begins to spring up in some places, and a deep silence almost in every place, especially within the walls : no rattling coaches, no prancing horses, no calling in of customers, nor offering of wares ; no London cries sounding in the ears. If any voice be heard, it is the groans of dying persons breathing forth their last : and the funeral knells of them that are ready to be carried to their graves.”

“ It was generally observed, that God's people, who died by the plague amongst the rest, died with such peace and comfort as Christians do not ordinarily attain unto except when they are called forth to suffer martyrdom for the testimony of Jesus Christ. Some who have been full of doubts, and fears, and complaints, whilst they have lived and been well, have been filled with assurance, and comfort, and praise, and joyful expectation of glory, when they had lain on their deathbeds by this disease. And not only more grown Christians, who have been more ripe for glory, have had these comforts, but also some younger Christians, whose acquaintance with the Lord hath been of no long standing. But ‘ mark the perfect man, and behold the upright ; the end of that man is peace.’

“ I can speak something of mine own knowledge, concerning some of my friends whom I have been withal. I shall instance only in the house where I lived. We were eight in family ; three men, three youths, an old woman and a maid ; all which came to me, hearing of my stay in town, some to accompany me, others to help me. It was the latter end of September before any of us were touched. The young ones

were not idle, but improved their time in praying and hearing, and were ready to receive instruction, and were strangely borne up against the fears of the disease and death, every day so familiar to the view. But at last we were visited, and the plague came in dreadfully upon us. The cup was put into our hand to drink, after a neighbouring family had tasted it, with whom we had much sweet society in this time of sorrow. And first our maid was smitten. It began with a shivering and trembling in her flesh, and quickly seized on her spirits. It was a sad day, which I believe I shall never forget. I had been abroad to see a friend in the city, whose husband was newly dead of the plague, and she herself visited with it. I came back to see another whose wife was dead of the plague, and he himself under apprehensions that he should die within a few hours. I came home, and the maid was on her deathbed; and another crying out for help, being left alone in a sweating fainting fit. What was an interest in Christ worth then! What a privilege to have a title to the kingdom of heaven!"

"Ministers now had awakening calls to seriousness and fervour in their ministerial work; to preach on the side and brink of the pit, into which thousands were falling; to pray under such near views of eternity, into which many were daily passing, might be a means to stir up the spirit more than ordinary.

"Now there is such a vast concourse of people in the churches where the ministers are to be found, that they cannot many times come near the pulpit doors for the press, but are forced to climb over the pews to them: and such a face is now seen in the assemblies as seldom was seen before in London—such eager looks, such open ears, such greedy attention, as if every word would be eaten which dropped from the mouths of the ministers.

"If you ever saw a drowning man catch at a rope, you may guess how eagerly many people did catch at the word when they were ready to be overwhelmed by this overflowing scourge which was passing through the city; when death was knocking at so many doors, and God was crying aloud by his judgments; and ministers were now sent to knock, 'cry aloud, and lift up your voice like a trumpet.' Then the people began to open the ear and the heart, which were fast shut and barred before. How did they then hearken, as for their lives: as if every sermon were their last: as if death stood at the door of the church, and would seize upon them so soon as they came forth; as if the arrows which flew so thick in the city would strike them before they could get to their houses; as if they were immediately to appear before the bar of that God, who, by his ministers, was now speaking unto them. Great were the impressions which the word then made upon many hearts, beyond the power of man to effect, and beyond what the people before ever felt; as some of them have declared. When sin is ripped up and reproved, O the tears that slide down from the eyes! when the judgments of God are denounced, O the tremblings which are upon the conscience! when the Lord Jesus Christ is made known and proffered, O the longing desires and openings of heart unto him! when the richness of the Gospel are displayed, and the promises of the covenant of grace are set forth and applied, O the inward burnings and sweet flames which were in the affections! Now the net is cast, and many fishes are taken; the pool is moved by the angel, and many leprous spirits and sin-sick souls are cured. A strange moving there was upon the hearts of multitudes in the city; and I am persuaded that many were brought over effectually unto a closure with Jesus Christ; whereof some died by the plague with willingness and peace, and others remain steadfast in God's ways unto this day. But convictions, I believe, many hundreds had, if not thousands, which I wish that none may have stifled, and 'with the dog returned to their vomit,' and 'with the sow, have wallowed again in the mire' of their former sins. The work was the more great, because the instruments were most obscure and unlikely; whom the Lord did make choice of the rather, that the glory by ministers and people might be ascribed in full unto himself.

"About the beginning of these ministers' preaching, especially after the first fast together, the Lord begins to remit, and turn his hand, and cause some abatement of the disease."

"Now the citizens, who had dispersed themselves abroad into the countries, because of the contagion, think of their old houses and trades, and begin to return, though with fearfulness and trembling, lest some of the after drops of the storm should fall upon them. And O that many of them had not brought back their old hearts and their old sins, which they had carried away with them! O that there had been a general repentance and reformation, and returning to the Lord that had smitten the city! The Lord gave them leisure and vacation from their trades; had they improved the opportunity, and generally mourned for sin, which brought the plague upon the city; had they humbly and earnestly besought the Lord to turn from his fierce anger, which was kindled against London; it might have prevented the desolating judgment by fire which followed. But, alas! how many spent their time of leisure in toys and trifles, at best about feeding and preserving their bodies, but no time in serious minding the salvation of their souls! and, if some were a little awakened with fear whilst the plague raged so greatly, and they looked upon themselves to be in such danger; yet, when they apprehended the danger to be over, they dropped asleep faster than

before. Still they are the same, or worse than formerly; they that were drunken are drunken still; they that were filthy are filthy still; and they that were unjust, and covetous, do still persevere in their sinful course. Cozening, and lying, and swearing, and cursing, and Sabbath-breaking, and pride, and envy, and flesh-pleasing, and the like sins, offensive and provoking to God, do abound in London, as if there were no signification in God's judgments by the plague. Some return to their houses, and follow their worldly business, and work as hard as they can to fetch up the time they have lost, without minding and labouring to improve by the judgment, and God's wonderful preservation of them. Others return, and sin as hard as they can, having been taken off for a while from those opportunities and free liberties for sin, which they had before. Most began now to sit down at rest in their houses when summer was come and the plague did not return; and they bring back all their goods, which they had carried into the country because of the plague. They did not imagine they should be forced to remove them again so soon by the great fire."

Our allusion to Vincent's work would be very unjust, if, after the above notice of its historical details, we laid it down without copying a portion of his faithful and striking exhortations. They are seasonable at all times, but more especially at the present moment.

"The first sin of London is slighting of the Gospel. The Gospel in England hath above this hundred years shined forth out of the clouds of Popery and Antichristianism, which before did overspread the land; and in no place of England hath the Gospel been preached with greater power and purity than in London; and what entertainment hath it found; hath it been valued according to its worth and excellency; hath it been received as if it had come down from the God of heaven, expressing his love and good-will towards the children of men, as if it had brought such good news and tidings, as salvation by Jesus Christ?

"Read the eulogium which the Apostle Peter gives of the salvation made known by the Gospel, 1 Pet. i. 10—12. 'Of which salvation the Prophets have inquired, and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you, by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven, which things the angels desire to look into.' The Prophets of old did inquire and search, but did not so clearly understand the Gospel, as now it is revealed: our Saviour tells his disciples, Luke x. 24, that 'many prophets and kings had desired to see the things which they saw, and had not seen them; and to hear the things which they did hear, and have not heard them: for indeed this mystery was hid from ages and generations, which God then made manifest unto the saints.' Col. i. 26. And the Apostle Paul tells us, that 'though the ministration of the law were glorious, insomuch that it made the face of Moses to shine,' unto whom the law was revealed upon the Mount, 'yet that it had no glory in comparison with the ministration of the Gospel, whose glory did so far excel,' 2 Cor. iii. 7—10: the mysteries of God's wisdom and love revealed in the Gospel, being so glorious, surely are worthy of acceptance and esteem, especially when the angels, who are not so much concerned, desire to look into these things, unto whom it is said, Eph. iii. 10, 'Is made known by the church, the manifold wisdom of God.' And yet these great things, which have been reported by them, who have preached the Gospel, with the Holy Ghost sent down from heaven, have been undervalued in London. The Gospel hath been slighted in London; and though some have been more notoriously guilty, yet who can altogether excuse themselves from this sin?"

"All these persons have been alighters of the Gospel of Jesus Christ, the ignorant, the profane, the hypocrite, and the erroneous; and if you place them all in one company, how few will there remain in London, that have sincerely and heartily embraced the truth as it is in Jesus, and upon whom the Gospel hath made a powerful and saving impression! And even amongst those that have been affected and converted by the preaching of the Gospel, and had it greatly in esteem at first hearing and believing; how was their esteem of the Gospel fallen, and their affection cooled! Did not Gospel-ordinances begin to lose their worth and excellency, and grow tedious and wearisome unto them? O, how generally unthankful was London for Gospel privileges and liberties! Yea, many began to be very nice and wanton, and the Gospel was not relished, unless it was served up with such neatnesses and dressings, in which some ministers possibly did too much endeavour to please themselves and the people; and then the sauce was more relished than the food itself, and the appetite of many was so spoiled, that plain, wholesome, soul-saving truths, would not go down with them. Londoners began to be glutted with the Gospel; and, like the Israelites in the wilderness, their souls began to loath the manna which came down from heaven. A strange curiosity there was in spiritual palates which in many turned to a loathing

of the food, insomuch that the Gospel became a burden unto them, and thence it was that 'many turned away their ears from the truth, and were turned unto errors; and they could not endure to hear sound doctrine, but having itching ears, heaped up unto themselves teachers according to their lusts.' 2 Tim. iv. 3, 4.

"And those that continued stedfast in the truth, did not duly prize the Gospel, none of them according to its dignity and worth."

"If London do not repent ere long, and labour to recover its relish and esteem of the Gospel, and make more evident demonstrations of it, I fear the Lord will quite remove the Gospel from them; and then nothing is like to follow but desolation and woe."

"The second sin of London is unfruitfulness in such a fertile soil. This sin hath been an attendant upon, and a consequent of the former.

"London was not only a Goshen, but an Eden; God chose out London to be his garden, he hath hedged it, planted, watered, pruned, and manured it; no place in the world hath had more plenty of the means of grace; God hath given the former and the latter rain; and sweet dews of heaven, both morning and evening did fall upon this place: in the morning seed was sown, and in the evening the hand was not withdrawn: plentiful and powerful hath preaching been in London, in season and out of season, on the Sabbath-day and on the week day; but hath London answered all God's care and cost? Hath not God come for many years together, seeking fruit, and found nothing; but the leaves of profession? Hath he not often threatened to cut down the unfruitful trees, and not suffer them to cumber his ground any longer? and when, through the intercession of the vine-dresser, he hath spared them this year, and another year, hath not the same unfruitfulness still remained? What could the Lord have done more to his vineyard than he hath done? wherefore then, when he looked for grapes, brought it forth only leaves or wild grapes? And is it then to be wondered at, if the Lord pluck down the hedge thereof, that it might be eaten by the wild boar and beast of the field, if he break down the wall thereof, and make it waste and desolate? Is it to be wondered at, if he withhold the clouds that they rain not on it, and suffer briars and thorns to spring up in it, where the plants did grow?"

"Those who have not abounded in the grosser works of the flesh, very few of them have been very fruitful in good works. London hath had the means of grace, and yet most of them without grace, few of them have much grace. London hath had powerful ordinances, but what powerful effect have they produced? What have they to shew of all their prayers, and sermons, and sacraments? Have they attained unto a great measure of mortification? Is grace grown up to a great height? what evidences, what experiences have the best got, which they might have got, had they been more diligent?

"Give me leave a little more particularly to instance the unfruitfulness of London in regard of repentance, faith, love, and new obedience, the fruit which God so much looketh for, and so much delighteth in."

"Alas! how formal hath London been, especially of late in God's worship; they have prayed, but what kind of prayers have they been? Could they deserve the name of prayers? Were those prayers likely to prevent judgment, or turn away wrath? Some confessions of sin have been made, but so general and formal, that they have been very unlikely to work up the heart to sorrow and repentance; and where some have been more particular, hath not much formality cleaved to them? Where hath hearty grief for sin, and sorrow been to be found? Would not a small vial hold all the tears that have dropped from the eyes of great assemblies, even in the day of their solemn humiliations? Hath not sin been rolled under the tongue when confession of sin hath been at the end of it? Have not the confessions of many been such, as if they came to ask leave to commit sin, rather than humbly to bewail it? At least, have they not taken leave, whatever their confessions have been? Petitions have been made for pardon, and grace, and sanctification; but hath it not been lip-prayer, without hearty desire? Hath it not been in such a manner, as if they did not much care whether they did speed or no? As if they could make shift well enough without a pardon? As if they had no need of grace and holiness: but they must say something for form and custom. Hath there not been an enmity in the hearts of many against that which they have seemed to desire with their lips? Who have stirred up themselves to lay hold on God? Who have wrestled in prayer, with fervent desires, with faith, and importunity? Hearing there hath been in London, but how little believing; how little relishing the word, and receiving it with love! Singing there hath been, but how little joy and melody of the heart in the Lord. O how formal and luke-warm have Londoners been; how much of the Laodicean temper have they had in all ordinances! And may not God say to London as he did of old to Jerusalem, Isa. i. 11, 12, 13, 14."

"Another sin of London is division amongst professors. Different persuasions have made wide breaches and divisions in London; and through divisions have arisen great animosities and contentions, unto the shame of Christianity and the Protestant religion; and hath not God been provoked to anger hereby? Hath not he contended

with professors, and by the common scourge he hath brought upon them, called aloud unto them for a union, and more hearty accord and affection than formerly they have had? And hath not he given them liberty and opportunity, had they minded and cared to make use of it, for meeting together in order unto healing? But have professors of different parties been sensible of God's meaning in the scourge upon their backs? Have they hearkened unto God's call? Have they laid hold of and improved opportunities for closing up their wide breaches? I hope some closing in affection there hath been amongst some; but how rarely hath it been to be found; and when there are such breaches still amongst us, is it not just with God to make further breaches upon us, as he hath done by his judgments?"

We should regret that any reader should think the foregoing passages too long or out of place, or should fail to read them with deep humility, personal and national appropriation, and earnest prayer.

Having entered so far into the subject of the plague of 1665, and the publications respecting it, we must not pass over the work before alluded to, lately reprinted by Mr. Scott; "*Preparations for the Plague, as well for Soul as Body.*" We confess that some of the stories in it appear to us so much in the De-Foe style, that however probable, the work being anonymous and unauthenticated, we cannot appeal to them as facts. We are the more careful to notice this, lest the circumstances related should be quoted as documentary evidence to decide facts; as for example, whether the plague is contagious whether it can be taken several times by the same persons, the best methods of guarding against it, and a variety of other questions. We copy the concluding passage of the narrative portion of the work as an illustration of our remark.

"Thus, next to the protection of God's Providence, a complete retirement from the street, and from conversing on any account whatever with the rest of the people; separating from them, and having, as we may say, nothing to do with them, neither to buy, or sell, or speak, or sit with them or near them, was proved to be capable of effectually preserving a man or a family, in the time of the direst infection.

"I will not suppose this man or his family, who were so severe in fasting and humbling themselves before God, all the time they were under apprehensions of the distemper, and surrounded with daily experience of the dreadful calamity that lay upon the city, could so far forget themselves now, as not to give God thanks in the most solemn manner possible for their deliverance. That part I take for granted. They could not be rational creatures, much less Christians, and retain no sense of such a signal preservation. I will therefore, I say, take that for granted, and suggest that the master of the family with the utmost seriousness of devotion performed this part, and that he obliged all his family to do the like.

"I am also to observe that, whereas this gentleman laid in a magazine of stores sufficient for his family for a whole year; and as he was not shut up above seven months or thereabouts, he had a quantity of various articles remaining: and these you are to understand that he brought out when the markets were open, and provisions came in plenty again, and might be procured without danger, and made a thank-offering of them to the poor, namely,

1500 lbs. of biscuit

300 lbs. of cheese

5 hogsheads of beer

5 fitches of bacon

2 barrells and more of salted beef."

We cannot prove that this passage was written by De Foe: but it is very much in his style, especially the tabular enumeration of provisions at the end; which no person we presume will suppose to describe an exact matter of fact. There were other writers of that day besides De Foe, who knew how to give to fiction the colour of truth. Need we name the unknown author of *Mademoiselle de St. Phale*, (which has often been attributed, but erroneously, to De Foe), or the well-known author of the inimitable *Pilgrim's Progress*. But be this as it may, the conversations in the narrative before us are highly interesting and instructive, and amply justify Mr. Scott's re-publication of the work at the present moment. The fiction is chiefly a peg for the notes, and we do not object to it because it is fiction, any more than we object to the *Pilgrim's Progress*,

but because it is so mixed up with a portion of truth that we cannot tell where the one ends and the other begins.

The following is a portion of the first conversation between the members of the family supposed to be shut up during the visitation :—

“Mother. I cannot look back, child, without horror of mind, upon the dreadful time in the year 1625. I was but newly married and settled in the world; and we were all full of mirth as you are now: and on a sudden the distemper broke out, and all our smiles were turned into lamentations and tears.

“Son. It came suddenly it may be, without any warning.

“M. No, no: people had warning too: but we that were young people then, just as you are now, would take no notice of it: we were marrying and giving in marriage to the very day that it came upon us; and, when good people spoke to us of repenting, and preparing to meet the Lord in his day of wrath, and humbling ourselves under his mighty hand, we thought them, just as you do now, too melancholy and phlegmatic; that they did not do well to alarm the public, and put families and cities into fright and disorder: and thus we went on.

“S. Well, madam, and yet, for all that, it may be you thought as seriously of it when it came as they did.

“M. Ay, son, but they that had thought seriously of it so long before had a great advantage of us, and were so much before us in their preparations.

“S. They had so much more indeed to answer for if they were not better prepared.

“M. I think, son, it should be rather said, we had so much the more to answer for if we were worse prepared.

“S. But, madam, what can we do in the case as it stands now? every one ought to prepare for death whether there be a plague in the town or not: death comes in many other shapes than that of a pestilence.

“M. That is true, child, and I do not speak against daily preparation for death: God forbid that I should: but, when an infection comes, child, death seems to come with more terrors about him, cuts down swifter, and we have less time to think of what is to follow.

“S. Some reflect upon the severity of the judgment, on that very score; in that people are swept away with a stroke, and have scarce time to look up.

“M. No, son, let none say so; for I affirm that God's mercies are so interspersed with his judgments, that we have abundant cause to acknowledge them, and ought to keep our eye upon them in this particular, namely, that God always gives people more time to prepare for death in the case of a plague than of an ordinary distemper.

“S. How, madam? That cannot be, for in the plague people often die in twelve hours after they are taken; whereas in fevers and other distempers they generally lie as many days, or more.

“M. Ay, son, but then you do not consider that the plague generally approaches a country by slow degrees, and you have many months' warning of it before it comes; so that, if it swept all away in a day, there is no room to call it sudden, for every one had warning of it beforehand.

“S. But people do not look on the judgment as particular, till it touches them personally, or points to them in a family capacity; that is to say, till it has gotten into the house.

“M. That people do not take warning is their folly and fault; but that God gives them warning is their mercy, if they knew how to make use of it.

“S. Every body is willing to hope he shall escape.

“M. But every body ought to provide as if he were *not* to escape. Every soldier in the army hopes to escape being killed, but each soldier puts on his head-piece, that he may fare the better if he is hit.

“S. We should prepare, no doubt: but to be apprehensive continually, as if we were sure to have the distemper, is even to fright ourselves into it. All physicians agree that we should keep our minds easy and calm; that the passions of fear and anger prepare the constitution to receive and nourish the infection; at least to dispirit and debilitate us, so that we are not duly fortified to resist the enemy which we have to struggle with.

“M. You greatly mistake the thing, child, and mistake my meaning: I am of the same mind, and say as the doctors do, though upon other grounds. The mind should be kept calm and unencumbered, that nature may be assisted to repulse the enemy that attacks her: but then I say, that nothing can animate and encourage the mind like a firm resignation to the will of God, and a comfortable hope that it shall be well with us beyond the present life. This is certainly the best preparation for the distemper.”

It seems that in those days, as in ours, there were some who objected to the appointment of seasons of fasting and humiliation, with the same

alarms lest any appearance of religious solemnity should lead to commercial inconvenience.

"S. Why, madam, if your rule were to be observed, there should be an immediate cessation of all business, from the king upon the throne, to the school-boy, and to the beggar in the street: all should fall on their knees together like the people of Nineveh.

"M. O that such a sight were to be seen! I am so fully persuaded that the plague that is coming, and that I say is now begun among us, is a messenger sent from God to scourge us for our crying sins, that if the voice of this nation were as universally sent up to heaven as was that of the citizens of Nineveh, and with the same sincerity of humiliation; I firmly believe that, as was then the case, God would repent him of his fierce anger, that we should not perish.

"S. But you will not see that here, madam.

"M. No, child, I fear not; and therefore I am not talking of national humiliations, but of family and personal humiliations and repentance: and that, not on expectation that God should withdraw the judgment from the country wherein we live, but that he may withhold his hand, and the hand of his destroying angel from our houses, our families, and our persons.

"S. Why, madam, you would put us all into confusion: you would fright and terrify us so, that we must shut up our shops, embargo our ships, close our ports: the custom-house would have no business, the exchange no merchants, the merchandise no market: we should be all frightened out of our wits.

"M. Ay, ay, I wish I could see people so far out of their wits as that comes to: I should then expect that some miracle of deliverance would follow, as was the case with Nineveh. But it is not to be expected here.

"S. No, indeed, madam, I believe not.

"M. No, no, there is not a spirit of national humiliation among us; but I see national sins rather come up to such a height as they never were at in this nation before: the dregs of the late wars are not purged out, and will not be purged out but by fire; that is to say by the fire of God's judgment, which is already begun among us.

"S. But they have been as bad formerly, madam.

"M. They may have been as bad formerly in the revelling days of king — but never worse than now; and this even under the pretence of greater reformation! all manner of wickedness and public debauchery being let loose among us, and breaking in upon us like a flood, encouraged even by those who ought to suppress it, and by the example of those from whom we hoped to find examples of good; or at least to have profaneness and immoralities punished and discouraged.

"S. The world was always as wicked, I think, as it is now, madam, since I remember it.

"M. But we hoped the late turn of affairs should have given a blow to the wickedness of the times: but I think it has rather made them worse.

"S. That lies upon the great men, madam, who should have reformed us, and who should have shewn better examples to the people. And you see they have appointed days of humiliation for us: what can they do more?

"M. Well, and God may visit our magistrates as well as others: but certainly this judgment will fall upon the people too; for, though the other are principal, the people are guilty: and it is from them that God expects a general repentance: and therefore national humiliations are the duty of the people on these occasions.

"S. I see nothing in these public humiliations but formality, and making a kind of holiday of it; a day of idleness and sloth.

"M. As to that, I hope among serious people it is otherwise; but in the general what you say is too true: and therefore, to enter no further into a complaint of what we cannot mend, one thing we can do; every one may reform for himself, and repent for himself; and this is what I would fain see in our families, 'every one mourning apart.' (Zech. xii. 12—14.)

"S. But even that is not likely to be seen in the manner you would have it.

"M. No, son; and therefore I am for having all individually prepare for the plague, by preparing for death; as seriously and with as much application as if they were actually infected, and had the distemper upon them."

Then follow various conversations upon preparation, the repose of those who are prepared, and the miseries of the unprepared. The following is a portion of one of the affecting interviews between one of the brothers of the family, and "his dear instructor," his "healing angel," his youthful sister.

"S. Dear brother, she said, I am very sorry to see you in this melancholy discouraged condition: what can I do for you? It is a sad time with us all.

"B. Poor child, he answered, thou canst do nothing for me, but pray for me: do that, child, however.

"S. I pray for you, brother That I do always: but what am I, that you should

ask me to pray for you? Shall I send for some good minister to pray with you, and for you, and to comfort you? *that* may be of some use to you.

"B. No, no: come sit down here, thou art a good comforter enough to me. Tell me, my dear, what upholds your mind in this dismal time; for you have the most courage, and the most composure of mind, they say, of the whole family.

"S. No, no, you are quite wrong; my brother outdoes us all: he is like one above it all, that lives unshaken with any apprehensions whatever: he has a strong faith. O that I had a heart so prepared, so steady, so unconcerned as he has!

"B. Sister, you mistake the point: my brother puts the evil day far from him; buoys himself up with the hopes that the judgment will pass over; and that it is not so near or so certain, as we have all reason to see it is: and he flatters himself with this, or with escaping it if it comes: I tell you he has no more courage than other people: but I think he is stupid.... He knows nothing of that happy condition you speak of, nor I neither: you are in a better state than any of us.

"S. Dear brother, do not say so of me: you grieve me extremely. I that am the worst creature alive, what state can I be in? I hope too you are wrong in the case of my brother and yourself.

"B. This is not a time, sister, to flatter or compliment: the judgments of God are coming upon us: what must be done? What is our work? What is our duty?

"S. We talk of preparations, and some preach up early preparations: I know nothing we can do, but learn to die at the feet of Christ, as miserable penitents, this is all I can come to.

"B. Oh sister, if I could do that, I should think myself safe.

"S. He will accept all that come unto God by him.

"B. But I should have come before: to talk of it now is nothing; we cannot now be said to *come*, we are *driven*.

"S. That is true; but so his goodness is pleased to act with us, that he will accept those who are persuaded by the terrors of the Lord, as well as those who are drawn by his love.

"B. There is no sincerity in coming now.

"S. I hope there is, brother.

"B. It is hard work to repent under distress; and it is hard to be satisfied of our own sincerity under such circumstances. How shall I prepare now, that have not gone about it till the judgments of God are upon us; and I am driven to it, as it were, in the terrors of death?

"S. Do not discourage me, brother, while you discourage yourself. The judgment of God is begun, and we are to prepare for it; that is to say, to be ready to meet him with our souls prostrate at his feet. We are to say, 'It is the Lord, let him do with us what seemeth him good.' And this is a work proper to go about, even now: I am sure I must go about it now as well as you. I entreat you do not discourage me; I want all the helps to it possible.

"B. I do not discourage you, sister: you have been before-hand with the work; you have led a life of preparation a great while; I have lost all the time past, and that doubles the work for the time to come.

"S. I have done nothing, and can do nothing; neither can any of us do any thing, but submit and be resigned.

"B. We must submit and be resigned as to God's disposing of us; but I speak of another work, sister, that lies hard and heavy upon my spirits. I have a long mispent life to look back upon: I have an ocean of crimes to launch through, a weight that sinks the soul, and, without God's infinite mercy, will sink it for ever. What is resigning to God's disposal to this? No man can resign to be eternally lost; no man can say he submits to be rejected of God. I could cheerfully submit to whatever it pleases God to do with me here, whether to die or to live; but I must be pardoned, sin must be done away, or I am lost and undone: it cannot be said I can resign that point.

"S. No, brother, I did not mean so: we must resign our bodies, but we are allowed to be humbly importunate for the pardon of our sins, the sanctifying of our hearts, and the saving of our souls: and then we shall do the other with cheerfulness and satisfaction.

"B. Well, sister, now you come to my case. This pardon is not to be obtained but upon a sincere repentance, and a firm faith in Christ; and this is the work, I say, I have still to do, and that you have not neglected as I have done.

"S. Oh, brother, I have done little; I have it every day to do, as well as you; and it is a work that must be renewed every day: I desire to be every day applying to it with all my power, and I hope you do so too; for we make fresh work for repentance every day.

"B. It is a dreadful work to have to do at such a time as this.

"S. But, brother, though the having deferred our repentance to the last gasp, be a discouraging thing; and that, as you say, a sick-bed, or the time of visitation, is not a time for it; yet, blessed be God, it is not forbidden then: these said circum-

stances do not make our repentance unlawful; they only unfit us for it. Neither does repenting at last make our repentance insincere, (as you seem to imply,) though it may, indeed, render it suspected to ourselves.

"*B.* It takes away all the comfort of repentance; that I am sure of; and much of the hope of it, too.

"*S.* But not to go about it at all is still worse, brother.

"*B.* I know not what to go about, or when to go about it.

"*S.* I hope you know, brother, both what to do, and when.

"*B.* The time is lapsed: death is at the door; what can be done now? It is not what our particular frame or temper may be just now, but what the main course and tenor of life have been: we are to be judged according to our works.

"*S.* It is true; the evil, I judge, is at hand, though I know nothing how it is. My brother told me the plague had ceased again, and all was over. But I lay no stress upon that; I desire to be always as I should be, if it were upon me in particular.

"*B.* Indeed it is far from being over; it is increasing every day. It has got into three or four parishes at the other end of the town, and it spreads this way apace.

"*S.* Well, brother, it is a loud call upon us to improve the few days we have left.

"*B.* I resolve not to lose a moment, but to apply the time that remains as much as possible. But, alas! what can I do? Is it not all a mere force, a fright? If the sickness should go off, I shall be just the same again.

"*S.* You pass sentence upon yourself too rashly, brother. You are no more sure you shall do so, than you are sure you shall go to heaven.

"*B.* I have had a sad rule to judge by. I have done so once already, when we had the same apprehensions five months ago; and what less can I infer? I shall be just the same man again: for this is all the same thing. It is being driven into a harbour by a storm: as soon as the storm is over, the ship puts to sea again, and goes on the same voyage she was going before, and steers the same course she steered before; and so shall I. I am only driven to my knees by the storm.

"*S.* I hope not, brother. You know the story of the Prodigal: he was driven by evident misery and starving—as bad a storm as any man can be driven by. He tells you, 'I perish for hunger:' he never thought of returning to his father, till he was ready to perish; that is, just at the gate of destruction.

"*B.* That is but a parable, sister.

"*S.* But remember, brother, what the moral of it was; what the design of the story; and, above all, who told it.

"*B.* That is true; but what is that moral to my case?

"*S.* Why, brother, He that told that story, with his own mouth, is the same Father who is to accept of us prodigals; and, I think, he clearly tells us there, that he will receive us, however late, and by whatever necessity or distress we are driven, if we truly turn to him. What else did he tell us that story for?

"*B.* That is a comforting application of it indeed; and I think it will hold.

"*S.* I hope it is a true application of it, brother. I am glad it seems to be seasonable to your case.

"*B.* It is so seasonable to me, that nothing can be more so. Dear sister, you are a healing preacher to me: that very case is my case; and, as you say, our blessed Lord gives a plain call in it to every distressed prodigal, to come back when he is ready to perish.

"*S.* I am no preacher, brother; I am but a girl, a child, in these things; but the story of the Prodigal came into my mind just then: I hope you are no prodigal.

"*B.* Yes, yes, I am a prodigal; I have wasted the substance that I had given me; the time and talents of health and strength that have been spared me; and now I am just like him, ready to perish. Death is at the door. If this passage came into your mind, as you say, without any forethought, it was God's goodness that put it into your thoughts: it was spoken for me; I will observe it; I will return to my Father, and say, 'Father, I have sinned against heaven and before thee, make me as one of thy hired servants.'

"*S.* Blessed be God for the encouragement you have from it! I desire to make the same use of it myself."

Various other dialogues occur. We copy another portion.

"*B.* Oh, sister, is it in any one's power to prepare himself for such a terrible time as this? How is it to be done? and what can we do?

"*S.* 'The preparation of the heart is of the Lord.' Prov. xvi. 1.

"*B.* We talk of preparations as if there was a stated settled form of preparing for the plague, which being performed we were ready for it whenever it came: for my part, I know no preparation for the plague, but a preparation for death: he that is ready to die is ready to have the plague.

"*S.* I understand it so exactly.

"*B.* Why then, dear sister, you are entirely of my mind. Will you then join with me, and let us set upon the great work, as well together as apart. Let us lay our account for death: that is, settle it with ourselves that we shall die of this visitation;

and endeavour to bring our souls to such a frame, as that we may with cheerfulness throw ourselves into the arms of Divine mercy, through the merit of Jesus Christ, whenever he shall summon us; be it by this dreadful visitation, or by what other providence he thinks fit.

"S. I am very little able to forward you in such a work; but I will join in any thing that I am able, as well with respect to my own part, as to any thing else we can do together.

"B. But what do you look upon to be the first work?

"S. The first thing I can think of is a full resolution, a firm purpose of heart, to forsake all our sins, and to return heartily to God whom we have offended.

"B. By returning to God, I suppose you understand repenting sincerely for all our past sins, mourning unfeignedly over them, and calling upon God for pardon and forgiveness.

"S. I do so: and there is great encouragement for us to do this, in the Scriptures. 'Come, and let us return unto the Lord: for he hath torn and he will heal us; he hath smitten and he will bind us up.—Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.'

"B. This is true: but how shall we do this? and who can effectually return to God? It is a hard work.

"S. We must look up to him for assistance, even in this very work. 'Turn thou us, O Lord, unto thee, and we shall be turned: renew our days as of old.—I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God.—Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit; for why will ye die, O house of Israel?'

"B. There is another text which touches my very soul every time I read it: methinks it speaks to me: it is the very sort of turning that I think I want; and it seems to be even a direction to me how to turn, and what turning to God means in his own sense of it; how he is pleased to understand it, or what it is he will accept as a sincere turning to him. It is in Joel ii. 12, 13. 'Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.'

"S. That is an extraordinary place indeed: I had omitted it, but I remember it very well, and the words of the verse before it seem to make the reason for that particular call, of turning to God, to be much the same with what is before us.

"B. I did not look at that part: the call was loud to me; and I see reason enough before me: it affected me indeed exceedingly.

"S. But the words immediately before will add to it still: pray look here.

"B. They are solemn indeed: ver. 11. 'For the day of the Lord is great and very terrible, who can abide it? Ay, who can abide it?—Who indeed can abide it? It is our case just now: the judgment that is now coming upon us may well be said to be 'the day of the Lord;' and it is 'very terrible' indeed, none can be able to 'abide it.'

"S. The next words are ushered in with this as a reason for them, 'Therefore turn unto the Lord with all your heart; with fasting, with weeping, and with mourning.'

"B. Dear sister, this is indeed our direction: let us obey the voice of our rule. This is a Scripture rule, and we cannot be wrong in it.

"S. Nay, they are the words of God himself; that is to say, the prophet speaks them as immediately from God, and in his very name, 'Therefore also now, saith the Lord;' and the next words are as if God spoke immediately, 'Turn ye even to me.'

"B. This is a call to us; to me, sister, in particular, and I have great reason thus to turn; and to do it in the particular manner directed—'with fasting, with weeping, and with mourning.'

"S. It is a call to me, as well as to you, brother: and I have as much reason to think it is directed particularly to me, as you can have, and more too, much more.

"B. Dear sister, let us dispute that no longer: will you join with me in this work? shall we repent together, and humble our souls together?

"S. Ay, brother, with all my heart: I will be thankful to you for so much help in such a work.

"B. We have opportunity now to help and assist one another. God alone knows how long we may be continued together; how long it may be before we may be snatched from one another, or both snatched away as it were together.

"S. I rejoice at the motion, brother: I have had no helps before; I have been alone in all things of this nature. I bless God for the offer, and will join you in every thing that you desire of me, and, above all, in receiving help and counsel and assistance from you."

The sister takes the distemper, and in the momentary expectation of death, "a triumphant joy possesses her whole soul in the blessed assurance of her salvation." We copy a part of the description.

"Now indeed the eldest brother was thoroughly distressed. Before he was frightened at the danger to which he was exposed: but now he looked upon it that God had struck his family, and that they should all die of the plague, and that very quickly. He got no sleep that night. Between twelve and one o'clock, he heard for the first time that dismal cry, 'Bring out your dead! bring out your dead!' the cart beginning to go through the street where he lived that very night. The noise of the bell, the doleful cry of the bellman, and the rumbling of the cart wheels, you may suppose, joined together to present to his mind the most frightful images; the terror of which was increased by the apprehension that the plague was already in his house, and that his own sister might perhaps be to be fetched out by the cart and the bearers, the next night or two at furthest. He got up and went to his brother's chamber, thinking to awaken him, and to sit down by his bedside. But he was surprised to find nobody in the room, and that the bed was not unmade. In short, his brother was up praying with his sister; and, though he believed she had the plague upon her, yet he would not leave her or stir from her, but as necessity obliged him; but sat by her comforting and supporting her mind, with the fruit of their former experiences, and reading consoling Scriptures to her. Thus they were spending the night, when the elder brother calling the younger by name, the servant that attended told him, and he went out to him; and their short and confused discourse was to this purpose.

"1st. B. O brother! we are all dead corpses! There is a cart gone by that must fetch us all away.

"2nd. B. What, is the dead cart come into our lane?

"1st. B. Ay, ay, I heard the bellman's dismal cry.

"2nd. B. Well, God's will be done with us! let us settle our minds on him: 'He shall not be afraid of evil tidings, whose heart is fixed, trusting in the Lord.'

"1st. B. How can you go into my sister's chamber? you will get the distemper, to be sure. Nay, have you not got it already?

"2nd. B. I cannot tell how I may fare as to that; it shall be as God pleases: but I will not leave her, while she has life and sense in her; she has been my soul's comforter, and I will never cease comforting her, as long as I am able.

"1st. B. Why you are strangely altered and comforted indeed, compared to what you were when you came into the counting-house to me, and were for running away to France.

"2nd. B. Blessed be God, I am altered: and blessed be that dear messenger of God that is now languishing, and just entering joyfully into heaven! She has been a thousand times dearer than a sister to me; she has been an angel of God to me. Oh that I were in her condition, as to the soul, though I were in her condition as to the infection also! As to the last, that is the particular hand of God, and it is our duty to submit: blessed be God, it is no token of his displeasure!

"1st. B. How! brother, is it no mark of God's displeasure? I think it is a sore and heavy judgment, and a token of God's vengeance upon the land.

"2nd. B. It is a national judgment, no doubt, and calls for national humiliation; but I do not think it must be called a token of God's vindictive hand to any particular person; for then no body that had the distemper, could have any hope of being at peace with God: and there is our dear sister, bad as she is, she has a triumphant joy possessing her whole soul, in the blessed assurance of her salvation.

"1st. B. I am glad to hear it: but I am very apt to question those who boast of their assurances of heaven: I think they very often prove hypocrites.

"2nd. B. She is too near heaven to be a counterfeit, brother. Besides, she is the humblest, most melted penitent that ever you heard of: the sense of God's pardoning mercy has melted her very soul into penitential tears, and those tears have filled her with joy.

"1st. B. You talk upon contraries: you are all mysterious.

"2nd. B. You may call it mysterious, if you will, but it is a blessed truth, though it is a mysterious thing to those that understand it not: no repentance, no humility, no tears like those that are raised by a humble sense of infinite, undeserved, forgiving grace: and no joy, no satisfaction of soul, no rejoicing, nay, triumph of soul, like the joy that is founded in sorrow, founded in repentance. (Ezek. xvi. 63.)

"1st. B. And is my sister come to that length? These are sublime things indeed.—O brother, what have I been doing? I am undone: what shall I do?

"2nd. B. I see, brother, it has pleased God to visit the family: I hope you will be preserved: I beg of you to take boat, and go immediately on board the ship. Take such servants as you think fit, and your little children, and go away; for you will but finish the ruin of the family if you stay: for if you should be struck they are all undone.

"1st. B. I cannot go without you, brother: if you will go with me I will go.

"2nd. B. Do not ask me: I cannot leave her: no, I will live and die with her. I am sure, if I had been the first, she would not have left me. Besides, brother, it may not be safe for you to have me go, for to be sure I have the seeds of the distemper about me by this time."

The sister recovers after a sweet sleep, and the whole party go on board a vessel in the river, and remain there in safety till the plague ceases. The following, we would hope, is an historical fact; and the mention of it is in close connexion with the general subject of this paper, from which we may seem to have wandered.

"Our party had not been here above three days, when the headmost ship, or that which lay at the upper end of the Reach, made a signal to the rest, which they answered, but the new comers did not understand. The headmost ship's boat however soon came alongside, with the ship's mate on board, and having hailed the captain said, he was ordered to acquaint him, that the next day was that which the six ships, ever since they had ridden there in company, had agreed to keep as a weekly fast, in order to beg of Almighty God, to preserve them from the pestilence; and that they would be glad if he and his company would please to join them in it. This proposal was thankfully acceded to, and the day regularly observed, on its weekly return, as a day of strict religious fasting and humiliation."

Mr. Scott furnishes many useful, explanatory, and hortatory notes, which deserve careful perusal, if the reader can be seduced from the narrative to glance at them. The whole book, as our readers will have seen, is very interesting.

While thus cursorily noticing De Foe's *History of the Plague*, *God's Voice in the Plague*, *Preparations for the Plague*, and the appointment of fasting and humiliation on account of it, we must not forget Shaw's well-known "Welcome" to it. It is a truly blessed treatise on "converse with God;" and we should be fain to quote largely from it if it were not already deservedly popular, and reprinted for cheap sale. It contains passages of tenderness, of spirituality, and of elevation, which cannot be perused without deep emotion. With what simplicity, what resignation, does the writer allude to his sharp and painful trial.

"It is now more than seven months since it pleased the holy and wise God to visit my house with the plague (in 1666), when some dear and Christian friends from London were with me, whereby he gently touched and gave warning to myself and whole family, consisting then of eight souls, but called away hence only three members of it, namely, two tender babes and one servant, besides my beloved sister, and a child of my precious friend, that man of God, Mr. G. C. since also translated, who were of those citizens that visited me. You will easily believe that I can have no pleasure to rake into the ashes of the dead, nor to revive the taste of that wormwood and gall which was then given me to drink; and yet I see no reason but that I ought to take pleasure in the pure and holy will of God, which always proceeds by the eternal rules of almighty love and goodness, though the same be executed upon my dearest creature, comforts, and grate ever so much upon my sweetest earthly interest; yea, and I see all reason in the world why I should give to God the glory of his attributes and works before all the world, and endeavour that some instruction may accompany that astonishment, which from me and my house, hath gone out and spread itself far and wide."

"My design is to justify and glorify infinite wisdom, righteousness, goodness, and holiness, before all men. O blessed God! who makest a seeming dungeon to be indeed a wine cellar; who bringest his poor people into a wilderness, on set purpose there to speak comfortably to them! Be of good cheer, O my soul, he hath taken away nothing but what he gave: and in lieu of it hath given thee that which shall never be taken away, the first-fruits of life, instead of those whom the first born of death hath devoured. But why do I say devoured? Doth not that truly live at this day, which was truly lovely in those darlings? Didst thou, O my fond heart, love beauty, sweetness, ingenuity, incarnate? And canst thou not love it still in the fountain, and enjoy it in a more immediate and compendious way? Thy body indeed cannot taste sweetness in the abstract, nor see beauty, except as subsisting in matter; but canst not thou, O my soul, taste the uncreated goodness and sweetness, except it be embodied, and have some material thing to commend it to thy palate?"

"Let me call upon men and angels to help me in celebrating the infinite and almighty grace and goodness of the eternal and blessed God, who enabled me to 'abide the day of his coming,' (Mal. iii. 2.) to stand when he appeared, and made me willing to suffer him to sit as a refiner of silver in my house; who carried me above all murmurings

against, I had almost said all remembrance of, those instruments that conveyed the infection to me: who reconciled my heart to this disease, so that it seemed no more grievous or noisome than any other; who subdued me to, I had almost said brought me in love with, this intimation of the Divine will. I can remember (alas! that I can say little more but that I do remember) how my soul was overpowered, yea and almost ravished with the goodness, holiness, and perfection of the will of God; and verily judged it my happiness and perfection, as well as my duty, to comply cheerfully with it, and be moulded into it; who gave me a most powerful and quick sense of the plague of a carnal heart, self-will, and inordinate creature-loves, convincing me that those were infinitely worse than the plague in the flesh; who wonderfully preserved me from the assaults of the devil; never let him loose, so much as to try his strength upon my integrity, to drive me to despondency, or to any uncharitable conclusion concerning my state; who enabled me to converse with his love and mercy, in the midst of his chastening; to see his shining and smiling face through this dark cloud; yea, kept up a clear and steady persuasion in my soul, that I was beloved of him, though afflicted by him; who knew my soul in adversity, visited me when I was sick and in prison, refreshed, strengthened, and comforted my inner man in a marvellous manner and measure, and made me appear to myself never less shut up, than when shut up. O would to God I might be never worse than when I was shut up of the plague! The not removing that affliction-frame I shall count a greater blessing and a more proper mercy, than the removing that afflicted state; who cleared up my interest in his Son, strengthened my evidences of his love, and assured my soul of its happy state, more than at all times formerly. I had clearer and surer evidences of Divine grace in that patient, self-denying, self-submitting frame of spirit, than in all the duties that I ever performed. The valley of tears brought me more sight of my God, and more insight into myself, than ever the valley of visions, all duties and ordinances had done when the Sun of righteousness arose upon my soul, and chased away all the mists and fogs of self-will and creature-love, then also did all black and dismal fears, all gloomy doubting, most sensibly flee before Him who maintained my health in the midst of sickness, in the midst of death, and supplied my family, from compassionate friends, with all things needful for food, physics, &c. The Lord return it seven-fold into their bosoms.

"I do not remember that either sorrow of mind or sickness of body ever prevailed so much upon me during three months' seclusion, as to hinder me of my ordinary study, repast, devotions, or my necessary attendance upon my several infected rooms, and administering to the necessities of my sick. These ensuing discourses were then composed, which do at least argue that through grace, this mind was not altogether discomposed, nor body neither; who preserved me, and gave me not up to death! for I judge that I was personally visited with the plague, though not with the sickness: who hath given me a sincere and settled resolution, and vehement desire to live entirely upon and to himself; which I account to be the only life of the soul, and only worthy to be called living. Grant me this prayer, O most blessed and gracious God, for the sake of my only and dear Redeemer.

"Thou, O Lord God, who art witness to all my thoughts, and words, and works, knowest that in truth and soberness I publish these things to the world, not to advance the reputation of my own silly name, or to be admired of my fellow-creatures, but for the glory of thy holy name, to beget a good liking of so gracious a Creator in all thy poor creatures, who are prejudiced against thee, and thy holy service; and to strengthen the hearts of thy servants to a firm and lasting adherence to thee even in the greatest extremities; that thou mayest be admired in thy saints, and be glorified for giving such power, and grace, and comfort, unto men. And 'O that men would praise the Lord for his goodness, and for his wonderful works in and to the children of men.' (Psalm cvii. 8.)"

We cannot lay down the work without copying two or three additional paragraphs.

"The beloved disciple leaning on the breast of his Lord at supper, was but a dark shadow, a poor imperfect resemblance of a beloved soul, which, by the lovely acts of joy, confidence, and delight, lies down in the bosom of Jesus, and confides in his all-sufficiency. Then do we converse indeed feelingly and comfortably with his infinite fulness, when the soul is swallowed up in it, doth rest in it, is filled with it, and centred upon it. Oh the noble and free born spirit of true religion, that, disdaining the pursuit of low and created things, is carried out with delight to feed, and dwell, and live upon uncreated fulness.

"Then is a soul raised to its just altitude, to the height of its being, when it can spend all its powers upon the supreme and self-sufficient good, delighting in God with full contentment. This is the soul's way of living above losses; and he that so lives, though he may be often a loser, yet, shall never be at a loss. He who feeds upon created goodness or sweetness, may soon eat himself out of all; the stock will be spent, and which is worse, the soul will be dried up, and hath nothing else to nourish it. But he who lives upon uncreated fulness, is never at a loss, though he lose ever

so much of the creature ; for who will value the spilling of a dish of water, who hath a well of living water at his door, from whence he had that, and can have more as good, though not the same? Nay, to speak properly, this is the only way to lose nothing : for how can he be properly said to lose any thing who possesses all things? And so doth he, I am sure, who is filled with the fulness of God. Be sure, therefore, that in the want, in the loss of all things, you live upon the fountain-fulness, delight yourself in the Lord, after the example of the prophet Habakkuk iii. 17, 18. As the way of glorifying God in the world is not by a mere thinking of him, or entertaining some notion of his glory in our heads, but consists in a real participation of his image, in a godlike disposition and holy conversation, according to that of our Saviour, John xv. 8, 'Herein is my Father glorified, &c., so the way of conversing with God in his several attributes is not a thinking often with ourselves, and telling one another that God is just, wise, merciful, &c., though this be good ; but it is a drinking in the virtue of these divine perfections, a working of them into the soul : and, on the other hand, the soul's rendering of itself up to God in those acts of grace which suit with such attributes, as, in water, face answereth face. I do not call the bare performance of duties, a conversing with God : prayer and meditation, are excellent means in and by which our soul converses with God ; but communion with God is properly somewhat more spiritual, real, powerful, and divine, according as I described it just now. As for example, the soul receives the impressions of Divine sovereignty into it, and gives up itself unto God in the grace of self-denial, and humble subjection ; the soul receives the communications of Divine fulness and perfection, and entertains the same with delight and complacency, and, as it were, grows full in them, even as the communications of the virtues of the sun are answered with life, and warmth, and growth in the plants of the earth. So a soul's conversing with the attributes of God is not an empty notion of them, or a dry discourse concerning them, but a reception of impressions from them, and a reciprocation of them ; the effluxes of these from God, are such as beget reflections in man towards God. This is to know Christ, to grow up in him unto all things, according to that passage 'Whosoever sinneth hath not seen him, neither known him.' 1 John iii. 6."

Who can read sentiments like these, without mourning over the modern degeneracy of Christians? Where shall we meet with such passages in the present day ; passages so full of spiritual pathos and heavenly mindedness? Perhaps it is that, though similar feelings exist in the soul, there is an unwillingness to obtrude them upon the world. It is at seasons of extreme trial that persons rise above the feeling of what is customary and allowable, and break forth in the language of the heart. Religion, which at less afflicting periods had been kept in decent retirement, and drilled to the supposed requisitions of propriety and good taste, now comes forward in all her dauntless energy ; when the plague was in every street, and had entered almost every family, and the living scarcely sufficed to bury the dead, and no man knew that it might not be his own turn to-morrow or to-night, even prayer itself was considered in very good taste ; nor was it thought incongruous to ask with regard to the soul as well as the body, "What must I do to be saved?" Trial, sickness, death, and eternity make many things very reconcilable to the sinful fastidiousness of the fallen mind, which would have been thought very obtrusive in the day of sportiveness and sunshine. Alas, even Christian men are too much overawed by this conventional canon of making religion so decorous that she is never to be seen but upon set days and in set places, and when ushered in with the ringing of bells. But when the hour of trial arrives, how absurd do such restrictions appear! On a death-bed the most timid Christian speaks of religion as if it really means something. God, and the soul, and heaven, and hell, are not passed over in silence and with decent propriety. Who could read without thrilling emotion the note, written, signed, directed, inclosed in a bottle, committed to the sea, and afterwards picked up in the West Indies, recording "The ship Kent, Indiaman, is on fire ; E. J. and myself commit our spirits into the hands of our blessed Redeemer : His grace enables us to be composed in the awful prospect of entering into eternity. J. W. R. M'Gregor, 15th March, 1825 ; Bay of Biscay." Was such language inopportune then? Why then should it be at any time and in any

place? What is the whole world but a city of the plague? And shall not all that it contains be soon burned up and the elements melt with fervent heat? What manner of men then ought we to be in all holy conversation and godliness?

We now return to the form of prayer and order of fasting, issued by authority, July 1665, on occasion of the grievous pestilence then raging. The prayers were to be read every Wednesday; the fast was to be observed monthly. The exhortation, or homily, for this occasion was in substance the same as that in 1604, as copied in our Number for January, p. 21, but with occasional verbal alterations, and a few striking political and ecclesiastical interpolations. Thus, in the enumeration of the causes of the pestilence (January Number, p. 22), some are added which were not to be found in the exhortation of 1604, particularly that "there is among us here in England, a people that strive both with their princes and their priests; that obey not them that have the rule over them; that submit not themselves to such as by God's appointment watch over their souls." The date, 1665, abundantly explains these allusions, and the Reverend, Right Reverend, or Most Reverend revisor is not sparing of them. He makes the homily state that some of the chief causes of the pestilence were, because "the holy service and public worship of God in the beauty of holiness," that is, the restored form of the national church, "is snuffed at and opposed by a disobedient and gainsaying people; the portion of God is invaded, his altars robbed of tithes and offerings, and holy things of all sorts profanely and sacrilegiously devoured; for which crying sins, and finally for our great disobedience and irreverence to all our superiors, our untractable and ungovernable humour, our proneness upon occasion to sedition in the state and schism in the church, &c. &c." We fear that few persons were convinced by these arguments, who were not convinced before. In the mean time, while the pulpits of the Establishment were proclaiming that these things were among the causes of the pestilence; the Puritans urged just the contrary, and maintained that one of the chief reasons was the ejection of the Non-conformists. We can only say, looking at both sides, that great care should be taken in all public papers, and more especially in the solemn services of religion, to avoid party spirit and political invective, and not to represent the Almighty as pledged by our short-sighted differences. There was, very properly, nothing of this sort in the form of prayer on the late occasion; and we have reason to believe that the clergy in general abstained in a kindred spirit from inflammatory allusions, though we have heard of a few instances to the contrary, and of here and there a sermon which broadly hinted that the cholera was sent in consequence of the Reform Bill and the late and present measures towards Ireland. Such proceedings greatly offend against Christian propriety and soberness.

We copy one of the prayers in the form for 1665, as a specimen of the service; most of which however, as before stated, is taken from earlier forms.

"O most gracious God, Father of mercies, and of our Lord Jesus Christ; look down upon us, we beseech thee, in much pity and compassion, and behold our great misery and trouble. For there is wrath gone out against us, and THE PLAGUE is begun. That dreadful arrow of thine sticks fast in our flesh, and the venom thereof fires our blood and drinks up our spirit; and shouldst thou suffer it to bring us all to the dust of death, yet must we still acknowledge, that righteous art thou, O Lord, and just are thy judgments. For our transgressions, multiplied against thee as the sand on the sea-shore, might justly bring over us a deluge of thy wrath. The cry of our sins, that hath pierced the very heavens, might well return with showers of vengeance upon our heads. While our earth is defiled under the inhabitants thereof, what wonder, if thou commandest an evil angel to pour out his vial into our air, to fill it with

infection, and the noisome pestilence, and so to turn the very breath of our life into the savour of death unto us all ! But yet we beseech thee, O our God, forget not thou to be gracious, neither shut thou up thy loving kindness in displeasure. For his sake who himself took up our infirmities and bore our sicknesses ; have mercy upon us, and say to the destroying angel, It is enough. O let that blood of sprinkling, which speaks better things than that of Abel, be upon the lintel and the two side posts in all our dwellings, that the destroyer may pass by. Let the sweet odour of thy blessed Son's all-sufficient sacrifice and intercession (infinitely more prevalent than the typical incense of Aaron), interpose between the living and the dead, and be our full and perfect atonement, ever acceptable with thee, that the plague may be stayed. O let us live, and we will praise thy Name, and these thy judgments shall teach us to look every man into the plague of his own heart ; that being cleansed from all our sins, we may serve thee with pure hearts, all our days, perfecting holiness in thy fear, till we come at last where there is no more sickness nor death, through thy tender mercies in him alone, who is our life, and our health, and our salvation, Jesus Christ, our ever blessed Saviour and Redeemer. Amen."

After the cessation of the pestilence, a form of thanksgiving was ordered, of which the following is the tenor.

"We will magnify thee, O God our King, and will praise thy name for ever and ever ; because in the midst of wrath remembering mercy, thou hast delivered our souls from death, and preserved us from the noisome pestilence. It is not for our righteousness, O Lord, nor for the cleanness of our hands in thy sight, that when thousands better than ourselves have fallen beside us, and ten thousand at our right hand, destruction has not come nigh us ; but we yet remain alive, as it is this day. 'Tis thou, O Lord, who dost wound and heal again, killest and makest alive, bringest to hell and back from thence. Thou hast vouchsafed above all human aids and means, such is thy power and goodness, to command thy angel to stay his hand, and spare us. We therefore offer up unto thee at once, the oblation of our hearty thanksgiving for this our great deliverance, and of humble and earnest prayer for all those that are yet afflicted ; beseeching thee for thy Son Jesus Christ his sake, to be gracious unto them and us, that both they and we in joint affection, may acknowledge the justice of our punishment, and record thine infinite mercy, in sparing us miserable sinners ; and this we do in the name of thy Son and our Saviour, to whom with thee and the Holy Ghost, be all praise and glory, now and ever. Amen."

We find no other form of prayer and order of fasting, till the formulary of 1721, already quoted in our Number for last December, p. 742. We have thus arrived at the conclusion of our historical range, and trust that the retrospect will not have been found unprofitable. When we commenced our notices, the dreaded malady, though it had reached our shores, was confined within narrow limits, and had not been attended by the fearful depopulation which had been generally foreboded. It has since extended itself to various parts of the kingdom, and among others the metropolis itself ; but its direful effects have been mercifully restrained, and at the moment we write there are hopeful symptoms of its abatement, both in London and in other parts of the kingdom. Before this reaches the eye of our readers, it may either have continued to realize this hope, or have broken out with new virulence. But we are in wise and merciful hands : God has hitherto dealt with us tenderly ; many other cities and nations have suffered far more than we have done ; and, while we are writing, intelligence has arrived of a sudden outburst of the disorder in Paris, compared with which our own visitation has hitherto been light indeed. May an all-wise and gracious Providence still protect us ! But the visitation, or the fear of it, will not have been in vain if it be sanctified to that blessed purpose of bringing us nearer to God, and causing us to live as on the brink of eternity and in sight of heaven. "I die daily," said the Apostle ; and this death he elsewhere shews us is true life ; "I am crucified with Christ: nevertheless I live ; yet, not I, but Christ liveth in me." Infinitely blessed is any trial or apprehension that leads to this result ; and we would trust, we would earnestly believe, that the recent visitation has not been without this effect in numerous instances. The appearance of our religious assemblies on the fast day was a hopeful symptom of the spirit in which not a few of the inhabitants of this highly favoured but ungrateful nation have received the Divine ad-

monition. May the memorial not perish ! May the prayers then offered up be heard and answered ! May the holy resolutions then formed, God being our helper, be strengthened. And may an abundant blessing from on high be vouchsafed. Spare us, O Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever !

We cannot conclude these reflections better than in the following remarks of Archdeacon Hoare, in his recent seasonable and edifying course of " Lectures in reference to the present Times, and the impending Pestilence," which we mention the rather in order to recommend the publication to our readers. It is truly judicious and scriptural, and well worthy of the pious and much-esteemed author. May the blessing of God attend his valuable labours !

" In the view of all these things, it is now surely time, yea high time, to awake out of sleep. It is time to ask, each one himself, ' What have I contributed to the general danger ? what can I now contribute to the general deliverance ? ' Something is possible, and is due from all. Are we entrusted with the talent of rank, intelligence, or wealth ? We may offer, in addition to the essential demands of the Christian character, the tribute of influence widely and beneficially diffused ; perhaps, of a large and liberal charity, to supply the many wants, public and private, growing upon us in these extraordinary times. If in a lower station, we can at least contribute what is acceptable and requisite from each human heart. We can apply faith in the all-availing merits of our still long-suffering Saviour, in which we have hitherto so grievously failed. We can, surely, according to the grace which is ever ready to be bestowed, aim at those fruits meet for repentance which we know to be justly due from us. We can contribute, at least, the fervency of hearty and deliberate prayer, personal, family, and social. And if we have truly felt, at once, our guilt, our danger at the present moment, and what is our best and only security at all times, we shall be now disposed to conclude our meditations with that authorized prayer of our Church, which has called us to repentance, and bids us to fly from the threatening pestilence to the shadow of the Almighty wings."



ON THE VALUE OF THE CHURCH FORMS AND SERVICES.

To the Editor of the Christian Observer.

MAY I venture, as a layman, in addition to the prayers against pestilence which you have collected, to urge your readers to turn to that contained in the Liturgy. I am led to notice this petition, as having now used it, with comfort, for some time, in my own family, where the greater length of the other forms of prayer against this awful visitation would have precluded their employment. I was, at the same time, induced to add the daily collect of the church to my own petitions with my household, and we all feel the value of these blessed compendiums of sound divinity. Many things are daily occurring to remind churchmen of the privileges of which we are too apt to be unmindful in times of outward prosperity ; and never surely did I feel as of late, the importance of such a system as our Establishment, which, after all allowances for the defective light of some of her clergy, and the careless walking of others (though I hope fewer of each than formerly), does yet provide for her members a large portion of scriptural instruction, furnish them with a form of sound words, present a happy medium between resting in externals and renouncing them, and especially supply a corrective to the heresy, blasphemy, and absurdity of such modern innovations as the ambition of some young preachers, and of others who are old enough to know better, has lately inflicted on the Christian public, under the abused name of Christianity ; thereby giving occasion to its enemies to declare that so would they have it, and distressing in proportion the hearts of those who desire the prosperity of Zion. I am aware,

indeed, that our dissenting friends retort, that these "fantastic tricks before high heaven, which make the angels weep," have not originated in their quarters, but in the two established churches of Great Britain; but then, it is no small advantage possessed by establishments, that they retain at all times a rule or test to which "the extravagant and erring spirit" can be re-called to take his measure by another standard than himself. There also exists a power to restrain such excesses by the salutary influence of friendly admonition, or, if need be, severer discipline. Certainly, with whatever caution it becomes ecclesiastical superiors to use their authority "as they that must give account," it does appear of importance not to concede every thing to the requisitions of modern latitudinarianism and sceptical indifference, lest the innocent and unthinking should suffer in consequence; while at the same time, the Christian duty of offering no unnecessary provocation or offence to ecclesiastical superiors is only the more apparent at a period when the frame-work of civil society, which is most effectually upheld by the fear of God, is threatening to fall in pieces around us. The call to union in the Church of England is indeed imperative, when the professors of a corrupt faith, and those of no faith at all, are mutually attacking our common citadel.

"While yet we live, scarce one short hour perhaps!
Between us two let there be peace."

I confess, with some regret, that till recent events had led me to recur to first principles, I had more or less undervalued my peculiar advantages as a churchman; in saying which, I intend no disparagement to those who from education, or on conviction, may be making another profession of Protestantism: although, by the way, not a few of these friends have sometimes acknowledged to me their sense of obligation to a scriptural establishment as their preservative, in common with my own, from the wild boar of the forest, which was threatening to root up each of us. Perhaps the experience of some thirty years may be just worth mentioning; and I confess, that in the promiscuous intercourse of life, and even as a member of various excellent charitable institutions, in which a catholic spirit is cultivated (and long may it continue to be cherished), I had more or less lapsed into a temporary insensibility of the blessings I enjoyed as a member of our apostolical church. I could not indeed be careless in regard to the importance of an orthodox creed, but I perhaps somewhat overlooked the value of external discipline, however inferior the latter may be to its original character, and inadequate to the present exigency. To be very plain, I honestly confess that I was getting somewhat *low-church*, and although under the recollection of such names as Daubeny and Marsh, I have some slight apprehension of running on the opposite rock, I cannot but remember that the excesses of bigotry, like those of superstition, are no parts of our own tolerant system; that they are merely the errors of individuals, and are expressly disowned by a church which has no occasion for the zeal of such mistaken friends. In avoiding, however, this "burning zeal without her eyes," as Dr. Watts calls it, in his neglected but beautiful "Lyrics," we shall perhaps find, as churchmen, that we have the means of doing more effectual and extensive good in our own way, by keeping a little closer to a judicious and affectionate mother, however advanced in years, than by generalizing and liberalizing our notions, till our heads run round with such projects of universal philanthropy and charity, as by attempting too much sometimes effect little, and by comprehending every thing include nothing. The truth is, we are, at best, but creatures of very humble and limited powers; and while an exclusive spirit of churchmanship is properly to be dreaded, there is also an extreme to be avoided

in fraternizing ourselves and our children into an indifference to the undoubted privileges and advantages we enjoy as members of the pure and reformed Church of England; because, so far as she is pure and reformed, she is a part of the true church of Christ, holds him for her Divine Head, and has made, and helped her children to make, in all times, a noble and successful stand against the operations of the devil in our sin-struck world.

If I did not fear to be too discursive, I would add, in reference to your remarks about church music, that a clerical friend in the country to whom I lately made a most refreshing visit, opened the duties of the day during my stay, by chaunting with a musical accompaniment, the appointed Psalms of the morning, and that we never heard the dinner bell without first enjoying the Psalms of the evening service in the same way; and could any of your readers, who may at present entertain some doubts upon the expediency or advantage of the aids of music in devotion, have been present in our solemn yet happy circle, I think he would not long hesitate in his decision. How much less, if the external aids of architecture, and all that falls within the idea of the *genius loci* were appended; of which charms even Milton, though no churchman, and certainly no bigot; could write in his well-known lines, every syllable of which echoes in one's ear in Handel's seraphic chords:

“ And let my due feet never fail
To walk the studious cloister's pale,
And love the high embowed roof,
With antique pillars massy proof,
And storied windows richly dight,
Casting a dim religious light.
There let the pealing organ blow
To the full voiced choir below,
In service high, and anthem clear,
As may with sweetness on my ear
Dissolve me into extasies,
And bring all heaven before my eyes.”

LAICUS.

ST. BASIL ON THE INFLUENCE OF CLASSICAL STUDIES.

To the Editor of the Christian Observer.

IN your Number for February there was a paper on the Influence of Heathen Classics in Education, written in answer to a former on that subject. There is in the writings of St. Basil (vol. i. p. 491, edit. Paris, 1638), a small treatise “*De legendis Libris Gentilium*,” addressed to youth; the following notice of which you may think not unseasonable, in reference to the discussion on this important topic of Christian education.

St. Basil thus describes the subject which he proposes to discuss: “We ought not to deliver up our understandings to these Gentile sages, to be guided by them as the ship is by the helm; but we should select what is useful, and have the discernment to know what ought to be passed over; and this is what I propose to teach you.” He then lays down as a fundamental maxim among Christians, that the happiness of the life to come ought to be the principal object: the Scriptures, he tells young men, instruct us how to attain this object, but by mysterious doctrines at present above their capacity, wherefore he would use other helps “not altogether different or discrepant;” he would extract mental edification from pagan poets, philosophers, and pleaders, and as dyers prepare the cloth by some inferior composition before they infuse the purple, so would he have the

minds of youth first initiated in this exoteric learning before they apply to sacred mysteries. Then, after proposing the following dilemma (which is mere pagan sophistry), "if this pagan learning have an affinity to our's, it will assist us in our search after truth; if not, the contrast will be serviceable to the better cause;" he endeavours to prove his point by two instances still more fallacious: asserting that Moses was prepared by Egyptian learning, and Daniel by Chaldean, for the reception of revealed truths; whereas Daniel was called to the prophetic office in early youth before he had been long enough in Babylon to be even initiated in their sciences, and what aid could Moses derive or need from Egyptian mysteries who heard God himself speak to him face to face, as a man speaketh with his friend? But, according to Basil, we are to suppose Moses to have been a better Egyptian scholar than Jannes and Jambres; one that could foil them with their own weapons, and was by this dexterity better qualified for the sacred and unparalleled dignity to which God advanced him. Groundless as all these arguments are, Basil declares them sufficient for proving pagan learning to be not otherwise than beneficial to the soul.

He then undertakes to shew in what manner young men were to avail themselves of pagan literature. But he does not appear to me to have accomplished in any part of the sequel what he here proposes. He repeats indeed that very general caution, that selection is necessary; and he quotes or refers to many instructive passages of pagan authors, with some anecdotes of their great men, which are on the side of virtue (and this is the substance of the whole treatise): but as to shewing in what manner the excerpts may be profitably made, he neither gives himself any selections (not even mentioning and reprobating the comic poets), nor does he suggest any general rules or cautions that might render this task of extracting good from evil, somewhat less hazardous to the inexperienced persons whom he was addressing. He seems to imply throughout his discourse, that the pagan virtues of which he gives examples, are the same as the Christian graces that bear the same name. I need not remark how subtle and dangerous a snare is this to youthful minds! How were his inexperienced readers at once to admire these insulated instances of virtue, and yet condemn and reject the general character of the pagan sage or hero, which as Christians they could not avoid doing? This partial admiration of heathen wisdom and virtue, having the advantage too of *first* possession (for this Basil assigns to it), must necessarily abate the detestation they ought to feel to heathen vices, polytheism, and opposition, nay even enmity, to the fundamental principles, of the Gospel. A predilection for the chief characters of pagan antiquity mingles with the reminiscences of our earliest years, and imperceptibly weakens our reverence and love for the saints and martyrs of Christ, if it do not sometimes entirely supersede it. But let an instance or two shew how entirely St. Basil has overlooked this most serious practical objection to the advice he here gives, and how he has even contradicted the fundamental principles as laid down by himself.

"We," says he (we Christians), "do all things with reference to the life to come, as the soul is more valuable than the body; so great is the difference between the present life and that which is to come, in our estimation. Neither illustrious birth, nor pre-eminent strength and beauty, nor a splendid reputation, not even royal dignity do we value, or bestow a wish upon such things or admire the possessors of them—we extend our views much further—to the world to come: we love, and with all our might pursue, whatever contributes to this our main object; whatever falls short of this we utterly disregard."

This, he justly observes, is taught by our sacred writings; but then he also considers the same lesson to be taught "as through a glass, darkly," by the pagan orators, poets, and philosophers: he repeats, apparently with approbation, the saying of some eminent man, that the main subject of Homer's poetry was the praise of *virtue*. The superiority of Ulysses to the luxurious Phœacians—even whilst he was reduced to utter destitution and nakedness by being shipwrecked on their coast—is, in Homer's description of it, a proof of the lustre and imperishable nature of *virtue*. The choice of Hercules, in the well-known apologue of Prodicus (Xen. Mem. lib. 2), St. Basil also alleges as illustrative of the heroic virtues, labours, and sufferings which raised men to the rank of demigods; and this he very justly denominates as being among the pagans, virtue in words only: but we Christians, he adds, are to express it in our lives, and not act a part as players on the stage. It is thus that we are to make use of—that is, to confirm by our lives—such portions of the poetry and philosophy of the heathen as have a virtuous and honourable tendency.

Here Basil all along supposes that the only defect in the exoteric instruction was, that it was not followed up in practice; but who is to imagine that this virtue of Hercules, of Ulysses, and of the best heroes of the Iliad, is essentially the same as that which he before described as fetching all its motives from the invisible world. And even if it were the same, are the persons addressed, very young men, capable of disentangling these rudiments of genuine virtue from all that is heterogeneous and contradictory in these (to say the very least) ambiguous characters? What parts of the characters of Hercules, Ulysses, and Achilles adhere to the memory and imaginations of our young students, and have the advantage of first possession given to them? Are the virtues thus previously instilled the same in substance as may be afterwards infused by the Prophets and Evangelists? Let those students of Eton, Westminster, and Winchester, who have become faithful and devoted ministers of Christ determine what connexion their early lessons of virtue from pagan heroes and philosophers, have with the virtues of those who look not at the things that are seen, but those which are unseen, and look pre-eminently at their great ascended Exemplar.

Nor is this venerable father more consistent or fortunate in his application of the lessons derived from Pagan History; when from the monstrous tables of the heroic ages he condescends to examples more tangible; for he still confounds Pagan and Christian virtue, things radically distinct. Pericles, Socrates, Alexander, Solon, Diogenes, Clineas the Pythagorean, and Plato, are quoted; and of some he expressly asserts, of all he intends we should understand, that their alleged sayings or deeds are either the same, or bear some affinity to the virtues of the Gospel. Yet if we select the least exceptionable of these instances, we shall see great reason to doubt this affinity; for let us take Basil's own rule to judge them by, that the previous study and the subsequent practice of any science must be of the same nature. The candidate for the wrestler's crown does not study music. Is then the main texture the same, with only different shades of colouring, in these virtuous precepts and acts of pagan philosophers, and in those verbally cognate precepts of the Gospel? Is the bravado of Pericles, who staid patiently all day in the forum to hear himself abused, till it was dark, and then ordered his slave to light the abusive fellow home;—and that of Socrates, who when bruised and disfigured took no other revenge than to write the man's name on a label, and hang it on his own forehead, to let every one know who had beaten him;—is the reply of Euclid of Megara, who, when a man swore he would have his life, swore in his turn, that he would not retain any grudge against him; and Clinias's refusing to take a *true* oath, though

it would have saved him three talents; and the refusal of Alexander to see the captive daughters of Darius, thinking it a disgrace, after conquering the men, to be subdued by the women;—are these laudable sayings and actions really homogeneous with the purity of mind and the unostentatious spirit of forgiveness enjoined and exemplified in the Gospel? The character and motives of those who practise these evangelical virtues sufficiently prove them to be virtues of a distinct species. They are the fruits of love and faith; they are connected with a desire to see God, and to glorify him; they are the results of a renewal of heart by his Holy Spirit; they are the offspring of gratitude to him for his infinite mercy in our redemption, through his beloved Son; and, though not in the way of meritorious claim, they are united by our Saviour himself with our hope of obtaining the forgiveness of our trespasses by our Heavenly Father. St. Basil himself calls the virtue of these pagans, *σκιαγραφία τις της αρετης*, not the substance, but a shadow of virtue; and adds, that we shall have such things better from our own Scriptures. Here, however, he slides back into what appears to me his fundamental error—namely, that the virtue is the same in both cases, only that the one is more perfect than the other; whereas, the spirit in which they are done, and the objects aimed at, are essentially different. The external difference is in some cases scarcely discernible, nay, in some, the Christian is far less splendid than the synonymous pagan virtue. Does it not then require a mature and manly understanding to discriminate when things that differ in essential qualities are nevertheless alike?

From all these considerations, I conclude that St. Basil's general counsel concerning reading the books of the Gentiles is very hazardous, at least to those inexperienced persons to whom it was addressed; and the same, or rather stronger objections, lie against the system of our celebrated schools and colleges. Nor will Basil's illustrations of the subject, though ingenious, remove these objections: he says we must select the flowers that contain honey, from those that are poisonous; we must avoid the thorns, whilst we gather the roses; and what is even more difficult, we must affix and adapt all that we so collect to one great object—namely, the attaining a felicity of a sublime and heavenly nature in God's presence; according to the Doric proverb, we must make fast our line to the block that is to be raised; but do we expect youthful minds to be thus on the alert in spiritual edification, and to bring their pagan literature to bear on the great question of salvation and eternal glory? Yet Basil acknowledges this to be a Christian's duty. "What are we to do, some one will say? We are to take care of the soul, and give our undivided attention to that." He then branches his discourse into three heads; on the necessity of mortifying our affections towards sensual pleasures, towards wealth, and towards fame. But the passages he produces from the pagans on these three heads, however appropriate, are liable to the same objections as the preceding, they seldom agree with his own fundamental principle: in some instances they are mere stoical declamation, as when he makes a fop as bad as an adulterer, and says without disapprobation, that Plato chose an unhealthy spot for his academy *intentionally*, in order to repress luxuriant health, and that the body ought to have punishment and restraint like a wild beast. He admits indeed, that it ought to be succoured so far as may be subservient to philosophy: and this idea of Plato he compares with this of St. Paul, "make not provision for the flesh, to fulfil the lusts thereof;" whereas the Apostle's words, immediately preceding, "Put ye on the Lord Jesus Christ," express a sanctity far greater in extent and different in principle from that of the Platonic school. When (referring to riches) he professes to admire Diogenes for despising wealth, and declaring himself richer than Alexander, and introduces Socrates saying to a man vain of his wealth, that he should

defer giving him that respect and praise which he seemed to expect, till he saw what use he made of his wealth here; we see two different kinds of contempt for riches—the latter much better than the former—but neither of them resembling the humble contentment of the Christian, who is laying up treasure in heaven. Of fame or glory, Basil observes, that nothing is more unworthy of a wise man than to make popularity the main object of his life; for he must possess the craft and subtlety of Archilochus's fox, and resemble the Egyptian sophist, who could change himself into a plant or a wild beast, or whatever he chose, or be like a polypus, that takes the colour of the ground it lies upon; but how much more forcible is our Lord's reproof of such versatile and unprincipled conduct! "Woe unto you when *all* men speak well of you." From some author whom he does not name, he has this quotation, *ὁ το δρωμενον επιν ὁ ανθρωπος*; that which is seen is not the man: we need a superior degree of wisdom to attain the knowledge of ourselves, which is impossible to a mind that is not purified; as well might a weak eye behold the sun. To discern the immortality and dignity of the soul, and to make a suitable provision for it in this short state of probation, not to lose those great hopes for the brief indulgences of sloth, not to expose ourselves to reproach and punishment under the earth, or whatever part of the universe is the scene of God's righteous judgments; such, says Basil, is our tremendous stake in this present mortal life. These were not merely the prevailing sentiments of St. Basil; they were deeply engraven on his heart, and legibly inscribed on his daily life: he was ever seriously and laboriously engaged in "making provision for eternity," and he is now reaping the fruits of his labour; but this wisdom unto salvation he learnt not from the pagan pages, but from Jesus and his Apostles. To them let us adhere, and say as they did, "We will give ourselves continually to prayer, and to the ministry of the word."

R.

TESTIMONY OF A GERMAN "RATIONALIST" RESPECTING "THE EVANGELICAL CLASS."

For the Christian Observer.

WE had lately occasion to reply to certain flippant charges of the Edinburgh Review, against what the writer is pleased sneeringly to call "the Evangelical Class;" and it may gratify our readers and subserve the cause of truth, to add the following testimony to the character of this "class," from a letter lately published in the Berlin Evangelical Gazette, from the pen of a public officer, who, so far from being connected with the subjects of his apology, is an avowed "rationalist." In every age and country it has been one of the artifices of our spiritual enemy to represent those who desire to live godly in Christ Jesus, as bad members of civil society. The poor Negro slave, in his hut, praying for his master, and imploring blessings on the land of his captivity, is not exempt from this persecution; nor does it spare the highest rank or station, if the possessor of worldly acquisitions prove that in his spirit he is not of the world, but a true disciple of a despised and crucified Redeemer. But so far from religion being impolitic, it is the best and cheapest defence of nations; ten righteous men would once have saved a devoted city; and in proportion as those who are "the salt of the earth" increase in a land, may we sugar well for its happiness and prosperity. We believe also that whatever Edinburgh reviewers or radical and infidel sciolists may write or think, the executive authorities to whom falls the administration of the affairs of nations, very generally discern this truth, and wish that all men were as honest and

peaceable, as industrious and moral, as those to whom in every nation is applied some term of contempt for righteousness' sake.

The following is the testimony above adverted to.

"It is stated in the Monthly Journal for Germany, of F. Buchholz, that there is no means more certain to ruin a state than to make all its citizens Pietists. This assertion being directly opposed to my fullest conviction, I am induced to write the following lines. I belong to no sect; but the situation which I occupy in the administration enabling me to know the truth from experience, I feel bound to render my testimony to it.

"There are in the circle of my administration about 16,000 souls; among whom are a certain number of those who are called pious persons, or Pietists, who hold religious meetings, the object of which was only known to me when I took office by the evil reports which were circulated concerning them. Both to convince myself of the truth, and to return to the superior authorities the information which they required respecting these meetings, I determined to go to one of them in disguise. On the 31st of December, 1823, at 5 o'clock in the afternoon, I went on this adventure. When I went in, the people were not all assembled. I listened with eagerness to the orator, who had before him a great book and two smaller ones. He spoke very well: he read the fifth chapter of St. Matthew, repeated the 11th verse: 'Blessed are ye when men shall persecute you for my sake,' and quoted other similar passages, explaining them in a natural tone, and in a familiar manner, but with great propriety. He spoke, among other things, of the Prodigal Son, and maintained that all may be saved, but only through the blood of Jesus Christ. I attributed this assertion to his want of cultivation. The truly solemn tone with which he inculcated obedience to those in authority pleased me much. One would have thought that he had known of my being present; but that was impossible, for no one could even have suspected it. All listened to the speaker. Another member of the society added some remarks. He spoke of the instability of every thing human, of living faith in Jesus Christ, (which appeared to me superstitious, or at least enigmatical,) and maintained that those only can enter the kingdom of the Father who are regenerated by the Holy Spirit, (I thought this quite laughable; may God forgive me!) who follow in the steps of his Son, and who imitate his charity and self-denial."

The author, after having related the strong impression which was made upon his mind by their singing a Psalm and reading a chapter on "real Christianity" by Arndt, thus goes on:—

"They then all knelt down, and he who presided made an extempore prayer, which was doubtless very acceptable to God. He returned fervent thanks for the blessings of the closing year: he confessed that he was himself a great sinner, that without the tender mercy of the Lord Jesus he would have perished, incapable of doing any good thing; that he could be saved alone by grace, in which he possessed a firm hope. He then prayed for the king, for the country, for the temporal and spiritual authorities, for travellers, sick persons, and for all men, that they may obtain the light of truth, that the Divine Word may be preserved to the church in all its purity; and, in short for every one. The service concluded with a hymn, and they all gradually retired except the grey-headed orator and two of his friends. As for me, I quitted the assembly quite ashamed of myself, and reproaching myself for my rash judgment, but at the same time resolving to examine carefully into the lives of the people of this sect. I have done so for six years and a half; and the result is the more certain because I have every day been obliged to renew the scrutiny. The friends of truth who take no pleasure in maintaining the opinions which they have prematurely formed, who prefer silence to false judgments, and who are capable of proving what they assert, will certainly unite with me in declaring that

the Pietists form a society essentially religious and moral; that, next to God, they fear and honour the king; that it is their rule to 'render unto Cæsar the things which are Cæsar's;' that they pay their taxes punctually; that they perform all their obligations and duties faithfully; that they are peaceable, hospitable, compassionate, without deceit, sincere and always affable.

"I have not yet observed among the Pietists a single difference which related to their private interest, or to any other external object, while the Rationalists, the Deists, the Naturalists, are often engaged in quarrels, frequently appeal to courts of justice, to the police, and differ in every respect from the former class.

"Many magistrates and judges would be superfluous, we should see good order generally increase and the state flourish, if all the citizens were Pietists. The experience of many years obliges me to confess this before God and man, and I can fully prove it. Poverty, distress, mendicity, which make so many persons a burden either to the state or to individuals, are partly the consequences of Rationalism, which opens to every one the door to every species of indulgence. The years of youth and strength are not usually devoted to economy, to public and private utility, to the glory of God, to improvement; but to parties of pleasure, to amusement, to impurity, to intemperance, and to dissipation. Of the 302 paupers who are here dependent upon the state, there is not a single Pietist; so that I must acknowledge the truth of that verse of Scripture which is found in the xxxviith Psalm and 25th verse.

"I clearly perceive that our nature, as it at present exists, needs an entire change; and witnessing in so remarkable a manner the effects of Pietism, I ought gladly to embrace it myself, without fearing any nicknames, since the Pietists profess to belong to no sect, and acknowledge as their creed the Confession of Augsburg. But the ideas which I have imbibed from my youth, the universal scepticism of the period in which we live, in one word, Rationalism, prevent me. Happy are they who have been brought up under its influence, which can only be effected by the grace of God."

Such is the testimony of this impartial witness. May it ever thus be found in every religious assembly, in every religious family, as it will where the practice corresponds with the creed, that "if there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth."



CROKER AND LATROBE ON DR. JOHNSON'S DEATH-BED.

To the Editor of the Christian Observer.

As Mr. Croker's note upon the statement which my father made in your pages respecting my grandfather's testimony to the religious character of Dr. Johnson has been inserted in your January Number, I trust you will permit me to offer some explanation of the nature of the errors which have been made the ground of that note. For this explanation, your correspondent I. L., to whom I feel indebted for the candid Christian manner in which he has discussed the subject, refers to my father; but as he is too infirm to engage in any beyond his most pressing official employments, I trust a few words may be accepted in defence, even though they come "second hand."

My object is not to assert the accuracy of every particular of my father's

statement. On the contrary, I am ready to admit that some errors of the kind alluded to by Mr. Croker may have fallen from his pen—the more so, as I find from a diary of the year 1784, which has been preserved—that my grandfather returned from his visit to the North, on December 8th; so that as Dr. Johnson died on the 13th, it is evidently a mistake to suppose that there was time for only one hurried visit to his sick friend. During this interval, it is more than probable that many visits would be either paid, or attempted to be paid, all record of which has however passed away from our family. My object therefore is, admitting for the sake of argument the possibility of the assumed mistakes, to endeavour to shew that these mistakes, so far from embracing, as Mr. Croker asserts, “the prominent facts” in my father’s statement, in no respect affect the real accuracy of that statement, which, so far as regards the purpose for which it was given, is as indisputably correct as if no errors of the kind animadverted upon had been committed.

I would beg your readers to bear in mind the fact sought to be established by my father’s evidence. A reference was made to him to ascertain how far my grandfather’s opinion of Dr. Johnson’s spiritual state, about the period of his death, could be elicited at this distance of time by my father’s *recollection*. The reply of the latter had express regard to the spirit of the inquiry; and his being inaccurate in some minor details, all things taken into consideration, in no respect impugns the value of his testimony. His reply was: “That he himself had heard his father always speak of Johnson as having become truly before his death a child of God by faith in Christ Jesus,—that moreover, for several years, his father had observed in Johnson not only an increasing knowledge of the way of salvation, but also a growing humility and piety.” This then was the *prominent fact*, and it has been confirmed from other quarters.

As a proof of the value which Johnson set upon the religious instruction of my grandfather, my father proceeds to say, “During the latter part of the Doctor’s last illness, he sent his servant Franky *every day* to our house, to know when my father, who was absent from London, would come back; with a request that he would attend him; and I wrote frequently to urge him to hasten his return for that purpose.” Here then is another *prominent fact*, of importance as shewing the great and earnest desire of Dr. Johnson at this period to see his friend; for what purpose, but that he might again hear from his lips the words of eternal truth?

We have then, without proceeding a step further, a sufficient ground for the inference which Mr. Croker considers to be *essentially contradicted by the facts of the case*; that, to use Mr. Croker’s own words, “Dr. Johnson wished for the spiritual assistance of Mr. Latrobe, in addition (or it might even be inferred in *preference*) to that of his near and dear friends, Mr. Hoole and Dr. Strahan, clergymen of the Established Church.” We have indubitable proof, that Johnson did *wish*, and that earnestly, this additional spiritual assistance, from the evidence of the very individual to whom he sent daily messages to express that wish, and who in consequence had to make it a subject of repeated correspondence.

My father then proceeds to inform us, that as soon as my grandfather arrived, he hastened to Dr. Johnson’s chamber; that he found him speechless, but yet able to give some assurance of his dying in the faith; and that his death occurred the next morning.

“Now,” says Mr. Croker, “the prominent facts are indisputably erroneous, and the real facts of the case essentially contradict Mr. Latrobe’s account, and any inference which might be deducible from it;” and then, after attempting to disprove certain points, of which I shall immediately speak, he adds, “so little can anecdotes at second hand be trusted.”

It is something singular, that the “prominent facts” upon which the

value of my father's remarks depend, are not even attempted to be controverted; and the facts related from memory, which are declared erroneous, have no promineney except in Mr. Croker's note. Whether Dr. Johnson died in the morning or in the evening, or whether my grandfather found him speechless, or was unable from some other cause to confer with him (which are the points which Mr. Croker contests), are matters of no real consequence to the main question at issue; which was, the value that Dr. Johnson placed upon Mr. Latrobe's spiritual services, and the capability of the latter to judge of Dr. Johnson's state of mind.

We have seen upon what *prominent fact* the inference rejected has been built. Let us examine, whether it needs a caution against *second-hand* anecdotes. Dr. Johnson wished my grandfather's spiritual advice, in addition to that which he enjoyed. Upon whose testimony does this rest? Upon that of the very individual to whom he sent day after day; and who tells us what he saw and what he heard. If this be not an anecdote at the first hand, what is?

As to the reported visit, I will at once admit, for the sake of argument, that the whole mass of that portion of my father's statement is founded on some misapprehension; though, if my grandfather did not see Dr. Johnson during these five days, notwithstanding Johnson had shewn himself very desirous to see him, and there had existed a friendship of *several years'* standing between them, and my grandfather lived only a few doors from his residence, and Johnson, according to Mr. Croker, was in a condition to the very last to see and to converse with those around him,—there would be reason to suspect that his absence must have been contrary to the wishes of both parties, and through the intervention of some "near and dear friends," who no doubt wondered greatly at the strange tastes of the dying man, in preferring Mr. Latrobe's advice to that of Mr. Hoole and Dr. Strahan. But, admitting that he did not see him during those few days, this would detract nothing from the fact, that Johnson ardently desired the visit upon spiritual grounds. My father has proved that Dr. Johnson was particularly anxious to see my grandfather upon his death-bed; and no other reason can be assigned for this desire, than that he might enjoy a repetition of that spiritual converse which they had often held together, and in which Johnson had, on former occasions, often expressed himself interested. The latter knew from experience, that it was an invariable rule with my *revered relative*, in his intercourse with mankind, to seek to do his Master's work, unawed by the presence of the learned or the noble, unfolding in simplicity and love the plain truths of the Gospel of Christ. When he therefore sent thus pressingly for him, he intimated that he wished to receive at his lips whatever measure of spiritual consolation he might be enabled to dispense.

Mr. Croker has overlooked the important fact, that my grandfather's opinion of Dr. Johnson's state was not founded upon a death-bed visit, but upon an acquaintance of *several years*; during which he had perceived in him a gradual advance in piety. It is to be regretted, that Johnson, amidst his many friends, had so few of a decidedly religious character; so that when he most wanted spiritual advice, and found that the friend on whom he depended was absent, he knew of none to whom he could apply: for it was upon the recommendation of others that Mr. Winstanley was written to, who seems by his letters to have been truly such a counsellor as Johnson needed.

I trust then I have sufficiently shewn, that Mr. Croker has attached greater importance to his discovery of errors than it deserved; and that my father's assertion, that Johnson *did* on his death-bed *wish* for a visit from my grandfather, is not essentially contradicted, because Dr. Johnson is said to die in the morning, when it turns out he died in the evening.

Mr. Croker seems to have conceived, that it was a species of reflection cast upon the Establishment, that a Moravian minister was resorted to as a spiritual counsellor, when Dr. Strahan and the translator of Tasso were daily at hand. If religion were a mere science, it might reasonably be expected, though I fear it would not always hold true, that a divine who bears his honours thick upon him, should be more deeply versed in it, and better able to afford instruction, than one who has nothing of the kind to display. But those who know that true religion must dwell in the heart, and be imparted by that "wind which bloweth where it listeth," may well comprehend why Dr. Johnson should have preferred, in his dying hours, the earnest and simple language of true spirituality coming from the lips of one whom he had long known as a faithful and experienced minister of Christ, never hesitating to apply reproof when needed, and yet delighting to pour the balm of spiritual consolation into a wounded soul, to the cold admonition and unsound comfort administered by men, who, however talented and estimable in other respects, had evidently been no real spiritual guides to him in health, and were not likely, in his latter moments, to lead him simply as a sinner to the cross of Christ. Such instructors console where they should reprove, and wound where they should heal.

J. A. LATROBE.

DEFENCE OF THE TERM "ALTAR."

To the Editor of the Christian Observer.

YOUR correspondent J. W. N. has expressed a conscientious fear of the use which may be made by calling the Communion Table an *Altar*; but St. Paul says to the Hebrews, chap. xiii. 10, "We have an altar, whereof they have no right to eat which serve the tabernacle." Also the Jewish temple had the golden altar of incense, and on the great altar in the court of the priests, burnt offerings which were purely eucharistic, and peace offerings, were offered. Also, it is to be noticed, that no sacrifice by the Mosaic Law was appointed for what we properly call mortal sins, such as murder and adultery, which were punishable with death. I confess I am jealous of needless corrections in our National Church; and though I admit that the phraseology of both the Burial and Baptismal Service might be usefully amended, yet it ought to be considered that the difficulty and danger of beginning to amend when our church is surrounded by enemies who watch for an *opened door*, may be pleaded in vindication of this not being hitherto attempted. The state of the world is confessedly very imperfect in all its parts; and if we will not bear with it, we must needs go out of the world. At the same time, I have no doubt the rulers of our church would willingly alter some things, if they could be assured that no undue advantage would be taken.

E. M. B. *

* E. M. B. seems to construe J. W. N.'s paper into a reprehension of a term employed by our church; whereas we understood it to reprehend only an editor or printer, for introducing a term purposely avoided by our church.—Another correspondent requests us to notice the use of the same word in the well-known work entitled "The Companion to the Altar," which title he wishes to expunge from the list of the Society for promoting Christian Knowledge. We had much rather the book itself were expelled; for though we dislike the word "altar," which is carefully avoided in our Communion Service, yet it is often used, both in conversation, and by writers of unquestionable piety and sound doctrine; and we would not make a book, any more than a man, "an offender for a word;" but in this case the book itself is seriously defective, and often positively erroneous; and it has done more to build up a spirit of pharisaic self-righteousness than perhaps any other work in the English language.

REVIEW OF NEW PUBLICATIONS.

THE CHURCH AND ITS NECESSARY REFORMS.

1. *The Extension, Security, and Moral Influence of the United Church of England and Ireland, augmented by a Revision of its Economy, Discipline, and Ritual, and by its Alliance with other Branches of the British Reformation on the Basis of mutual Aid and Concession.* By the Rev. JOHN RILAND, M.A. Curate of Yoxall, Staffordshire. London. 1830.
2. *The Church in Danger from herself: or the Causes of her present declining State explained.* By the Rev. JOHN ACASTER, Vicar of St. Helen's, York. London. 1829.
3. *Remedies for the Church in Danger: or Hints to the Legislature on Church Reform.* By the Same. London. 1830.
4. *The Liturgy Revised: or the Necessity and beneficial Effects of an authorized Abridgment and careful Revision of the various Services of the Established Church.* By the Rev. ROBERT COX, M.A. Perpetual Curate of Stonehouse, North Devon. London. 1830.
5. *Church Reform.* By a CHURCHMAN. Second Edition. London. 1830.
6. *Pluralities Indefensible.* By RICHARD NEWTON, D.D. formerly Principal of Hertford College, Oxford. Abridged from the Third Edition. London. 1829.
7. *Church Establishments considered: in a Series of Letters to a Correspondent.* By WILLIAM M'GAVIN, Esq. Author of "The Protestant," &c. Edinburgh. 1830.

It would be well if both conservators and innovators would always keep in mind the broad fact, that in all human institutions, all co-operative agency, there is a certain amount of inherent tendency to perversion, inefficiency, and decay. In endeavouring to establish plans for the promotion of the temporal or spiritual welfare of mankind, we can no more exclude the disturbing elements of innate depravity, than the experimental philosopher can procure a perfect vacuum, or the engineer contrive a machine to work without friction. The stubbornness, the fragility, and the tendency to fall into new and destructive combination, which characterize the several divisions of material nature, and which he must controul in order to render them conducive to his purposes, are only a counterpart of similar qualities with which he has to contend in disciplining his own heart, or attempting to regulate the conduct of others. Under these circumstances the life of man is a conflict. It is made up of efforts to facilitate the attainment of good, or to resist the aggressions of evil. It is, however, a compensating circumstance, and strikingly illustrative of the wisdom and goodness of God, that institutions cannot fall below a certain point in the scale of degradation and abuse, without involving themselves in utter dissolution, and giving rise to a new order of things, which will either work more advantageously, or by its more palpable evils occasion the renewal, under an improved modification, of the old system. It is a melancholy reflection that every scheme hitherto devised, for the promotion of the temporal or spiritual welfare of mankind, has afforded unequivocal symptoms of its liability to perversion from its legitimate and primary design, and the consequent necessity of applying frequent and vigorous corrections to prevent its complete and irremediable overthrow. In the alternations of human affairs, one set of wild and ungovernable passions avenges, if it do not rectify, the evils of another; and when, to the inherent defectibility of every species of machinery, we add the pertinacity with

which those who direct it are apt to cleave to the abuses of the system, it may be doubted whether the world could afford to dispense with those instructive lessons, which are inscribed even in characters of blood upon the most disastrous pages of its history. It is indeed humiliating that the best institutions should require such periodical and searching visitations as may often threaten their very existence; but so long as men will suffer abuses to accumulate, and grievances resulting from the effects of time and change to remain unredressed, the above result will be inevitable.

The lesson to be learnt from the revolutions and catastrophes which have befallen our world, whether the subversion of states, or the dissolution of ecclesiastical constitutions, is, not that changes, involving considerations vast as infinity and lasting as eternity, should be heedlessly undertaken; not that a spirit of meddling and frivolous innovation, usually the offspring of pride and self-sufficiency, can be safely indulged; not that a few trifling defects attaching to a scheme of wide and comprehensive bearing, afford a sufficient reason for dissolving the mechanism, or materially risking the energy and efficiency of the whole system: but that no institution, secular or sacred, can long maintain its ground, after the spirit which originally gave it life and motion has departed from it; leaving little else than a congeries of corrupt and unsightly materialism; that nothing but a timely application of remedies to palpable evils can, or ought, to preserve a system of arrangements, which depends for its support upon its utility and efficiency; and that indolent or interested connivance at abuses, injustice in the administration of laws, and partiality in the distribution of emoluments are invariable prognostics of approaching ruin.

These considerations bear forcibly upon the character and prospects of our inestimable church at the present eventful crisis. We have arrived at a period when it is no longer safe, even if it were right, to rest the claims of that church upon prescriptive grounds and legislative enactments. The days are past when men regarded an ecclesiastical establishment, even without reference to its character, as a necessary appendage to the state. Its authority is impugned; its constitution is decried, and its alleged inefficiency loudly proclaimed.

Under these circumstances, when the commingling elements of destruction seem ready to discharge themselves in a tempest of desolating effect, it becomes every watchman of our spiritual Zion to go round about her, to tell the towers thereof, to mark well her bulwarks, and to consider her palaces, that he may tell it to the generation following. It becomes every one who is honestly concerned for her welfare and security, to inspect her foundations; to examine her abutments no less than her battlements; to enter with the lamp of truth into her chambers of imagery, and, if any abominations should present themselves, to regard them as so many exploding elements—so many materials of conflagration, which the guardians of the citadel are bound to remove. The cry of the church being in danger has frequently issued forth from its high places; but we fear that the guardians of the temple in too many instances satisfied themselves with announcing the peril, without adequately bestirring themselves to avert it. Now, however, that these prophecies of evil appear too likely to invest themselves with a character of truth—now that the picture of assault, destruction, and pillage, which was accustomed to be regarded as mere vaticination to prevent the sentinels from slumbering at their posts, threatens to become a melancholy reality; it is a question of paramount importance, not only by what means the Church may repel the attacks of its professed adversaries, which is a secondary consideration, but also what modifications of its present economy may be required, in order to secure the attachment of its friends, and to

render it an efficient and well-directed instrument for the promotion of the spiritual and eternal welfare of the community.

Whatever may be the causes of the feeling which now very generally prevails of the necessity of Church Reform, the fact is certain. Whatever, therefore, might have been our own opinion respecting this arduous and important question—the extent to which it is agitating the public mind—the vast interests which it involves—the dangers with which it is beset—the endless gradations of opinion with which it is associated in different minds, from the most unquenchable hostility to the present system to the most prejudiced attachment to every part of its existing administration—and the deep heavings of that earthquake which will ere long try the stability of every institution based upon the collective and concurrent will of the public, render it imperative upon us not to allow the subject to remain unnoticed in our pages. We have not entered upon this question needlessly, precipitately, or lightly. We have approached it after much deliberation, we trust also with unfeigned prayer that our pen may be directed aright. We are, as we ever have been, firm, sincere, and conscientious friends of the church established in this country. We have not, indeed, been the eulogists of its abuses. We have, on the contrary, as frequently exposed the hollowness and treachery of its pretended friends, as attempted to shield it from the attacks of its avowed enemies. We have often endeavoured to unmask injurious practices and heretical perversions among its functionaries of every grade, and to bring them back to its genuine principles and doctrines, as embodied in its articles of faith, its homilies of instruction, and its formularies of devotion. We have often felt the pang which penetrated the breast of Leighton when he heard it remarked that the Church of England was the best constituted church in the world, while he too plainly saw that the acknowledged excellency of its constitution was not followed out in its administration. In uniting our voice with that of the healthiest and soundest part of the community in calling for a temperate and well-considered reformation of the abuses which have crept, through the lapse of time and human infirmity, into the system of our ecclesiastical economy, we act as becomes every true friend of the church. We have no sympathy with those who have leagued themselves in unholy warfare, and have entered on a ferocious and undistinguishing crusade against our venerated ecclesiastical establishment. We are too deeply pledged by vows of duty and affection to its support; our associations of whatever is pure, hallowed, and sublime in the public ordinances of religion are too closely entwined with its services; our admiration of its departed worthies, our reverence and affection for many of its living dignities, and our high esteem for a large proportion of its ministers and private members, are too sincere and intense—our conviction of its immense capabilities, under the Divine blessing, as an instrument of good to times and countries far remote, and to generations yet unborn, is too absolute and profound, and our views and prospects of all that we most desire and value in the development of our country's future destiny, are too intimately blended with its safety and prosperity, to allow of our regarding it in any other light than that of cordial and unfeigned attachment. But proportioned to the depth of our veneration and the elevation of our hopes, is the jealousy with which we should watch over her conduct, and our anxiety that under wise and judicious treatment she may be enabled to throw off those peccant humours, which impair her energies, paralyze her exertions, and threaten her dissolution.

Before, however, we proceed to specify a few of those restorative measures which appear essential to the security and efficiency of the Church of

England at this critical period of her history, it may be expedient again to notice the much misunderstood question of ecclesiastical establishments as a part of the ordinances of a state, and the objects which such institutions are, or ought to be, designed to promote. The current of a considerable portion of public opinion—the innovating and latitudinarian spirit of the age—the bitter hostility which has recently been displayed in quarters where we might have hoped and expected to witness at least more candid, if not more accurate sentiments, the objections directed against the church—not merely as corrupt, as bigotted, as prelatical, as unscriptural, but as an establishment connected with the state, require that this particular should not be left untouched.

In reference to this question we need not argue the admitted facts, that God has been pleased to reveal in his word a constitution of mercy and grace, combined with a law of duty and obedience, with which it is supremely important that all mankind should become acquainted; or that men require persevering and zealous instruction in order to become, by the Divine blessing, adequately impressed by the great truths of religion; or that God has appointed an order of persons expressly for this end as ambassadors of Christ and stewards of the mysteries of God. Yet from these few simple data we may derive every thing which is essential to an ecclesiastical establishment in a professedly Christian community. When it is granted that Christianity is the power of God unto salvation, and the only effective medium of peace, holiness, and happiness, what is the next step, but that those in whom is vested the ruling authority in a state, and who are pre-eminently bound to provide for the exigences of those whose welfare they are appointed to superintend, should adopt such methods as, by the Divine blessing, may assist in bringing every member of the community under its influence? The only means which appears adequate to conduct a permanent system of spiritual instruction upon so extensive a scale, is that the members of society generally should contribute their share to its support. This is the grand principle, the fundamental theory, of an ecclesiastical establishment. Every thing else is matter of detail, and susceptible of endless modification according to the varying circumstances of human affairs. That a Christian state which professes to receive the Bible as a revelation from God, and to guide its movements by the light of that volume, is bound to make provision for the spiritual instruction of the community, is to us one of the clearest and most unquestionable truths in the whole range of moral reasoning. It is no argument to the contrary, even should it be admitted that we have no direct authority in the New Testament on the question; since no case there recorded is strictly parallel to that of a nation of professed Christians. We have, however, most striking analogies to such a system in the forms of patriarchal and antediluvian administration, and a precedent in the whole system and mechanism of the Jewish economy. Should it be alleged that the former of these methods of promoting the cause of religion was peculiar to an age destitute of the advantage of a written revelation, and that the latter dispensation was a pure theocracy, and therefore unfit to be taken as a model of a Christian economy; we may reply, that for the same reason the condition of the apostolical churches as recorded in the New Testament, will not in any degree support the argument of those who oppose national church-establishments in Christian countries, on account of the manifest disparity of the cases. It is true that we nowhere read in the New Testament of a church united to the state; but no state at that period had been brought to embrace the Gospel. It is, however, equally true, that in no part of the Scriptures do we find the least intimation that it would not be one of the first duties of a Christian government to provide by means of the collective resources of the country, for the instruction of the people in the true faith.

The reasonings and representations of the modern opponents of religious establishments involve a total forgetfulness of the circumstances under which the faith was first propagated. The Apostles proceeded, at the risk of all that they held dear in their earthly relations—nay, of life itself,—to deliver the high commission entrusted to them, in the face of opposition the most powerful and implacable. They planted churches, not amidst the serenity and quietude of enlightened and tolerant governments; much less in the sunshine of the patronage of princes and authorities pledged to them by a common faith; but amidst the rage of persecution and the sounds of discord and alarm; amidst the virulence of the magistracy and the fury of the populace; amidst reproaches, imprisonment, chains, and death. They reared isolated temples of purity, holiness, and truth, in a waste howling wilderness; on a soil from which idolatry, prejudice, and priestcraft united their efforts to uproot them, and, in many instances, with materials cemented by the blood of martyrs. The only relation in which spiritual communities thus situated could stand to the powers of the state was either that of direct resistance or patient submission. Incorporation or support, however just and legitimate in itself, was impracticable. An alliance more intimate than that of mere toleration and protection from direct violence, it was impossible to establish. The writings of the Apostles were addressed to churches either in a condition of actual persecution or bare endurance, and not in that of public recognition by the existing authorities; and their directions are obviously adapted to communities not in union with the state, for the state was not then Christian, but subject to the ordinances of the state, wherever those ordinances were not directly at variance with the commands of God. To look, therefore, into the New Testament for a practical model of the official government and constitution of a national Christian community and of the precise relation in which Christianity is to be adopted by the civil authorities of a country which professes to embrace it, is to search for what could not there exist. It is no more to be there expected than is any one of the forms of secular government which different communities at various periods of their history have chosen to establish; no more than a perfect scheme of Episcopacy or Independentism is to be found among the results of the labours of a few scattered missionaries, amidst the deep fastnesses of idolatry and superstition.

A similar mistake is committed, when persons undertake to shew the necessary incongruity of the rank, titles, and other appendages of the modern functionaries of the Christian church, by contrasting them with the names, habits, and pursuits of the first promulgators of the Gospel. It is right, indeed, to refer to the poverty, the humility, and the self-denying labours of those illustrious worthies, in order to condemn indolence, to stimulate indifference, to check rapacity, and to bear down lordliness, in whatever garb, and in connexion with whatever functions these unchristian qualities may appear. But judging from the comparisons which some persons draw as criminative of the present system, we might be led to think that no man can properly sustain the office, or perform the duties, of a bishop or presbyter of the Christian church, unless, like St. Paul, he has suffered the loss of all things—is, like his Divine Master, without a place to lay his head—and has been an object of persecution, outrage, and contempt. This superabundance of indignation at the alleged ease and vain-glory of the ministers and dignitaries of a church incorporated into the state, as contrasted with the fatigues, privations, and self-renunciation of the primitive preachers of Christianity, is sometimes carried to such an extent that we might suppose that external destitution, in addition to other unquestionable requirements, is essentially a part of the Christian character; nay, that to rise to the level of the true standard,

to complete the idea of what ought to be the condition of a modern bishop or priest, it is necessary to visit him at least with a certain measure of spoliation and personal violence; and that it is the duty of a Christian government not merely to withdraw its protection from religion, but also to persecute it. We are not apologists for accumulated wealth, or pampered indulgence, or gorgeous equipage, in the functionaries of the church; but we merely mean to shew to what length the demand of too close an assimilation in external circumstances between the ministers of religion in a land professedly Christian, and the first promulgators of the truth under governments leagued against it, would inevitably lead.

At present, however, we are not discussing the limits which should be fixed to the wealth and power of the church, nor the abuses to which its revenues and dignities are liable. We are now only concerned to shew, that a national establishment for the instruction of the people in the doctrines and duties of religion is a system legitimate, necessary, and important. It is, we conceive, legitimate, because in entire accordance with every dictate of reason, and with the whole spirit of Scripture. It is necessary, because no other means equally efficient can be devised for the spiritual instruction of all the members of the community. It is important, because calculated by the Divine blessing to be a source of unspeakable benefit to those among whom it is supported and duly administered.

We are aware of the objections that have been advanced against national ecclesiastical establishments. It has been alleged that they are an encroachment upon the right of private judgment and conscience. True, if they are accompanied by a system of intolerance; by attempts to coerce the mind by penal enactments and political disabilities, to adopt a given set of religious opinions. Religion, as an affair of the heart and of the conscience, is unquestionably a matter between the individual and his God. Into the chamber of retired thought, whatever deformities of sentiment it may include, no human power has a right, except through the peaceful channel of persuasion and instruction, to thrust its interference. So long as it does not pour forth its brood of blasphemy and sedition, to harass or corrupt the rest of the community, the legislature is not called upon to mark it out with the stigma of infamy, much less arbitrarily to consign it to the flames. It may be doubted indeed whether the utmost rational extension of religious liberty, requires that, if a man chooses to station himself on Westminster Bridge for the purpose of preaching against the being of a God, the law has no right to interrupt him. The opinion of Robert Hall may perhaps be nearer the truth, and not more at variance with the spirit and maxims of Christianity, That blasphemy is a crime which no state should tolerate. Milton, the mightiest antagonist to "prelacy" and ecclesiastical establishments in all their forms and gradations, contracted the sphere of political indulgence to a still narrower compass, and held that Popery, as well as idolatry, is unworthy of being tolerated in a Christian country.

But while we hold the doctrines of religious liberty, and the right of private judgment in the interpretation of the Scriptures, we are at a loss to understand how the mere provision of means, in the form of ecclesiastical endowments, for the general instruction of the people in the great truths of Christianity, should be regarded as at variance with these principles. It is allowed, that for his own views and habits, so far as they do not affect the interests of society, every individual is accountable solely to God. Let it be granted, that after a diligent and impartial examination of the Scriptures, he has come to the conclusion that an existing system of religious or ecclesiastical arrangements is wrong, or at best inefficient. Still, is the state to enact and enforce, by means of the collective and indiscriminate resources of the empire, no measures directed to the public

good, but such as may command themselves to the private judgment of every individual in the realm? Is it any violation of conscience or Christian liberty, in any rational sense of these terms, that each individual of a community should be required to contribute his share towards the support of such national objects as the legal and constitutional authorities of the land consider requisite for the common welfare? To place the question of church establishments upon the ground of individual conscience, a principle far too solemn and sacred to be entangled with the technicalities of legislative enactment, is to thrust it into a position which it cannot for a moment maintain. An existing form may be in itself unscriptural and ill-judged; and yet while it continues in force as a component part of the system of government, it may not always contravene the voice of conscience to contribute to its support; otherwise how are we to explain the constant directions of the Saviour and his Apostles, respecting the cheerful payment of tribute under an economy which expended a very large proportion of its revenues in the support of idolatry and superstition in some of their most malignant forms? It is the duty of a Christian indeed to use his exertions, by every just and legitimate means, to procure the abolition of what is evil; but conscience is an arbiter, that ought not to be needlessly forced down from its lofty eminence, as holding immediate intercourse with God, in order to mingle on the low arena of civil and ecclesiastical debate. As members of society, men are not to be regarded as so many monads, each turning as it were upon its own axis, without any relation of influence or dependence upon those around it. Neither are they to be considered as the atoms of Epicurean philosophy thrown together at random, and by some species of inherent and inexplicable *clinamen* falling into such forms of moral and religious combination, as will engage them to move in harmony with the great law of the universe. Unhappily, the elements of human atoms is naturally to wander to a greater distance from Him who is the centre of all good, the fountain of all purity, holiness, and blessedness. To unite them to Him, to bring them back from these deviations, and to preserve them within the sphere of his light and influence, is one of the primary objects which should engage the attention of those who have been appointed to regulate the arrangements of the social system. As a member of such a community, as one of the elements forming such a combination, every man must consent to be controlled by the collective strength and wisdom exerted through its authoritative and appropriate organs. And when the ruling power of the state has deemed it right to establish a scheme of religious instruction, founded in its general principles upon Scripture, and designed to be universal in its bearing and influence, we see not how any individual can feel his conscience aggrieved in being required to contribute his quota to its support, any more than it is an encroachment upon his right of private judgment, that he is obliged to bear his share in the expense of a system of compulsory provision for the poor, because he is not allowed to select the objects of his bounty, or even of a scheme of educational, judicial, or military administration, of which he may not altogether approve. Nor in fact is the necessity of relinquishing to a certain extent the exercise of individual judgment, and of contributing to the support of what may be an objectionable ministry, confined to the economy of a national church-establishment. This is an evil, if evil it be, which in a measure is inseparable from all combinations of effort to promote the cause of religion. To yield to the voice of the majority, however contrary to his own views and interests, is in reality the only condition upon which any man can associate himself with a community, whether public or private, in the election of a religious instructor or in the conduct of Divine worship. The maintenance of an individuality of sentiment or conscience superior to this, would inevitably result in every man's becoming, like Milton in his

latter years, his own minister—a result than which we can scarcely conceive any better calculated to banish the spirit as well as the form of Christianity altogether from the land.

If then these considerations shall be thought to render invalid the objection to an establishment for the maintenance of Divine worship and the religious instruction of the people, on the ground of its alleged violation of the principles of liberty and conscience, the only remaining available ground upon which it can be assailed, is its supposed inefficiency and liability to abuse. Now we do not mean for a moment to deny, that every ecclesiastical institution ever yet established has been far less successful in its results than could have been wished; or that the administration of such systems has been too frequently attended with grievous perversions and abuses. Neither do we intend to maintain that the cause of religion has not in some instances flourished upon a magnificent scale, without any such auxiliary support. With reference to palpable and immediate consequences it may perhaps be conceded, that there was some truth in the voice which ecclesiastical tradition records to have issued from heaven, on the day that Constantine made his great donations to the church: “This day is poison poured into the church.” It may also be allowed that there was some ground for the remark, that before that period the church had wooden chalices and golden priests, but afterwards wooden priests and golden chalices. But prior to that time the church can hardly be said to have existed under a system of ordinary dispensations. As it walked through the successive furnaces of persecution into which it was cast, it was doubtless purified from its dross, and the fire had only the effect of consuming the bands which tyrants had fastened upon its champions. Sustained by the presence and attendant energy of the Son of Man, they walked through the flames as through an atmosphere of perfumes, and went forth conquering and to conquer. And although the era of the church’s corruption was almost simultaneous with its adoption by the Roman Emperor into union with the state, yet surely no candid or intelligent person will deem the atrocious abuses of the middle ages the necessary or usual appendages of an ecclesiastical establishment, subject to that constant action of free institutions, and rivalry of sects, which cannot fail to be called into being by a system of liberal and unshackled toleration.

What we desire therefore to ascertain, is, how we may obtain the advantages of an establishment upon the largest possible scale, without its incidental evils; and what modifications, if any, the present Church of England requires in its constitution and administration, in order to secure these benefits. The great objects of a national system of religion, are not the possession of a vast state engine, which the secular ruler may employ to carry into effect the projects of ambition, and to subordinate an abject population to his will;—not the erection of a rich and gorgeous pavilion, where ecclesiastical tyranny may sit enthroned, while it issues its mandates and thunders forth its anathemas. These effects, indeed, in some ages and countries have stood connected with a measure of inordinate power and affluence deposited in the church; and they are portentous phenomena, which have shed disastrous lustre over its firmament at different periods of its history. But they are in no degree the legitimate designs, nor in any case the necessary accompaniments, of a system of religious instruction and observance, sanctioned by the collective wisdom and piety of a Christian nation, limited in its power and resources, watched by the purifying jealousy of vigilant and contending interests, and repressed in every attempt at arbitrary domination and encroachment, by the overpowering force of information and intelligence consolidated into public opinion.

The objects which an economy of ecclesiastical arrangements sound and

scriptural in its principles—thus supported, sanctioned, and maintained—thus administered, regulated, and controlled, is designed, and appears calculated to promote and secure, are, ~~say~~, an open and unequivocal acknowledgment of the only true God; a recognition of the great principles of revealed religion as unfolded in the volume of inspiration, and as centering in Jesus Christ—principles, the reception of which is thus declared, with all the authority and influence which human wisdom is capable of imparting, to be necessary for answering the highest ends of the existence of every individual in the empire. And can we doubt the importance of such an expression of the public sentiment, or the effect which it is calculated to produce upon the feelings and habits of the community? unless indeed we revert to the Monadic system, which regards man in his relation to the concerns of eternity exclusively, as an individual accountable only for his own independent self, and retired into the solitude of his own being, as he will stand on the last great day before the tribunal of the Supreme Judge.

Next to the public and combined acknowledgment of the triune Jehovah as the Ruler, the Redeemer, and the Sanctifier of the human race; the object of a national establishment for the support of religion, is the employment of suitable means to bring the whole body of the people under a course of religious instruction. To secure this end to the extent required by the exigencies and habits of the community, it is necessary that places of worship be erected over the whole length and breadth of the land, from its centre to its remotest extremities. It is not enough that a few splendid edifices be fixed in solitary grandeur, in some of the wealthier districts or more crowded marts of human intercourse. To this, and we believe to this only, is the voluntary system adequate. But a national plan, to be at all entitled to the name and adapted to the object, must on a general and comprehensive estimate be coextensive with the wants of the nation. Any thing, which comes grievously and enormously short of this, is but a mockery of a national church-establishment.

But a church is not a mere congeries of brick-work. To convert it into an edifice of living stones, the services of religion, in accordance with a fixed standard of faith immediately drawn from the Scriptures, must be regularly, devotedly, and zealously performed within its walls. To render this possible there must be an order of men educated, enlightened, and—so far as human judgment can discriminate—influenced by the principles which they are bound to profess and teach; men correct in their doctrines and exemplary in their conduct, and wholly devoted to these weighty and important duties. To enable them to devote their time and attention to the work, and to exercise adequate superintendence over the district entrusted to their charge, they must be competently, though not splendidly, supported by resources appropriated for that specific purpose, and distributed, with a due regard to character and circumstances.

This we conceive to be a brief view of what a national establishment ought to be, and of what we are convinced our own church, if duly administered, might be at this moment. But, alas! when we survey its actual condition, who, that has his eyes open to the sad realities of the question, must not perceive and, if he be alive to its vast importance, must not poignantly feel, how deplorably it has fallen below the just standard with reference to almost every one of these requirements. We mean not to under-rate the immense good which we are convinced our church establishment, with all its defects and occasional delinquencies of administration, for a period of nearly three centuries has, by the blessing of God, been the means of effecting. We regard it in its early history as the cradle of infant Protestantism within these realms, and in its further progress as the ark in

which the elements of piety and truth were preserved in safety through successive inundations of heresy, blasphemy, and libertinism. Its Articles and Homilies are standards of doctrinal purity and practical holiness, around which its faithful members may rally with confidence, in seasons of the deepest and most wide-spread degeneracy. They are pillars of the truth based upon the Rock of Ages, inscribed with characters transferred from the pages of inspiration, and pledging the nation by which they were recognized as containing a summary of their faith, to an unreserved profession of the principles of the everlasting Gospel. We believe, moreover, that scarcely at any period of her history did the church stand higher in spiritual efficiency than at the present hour; that, with a cheerful acknowledgment of the piety, zeal, and talent, which are found in other communities, she has no reason to be afraid of candid comparison; and that she has within her bosom as large a proportion of the spirit of ardent and unaffected devotion as actuates any other division of the visible church of Christ.

Still, notwithstanding these warmest feelings entwined around our hearts, we cannot refuse to perceive that there are evils so glaring and palpable attached to our communion, there are imperfections in its mode of working and administration so prominent and undeniable, that we are constrained not only to lament the comparative inefficiency caused by them, but, when we view them in connexion with the prevailing spirit of the age, to tremble for the safety and existence of the whole system to which they are injuriously attached. But shall we therefore abandon the cause and sink into hopeless despondency? Far from it. The Church, notwithstanding her surrounding difficulties, has the means of helping herself. She has resources still at her command, in her revenues—in the powerful hold she retains upon the largest and most influential part of the public mind—in the early and long-continued associations cherished in her favour—in her immense capabilities of usefulness—in the learning and general respectability of her ministers of every order—and in the fervent piety of a large proportion of her members—and, above all, in the blessing of Him who never fails to favour exertions sincerely directed to his glory, of which she has only to avail herself with honesty and energy, to become yet more deeply rooted in the affections of the people, to be employed as a mighty instrument in the hand of God in the accomplishment of his saving purposes, and to be increasingly a praise in the whole earth. It cannot be denied, however, that owing to a variety of circumstances, such as the prevalence of gross anomalies and abuses, some of them arising from the progress of time and change, and others fostered by prejudice, indolence, and self-interest, and tending to weaken the attachment of friends and to give effect to the opposition of enemies; with the widely-extended spirit of insubordination and of hostility to all established institutions, and the combined assault of Popery, infidelity, and political dissent; the Church is at this moment arrived at a very arduous crisis, and occupies a position of no ordinary danger. At such a juncture, those who regard her, not as a great engine of state policy, an instrument of corrupt patronage, or a source of personal emolument, but as a system of machinery requiring only to be maintained in vigorous and well-directed action to evolve the most important spiritual results, must watch her destiny with feelings of no common solicitude. Under such circumstances the way to be prepared to meet the storm is, assuredly, not to shut our eyes and ears to the intimations of danger; not to wrap ourselves in a mantle of security, and to cry Peace, peace; but rather to rouse ourselves from our slumbers, to alarm our sleeping prophets, and, by prompt and vigorous amendment, preserve this great fabric from the elements of destruction which are about to be let loose upon it.

Not, however, to indulge in general and indefinite statements, there are
CHRIST. OBSERV. No. 365.

three departments of the ecclesiastical economy; each of which, more or less, stands in need of immediate and peremptory reform. The first is that which relates to the *revenues* of the church, the second to its *public services*; and the third to the personal character and conduct of its *ministers*. On each of these we purpose in some future Number to offer a few suggestions. For the present, we must leave the subject to the serious reflections and earnest prayers of our readers.

(To be continued.)

RELIGIOUS INTELLIGENCE.

THE "TRINITARIAN" BIBLE SOCIETY.

THIS Society having split to fragments, the members of its committee having divided against each other, the general meeting against the committee, the auxiliaries against the general meeting and against each other, and almost every officer and member against his neighbour, it would be superfluous in us to argue the question any further. Time, that great teacher of truth, has instructed all parties in those important lessons which they refused to learn without painful experience; and this being effected, it were best that the piety and good sense of our friends should lead them, of their own accord, to abandon an ill-judged and unhappy enterprise, with as little as may be of noise or opposition. Our task therefore on the present occasion, as Christian observers, is merely to state, for the information of those of our readers who may expect some information on the subject, and cannot procure it elsewhere, the chief published facts, leaving them to draw their own inferences.

It is now openly admitted by both parties in the "Trinitarian" Society, that the Christian Observer was perfectly correct (only that its statements were far below the truth), respecting the altercations which from the first formation of the Society have taken place in its committee, in consequence of differences of religious opinion. This altercation at length issued in the resolutions advertised on the cover of our last Number, signed "J. E. Gordon, V. P.," the Secretaries refusing to countenance them. By these resolutions Mr. Gordon's part of the committee taking the whole power into their own hands, and declining to consult their constituents, ejected a large portion of their brethren, as unfit to act with them; Mr. Gordon declaring again and again, that he would go on making new tests, fifty, or more if necessary, till he brought the committee to what he considered the true standard. The dissentient minority, (which comprised, not merely the persons sought to be excluded, but many other members, not by any means addicted to Mr. Irving's views,

and among them the two secretaries,) determined to appeal to their constituents, and more than fifty signatures being obtained to the requisition for that purpose, the committee were obliged to summon a meeting of the members to consider their conduct. In the mean time, an unbrotherly warfare was proceeding between the two parties, in advertisements and newspaper paragraphs; in which, during their mutual irritation, were disclosed at full length, those distressing scenes of strife and division, those musterings of minorities and majorities, for only distantly alluding to which we had been openly charged with falsehood, some even of our readers, we believe, thinking that we must have exaggerated the matter. But our desire was to promote the cause of truth, which is also that of charity; and many who doubted at the time the propriety of the course we took, now thank us for those discussions, which they are pleased to say prevented their taking a step which they should have bitterly repented.

Though the meeting of the subscribers was so strictly private, that even a few gentlemen who had innocently strayed into the gallery were turned out by the police officers, by order of the committee; it were easy enough to give from various quarters a very full outline of this most unbrotherly and unedifying debate. But it were better passed over in silent sorrow; and we regret that the committee have determined to circulate even an outline of it among their members; we say an outline, because Mr. Harding the short-hand writer's verbatim autograph is not to be printed; but the speeches are being duly "corrected" for that purpose. The public have not forgotten the Society's memorable correction of "*it may be said*," in Mr. Platt's speech.

At the meeting, a statement of seven closely printed pages was read, being the manifesto of the requisitionists against the decision of Mr. Gordon's portion of the committee. (We use this gentleman's name, merely for intelligibility, it being the only signature affixed to the

resolutions.) In this remarkable paper (the production of the minority of the committee, with the two secretaries, and some other officers, and now sanctioned in its principles by the decision of the general meeting), the conduct of Mr. Gordon's side is argued to have been most unfair, uncalled for, unconstitutional, and intolerant; an act of ingratitude and treachery towards the gentlemen sought to be expelled, and who had laboured most earnestly in the formation of the society, never suspecting that two secret tests, or, if necessary, "fifty tests" were in reserve to expel them from the committee. In short, the whole document is an illustration of Mr. Melvill's statement, that the committee, instead of minding their business and distributing the word of God, had been employed, from their formation to that hour, in quarrelling and picking holes in private character. We quote the following passages, just to shew the sort of evils which must necessarily arise in a Bible Society, fenced round by tests.

Would that these evils had been duly considered before the enterprise was so rashly embarked in! Would that now being so clearly seen and felt by the parties themselves in one case, they would take warning and give up the whole scheme, before they become entangled in new labyrinths.

"By the third resolution," (namely, the resolutions signed J. E. Gordon, V. P.) "the committee constitute themselves not only the judges of men's conduct, which is open to inspection—not only of men's practice, which may always be compared with the standard of Gospel precept, but a right to judge of men's religious principles, irrespective of the limits defined in the laws of the society, is now assumed by the committee; which right, if conceded, renders all the present regulations of the society wholly nugatory. The constituents have no guarantee whatever for the religious principles of the persons whom the committee may select as members of their own body, except the discretion of the committee, which to judge from past circumstances, is not over-abounding".

Viewed, therefore, simply on these grounds, the resolutions are most unconstitutional; but, if we advance, it will be found that they have taken the society wholly out of its course. The institution was formed for the circulation of the Holy Scriptures, on scriptural principles, but now it is converted into a theological association. It was founded to uphold the doctrine of the Trinity, but now it is become a tribunal before which heresy is to be arraigned and condemned. Nor is it to be supposed, that its labours in this new department may be few and rare; it has

* We always thought and said so; but it was not quite handsome of our friends, the moment they fell out, to say so of each other.

been unequivocally asserted, that if fifty heresies arise, fifty new laws to meet them must be formed! The committee, therefore, to judge of its past discussions, will have abundant employment for the future, without attempting the circulation of Bibles. In a day famed for novelties, there is little doubt occasions for new laws, new interpretations, and new definitions, will be continually presented. The discharge, therefore, of its legal functions, the impartial administration of its concerns, or the work of superintending the distribution and translation of the Scriptures, may now be considered as wholly superseded by its ecclesiastical office. But is the committee really qualified for such a duty? Have such powers really been vested in it? Does it possess the authority of an ecclesiastical tribunal? Have the constituents of this society any right to confer such an office?

"In every point of view, the resolutions are objectionable, as militating against the constitution, and altogether unjustifiable in their practical tendency, and on this latter point one observation may suffice. The persons whom this interpretation is intended to exclude, (as has been proved by the rejection of some to whom this heresy was imputed,) these very persons assisted to frame the laws"—laboured assiduously in the formation of the society—and were foremost in upholding the doctrine of the Trinity. It is obvious they never contemplated their own exclusion, of which those who have framed the new law are aware, and therefore it has been added to exclude the framers of the old law.

"The committee, by their own publication, have exposed their weakness and their incapacity,—weakness in listening to idle reports, and incapacity in publishing their weakness to the whole community. For ascribing the publication of these resolutions merely to policy, some strong ground has been given by the conduct of the committee, which it is not necessary here to state.

"The resolutions, therefore, we maintain, the circumstances of the society did not require; and from the very facts above mentioned, there is ground of apprehension, that this glorious institution has thus

* And yet when we stated that this was the case, how were we vituperated by Mr. Gordon's friends, and particularly by the Record newspaper, which told its readers, from week to week, that it was false and calumnious to represent the institution as infected with "Regent-street leaven?"

† We have some particulars of this statement in our possession, but we forbear to mention them. They allude to two points, theological and pecuniary. In all our notices of the society we have abstained from such allusions—little credit as we gained by our forbearance.

been made to subserve a purpose, very different from that which it was originally designed to accomplish. We fear that these resolutions are rather intended as an ecclesiastical censure upon heresy, for which we consider the committee wholly disqualified, than as a shield against the imputation of being identified with a particular heresy, which we affirm to be needless; because, as we have said, it can only be identified with the constitution and operations of the society. *The interests of the institution have thus been sacrificed; and instead of being an asylum for the disciples of Christ to meet in peace, it has been converted into an engine of controversy and a weapon of offence against particular individuals; an act, no less subversive of the principles of the institution, than contrary to the dictates of Christian feeling and Gospel precept. Covert aggression has thus been practised under the plausible profession of self-defence.*

This document (the manifesto, be it remembered, not only of the secretaries and the present committee, but of the general meeting which concurred in its reasonings), argues the matter of tests where their own society is concerned, much as other persons argued them in regard to the Bible Society. With us it was "carnal reasoning;" "None of your reasonings," it was said; "give us Scripture:" but our friends now begin to find that merely stringing texts is no proof that they are well applied. The Gordon test, it is remarked, "is too much, if it excludes any not expressly excluded by the law, for then it is a new law: too little, if it does not exclude all whom it virtually excludes, for then it leaves the door open to innumerable heretics, whom it is just as desirable to exclude, as those specified in the resolutions. Valentinians, Monophysites, Monothelites, Eutychians, with a host, whose subtleties many folios would neither explain nor correct, should be denounced as ineligible,—otherwise the naming one is a tacit admission of the eligibility of all the others not named." It proceeds,

"If the law, therefore, does not exclude such persons, these resolutions are an addition. If it does, these resolutions are needless. They certainly are, therefore, nugatory. The heresy denounced involves points the most subtle and perplexing, and the persons supposed to hold it must be tried by some fixed test. By what standard, then, are these persons to be convicted? Will the Thirtynine Articles, the Athanasian Creed, the Westminster Confession, or any other authorized creeds be deemed efficient? Obviously not. The persons supposed to be infected acknowledge all these. A NEW CREED, therefore, must be drawn up for them to subscribe. But who is to draw it up? In what terms? In the words of Scripture, or by the power of human intellect? No church ever pretended to judge the heart; a profession of faith is

all that can be required. God searches the heart, the church demands only a confession. A creed, therefore, in the way of test, must be submitted; otherwise the tribunal erected by the committee would throw into comparative moderation the acts of a Spanish Inquisition. No standard of judgment, but the decision of the majority. No appeal, but to their fluctuating opinions. So that when pique or prejudice may cloud the judgment of these persons, holy, devoted, sincere Christians, may become hereafter the victims of mental aberration, and that under a motive of zeal for the glory of Christ. In vain may Christians then appeal to orthodox creeds—in vain, to the language of Scripture—in vain, to the fact of there being communicants of Christian churches—in vain, to their own consistency of character or Christian practice—in vain, declare themselves willing to be tried by any accredited test, as the fiat of the committee at once supersedes creeds, churches, profession, practice, and principles. The Spanish Inquisition did adopt the form of hiring accusers; but the committee in future will be tribunal, law, judge, expounders, and executioners, without fixed law, accusers, proofs, charges, or grounds, for any of these offices.

"The practical consequence of these resolutions must, therefore, be very detrimental. The confidence of the public is already shaken. The platform of controversy is perceived not to be the station of the Bible Society. *The introduction of a new test into the institution so immediately after its formation, gives but too plausible ground for supposing the predictions of its opponents will be verified, and that new tests at every moment will be introduced.* The process of detecting and denouncing all heresies that may arise is seen to be never-ending, and the interminable field of polemics once entered, the work of the Society is decidedly and effectually set aside."

Such is the manifesto of the requisitionists of the Trinitarian Society, in the sentiments of which the majority of the members concurring, the society is to go on as originally constituted, Mr. Gordon and his friends who wished to impose the new tests having resigned, and the secretaries who had resigned having re-accepted office. The auxiliaries are splitting in like manner, and Mr. Gordon and his friends have formed a new provisional committee, and are acting towards their Trinitarian friends as they did towards the Bible Society last year; in short, the whole is in confusion, and one truth alone seems clear, that the Bible Society's plan of having no religious test, but leaving the management of its affairs to the piety and good sense of the great body of its members and the committee elected by them, is the only practicable manner of conducting such an institution.

We have declined, as above stated, the

task of reporting from unofficial sources upon the extraordinary speeches at the meeting; for if persons choose to quarrel with closed doors, and to pay their money for the privilege, we see not why strangers should interfere in the matter. It may be as well, however, for the information of our readers, and for future reference, in order that they may be enabled to form an intelligent opinion in case the matter goes further, to copy the following report from two opposite quarters; the first, from the Patriot newspaper, the organ of the great body of the orthodox Dissenters; the other from the Record newspaper, the organ of the friends of the Trinitarian Society.

The statement of the Patriot is as follows:—

"The affairs of the Trinitarian Bible Society are in strange confusion. A most stormy meeting took place last Thursday, when certain members called the committee to account for excluding the heretics of Regent Square; a step which they contended was an unjustifiable extension of the original test. No reporters were admitted; this is in itself an ominous circumstance. It is a plain proof that any society, but especially a religious one, must be in a lamentable condition indeed, when it cannot face the open day—when it is conscious that its proceedings are likely to be too disgraceful for publication. The description we have had, however, of the meeting, from those who were present, leaves us no room to regret that the veil of secrecy was dropped over this painful scene; a scene which, if disclosed, would only fill the sincere Christian with sorrow, and store with fresh arrows the quiver of the infidel. Suffice it to say, that the Irving heresy had a majority in its favour*; the consequence is, the offi-

cers of the Society have already resigned and formed themselves into a provisional committee. And this, then, is the Trinitarian Bible Society, after a brief existence of some seven or eight months! This is the meagre performance which has followed such magnificent promises! We trust its projectors have found out by this time how vast is the difference between opposing an old society and erecting a new one; between *finding* faults and *amending* them; and that a theory may look ever so well on paper, which it may be extremely difficult to reduce to practice. They were *forewarned*, that if they inclosed their society within the pale of church communion—and such, in fact, a test constitutes it—they would find it impossible to stop; they can only stop consistently by shutting out whatever they account heresy—and that greatest of all heresies—an unholy life. Then, indeed, they will be consistent, but not till then.

"Little did those who opposed the formation of the Trinitarian Bible Society imagine that so short a time would suffice to shew the impracticable nature of the principle on which it was founded. Experience has enforced her lessons more quickly than usual. In the mean time, how lamentable is the fact that the new society has been fruitful in nothing but mischief! It has occasioned schism, and has been itself the victim of it; it has given birth to innumerable and most angry controversies; it has impaired the unity, and has done all the little it could to circumscribe the energies of the noblest institution of our age—while it has completely failed of the great object for which this and every Bible Society is ostensibly founded. We believe we speak the truth when we say that it has not yet circulated a single copy of the Scriptures! If we

* The Patriot will concur with us, upon re-consideration, that this is not an accurate statement. The members who opposed what they considered the unfairness and intolerance of Mr. Gordon's party, were not of necessity tainted with Irvingism. Witness, for example, Mr. Washington Phillips' indignant remonstrance with the Record newspaper, for urging a similar charge: "With feelings of mingled surprise and regret," says Mr. Phillips to the conductors of that paper, "I have perused the extraordinary statement which has found a place in the columns of your paper. Willingly would I ascribe to misapprehension that which, if traced to any other source, must subject such a statement to the just reprobation of those rightly informed upon the subject of which it treats. Groundless assumptions and unjust inferences can never uphold any cause, much less the cause of error. Permit me, then, sir, to certify the misapprehension under which you are evidently

labouring, and to afford information more accurate than any at present you appear to possess. A deep sense of responsibility to God, whose glory never can be promoted by carnal policy, and a desire to discharge faithfully the trust committed to them, under a conviction that the authority delegated by their constituents was for the administration of existing, and not for the framing new laws, influenced the persons who obtained the requisition for a special general meeting of the subscribers of the Trinitarian Bible Society. The requisition itself is headed by a vice-president, treasurer, the two secretaries, and fourteen members of the committee, who consider the resolutions published as an infringement of the existing constitution. Permit me, then, sir, to inquire upon what authority, derived either from the precepts of the Gospel, or the duties of social life—either from the Word of God, or the bond of Christian fellowship—either from the obligations of truth, or the suggestions of that

have been misinformed, we shall be most happy to contradict our own statement. Instead of circulating the Scriptures, without which a Bible Society, let it be ever so 'pure in principle,' is a mere mockery, its whole life has been spent in ceaseless agitation. 'A Trinitarian Society' it may call itself if it pleases, but a 'Bible Society' it certainly is not. 'Strange to say, it has exhibited in the course of its short history, most of the very faults which it charged upon the old Society, but in an aggravated form. It condemned, in its great rival, the avowed co-operation of all parties; it finds within its own bosom equally incongruous materials—and that too in spite of a principle of exclusion. It denounced a Society in which there was only a possibility of a heretic having a voice in its management; it finds them swarming on its platforms and its committee. It was to be free from all difference of opinion; and it has witnessed in its committee rooms and

'charity which believeth all things and hopeth all things'—upon what authority, derived from these sources, have you allowed such charges to be brought against persons actuated by the most conscientious motives in the course they have pursued? The gravest accusation which could be substantiated, supposing them to have done wrong in bringing this matter before the constituents, would be an error in judgment. But are persons striving to perform their duty without favour or partiality, to be stigmatized as striving to spread 'the sickening and deathful influence of the Irvingite leaven?' Are God-fearing men to be branded as the 'abettors of pestilential errors?' Are they to be held up to public opprobrium, as having sacrificed the interests of the Society of which they are members, and as having been alike unfaithful to their Saviour and to their fellow-labourers engaged in this service? Sir, these are most fearful accusations, which, when maturely weighed, will, I trust, be immediately retracted, and deeply deplored. Nor is the attempt to give them stability, less unjustifiable, than the charges themselves are without foundation.

"In conclusion, permit me, sir, to caution you against the admission of such unguarded statements, and conveyed in such unmeasured terms, into the columns of the Record. They will tend to shake the public confidence in your accuracy and your discretion. Be assured, truth is best supported by its intrinsic weight of evidence and real value. Its interests can never be promoted by overcharged representation, nor its glories eclipsed by the dark shades of calumny. Would you seek to maintain its sway and spread its influence, scriptural principle must be regulated by scriptural precept, and followed by scriptural practice!"

at its meetings, more stormy debate, more bickering and quarrelling, in seven or eight months, than the Bible Society has known in thrice the number of years, if we except the disturbances which these very men occasioned before they constructed a society for themselves, where they might wrangle at pleasure."

Such is the report of the Patriot; let us now hear the conductors of the Record, who, in their displeasure at the decision of the Society against introducing the new test, write as follows:—

"It cannot be concealed, and assuredly we have no wish to conceal, that the first attempt which has been made, by using separation as an instrument to induce the British and Foreign Bible Society to yield the points at present in dispute, has signally failed."

"By an advertisement in another column, our readers will perceive what passed at the Special Meeting of the Trinitarian Bible Society, which was convened for Thursday last. Those proceedings have, in our judgment, sealed the doom of that institution.

"How completely public confidence was shaken in the Society, by the well-grounded reports† that the Committee had not had the wisdom, judgment, or ability to keep themselves free from the leaven of the pestilential heresy of Mr. Irving, was clearly manifested by the insignificant number which appeared to take part in the business of the day. It appears from the advertisement in another column, that the greatest number present at any part of the day, gentlemen and ladies together, was 105‡: of these, fifteen were supposed to have retired without voting, three declined to vote, the minority consisted of thirty-nine, and the majority, a very large proportion of which may be presumed to have been Irvingites, was forty-eight! So that, even as it regards numbers, to what has the magnificent Meeting dwindled which assembled for the formation of this Society§! It is

* And yet when the Christian Observer intimated this, it was false and calumnious.

† "Well grounded." And yet when the Christian Observer said so, it was falsehood and calumny; and the Record, with a view to prop the falling cause of the Society, assured its readers again and again, that it was not infected with Regent-square leaven.

‡ This only shews how few were the members of the Society, for the utmost pains were taken by both sides to collect all the voters they could.

§ This confirms our oft-repeated statement that the "magnificent meeting" did not as a body approve of the Society, or join it. The whole affair was managed by trick and fraud, and the great mass of the friends of religion were disgusted and

not the paucity of its numbers, however, of which we complain. We grieve that it has now identified itself with fundamental error, so that it is impossible for any sound-hearted Christian to have further connection with an institution, which has unhappily placed itself in an incomparably worse situation than that of the body from which, on account of its alleged impurity, it separated."

"Should the friends of the British and Foreign Bible Society think it worth while to waste a single word further on the subject (which we hardly think it is, so complete is the overthrow) they may say—'We told you this from the first—that according to the principle upon which you sought to build no edifice could be erected, or if erected hold together *.'

"We have, however, already shewn the inaccuracy of this view of the subject. All that was wanting was a small measure of that common sense in the committee of the new society which is to be found in that of the old. Is there any Irvingite—has there been any Socinian—on the committee in Earl-street? No. Are they excluded by law? No; simply by common sense and common wisdom. Is there any openly immoral person in either committee? No†. How is he excluded? Simply by a common feeling of propriety. And had there been upon the minds of the committee of the Trinitarian Bible Society any thing approaching to a just sense of the infinite evil bound up in this new heresy which has appeared in the church, any individual even supposed to be infected with it would have been excluded without an approach to a difference of opinion, with exactly the same readiness, and exactly by the same power, as an

repelled; especially at the secret resolution for ejecting the clergy and dissenting ministers from the board, and giving the whole management into the hands of a close secret committee, who now mutually proclaim each other to have been wholly destitute of forbearance or discretion.

* We would not "waste a single word," but for two reasons; first, that the Society is still in existence with all its faults, and its friends express a hope of reviving it; and secondly, that Mr. Gordon's "provisional committee" is about to renew the work of agitation, the best antidote to which is such a simple monitory narrative as their own society has furnished.

† And yet nothing could induce the conductors of the Record to allow these facts to appear in their columns, so long as it was a party object to misrepresent the Bible Society as fraternising with Socinians. We complained again and again of the unfairness of the friends of the Trinitarian Society in deceiving ignorant persons in this matter; but nothing could induce them to give publicity to the truth, till a new party object extorted it.

openly immoral person would have been excluded had such a one been proposed. —That the reverse of all this has been the case, coupled with the Resolution which we have just quoted, proves incontestably that in the minds of that Committee there exists a leaning to, or tolerance of, the evil in question, which is in no small degree dangerous to themselves individually, and which must of necessity deprive them of the confidence and support of the sound part of the church of Christ which otherwise might be disposed to give them its support.

"We accordingly humbly but earnestly exhort all Auxiliary Societies and Associations of the Trinitarian Bible Society to dissolve their connection with it at once*. This Society separated from the British and Foreign Bible Society because of its admitting Socinians as members, though not one of that body had ever been admitted on the committee or assumed any prominence in the proceedings of the Parent Society†. But here is the Trinitarian Society deliberately approving of those who hold doctrines worse than those of Socinians‡ becoming not members only, but managers of the society. They are in truth preparing a cradle for this most malignant heresy, in which it may be rocked and cherished into size and strength—into vigour and maturity. They are fitting up a market-place in which it may meet with many unsuspecting souls, whom it would not otherwise reach, and inoculate them with the deadly virus."

"At the formation of the British and Foreign Bible Society, though one and another were only gradually admitted into the councils of the originators of the Society, being carefully selected on account of their Christian character and superior wisdom and sagacity §, considerable risk of discomfiture was experienced in the arrangement of the Committee. This danger, however, was happily overcome. The Provisional Committee, from which the Trinitarian Society derived its existence, was a body of men held together by no other tie than their disapprobation of certain practices current in the British and Foreign Bible Society. They were

* That is, to join the Gordon division, and renew the work of agitation.

† Never even "assumed any prominence." What a complete answer to the Haldane and Sackville-street statements and speeches! And this is the Record—now that it happens to be more convenient for its purposes to state the truth than to suppress it! When we said so, it was falsehood.

‡ Is it meant that it is worse than Socinianism to believe Miss Fancourt's cure to be miraculous?

§ If the conductors of the Record had possessed the candour to admit this a few months ago, when the "echoes" from

not a body formed of materials chosen as peculiarly suitable to work harmoniously together,—not of men who were selected from their established Christian character and sound spiritual judgment, as fitted to command the confidence of the Christian community,—but they were rather brought together by a mere fortuity."

Such is the testimony of the Record. But we stop; our readers have had enough—too much of these matters; and we hope now to have done with them for ever, except the course of events should imperatively recal us to them. Twelve months have been lost in disputing, while millions of souls have gone into eternity.

The Bible Society has not indeed turned aside from its duties to mingle in the fray; but its efforts have been greatly impeded by this ill-judged opposition. Now however that the projected experiment has been tried, and has failed, we trust that it will be permitted to proceed in its work of faith and labour of love in piety and peace. But there is one evil result of these contentions, which it will require time to remove. The opponents of the Bible Society, in their zeal to upset that institution, have deeply injured the cause of Christian confidence, and charity; so that though they have failed in building up, they have done much to pull down; and have so infused doubts and alarms in many tender and timid spirits, that the weak are cast down and the ignorant led astray: so much so, that some persons feeling that they cannot in conscience join the new society, and yet having heard absurd and calumnious stories respecting the old, are refraining from subscribing to the circulation of the word of God altogether; which was doubtless the precise issue which Satan had in view when he first stirred up the feud*.

Scotland and Sackville-street were every where reverberating the contrary, what ~~sort~~ of controversy, and how much ill-blood had been spared.

* An exemplification of this fact occurs in a pamphlet which has just been placed in our hands, published by "The Retford Trinitarian Society." This Society left the Bible Society in search of ideal perfection; and not finding it in Sackville-street, stands aloof from biblical circulation altogether, and rests on its oars on its own river "Idle." But though idle for good, it is not for harm, having just published a controversial pamphlet with the sacred funds contributed for the distribution of the Word. We have indeed been pronounced uncharitable, for asking how large a portion of the funds subscribed for the circulation of the word of God, has been employed by committees called "Trinitarian," to circulate tracts and pamphlets calumniating the Bible Society. The best answer to the question would have been to throw open the

But it were incorrect to imagine that these unhappy differences are of that magnitude and extent, which, at first sight, and at a distance, they may appear. It is not true, that among the great body of the servants of Christ, there is little but strife and vain glory. We believe quite the contrary; and that they are as closely united in affection, and as active in works of piety and mercy as perhaps at any period in the history of the church. It is true that there are individuals in whom conciliation is not the most prominent virtue, and who err on the side of a well-meant though mistaken impetuosity; but the great majority of religious persons among us, both in the Established Church and among the Dissenters, are, we trust, in the main sound, sober, and scriptural in their views, and peaceful and charitable in their practice. Even in this very matter of the Bible Society, which has caused such heats, how small, how very small (witness the late scanty meeting, and read the names of those who composed it) has been the number of the disturbers. Not any one body of Christians has joined the secession; not even any one of our numerous religious perio-

books, minutes, and proceedings, concealed with such studious secrecy; but here is at least one published document in proof; for on the title page of this anti-bible society pamphlet, it is stated that it is "printed for the Retford Trinitarian Bible Society," according to a resolution of the committee, in which it is "ordered to be printed and circulated at the cost of the Society." Is Retford altogether so corrupt in religion, as well as in other matters, that there is no subscriber, no collector, no contributor of a penny-a-week from his hard-earned pittance, who has spirit and honesty enough to go to this "unanimous committee," and demand back his offering thus sacrilegiously wrested from the altar of God, to foment purposes of strife and controversy? But we need not dwell upon the point, as the subscribers to societies called Trinitarian are beginning to open their eyes, and to say to their conductors, You have sent us bitter controversial papers and tracts, by hundreds and thousands, when will you remit us a few bibles? What a clamour would have been raised, and justly, if the British and Foreign Bible Society had thus abused its sacred funds to print controversial pamphlets. But no; the poorest subscriber has the satisfaction of knowing that his valued offering is not thus misappropriated, and that the committee has never embarked in controversy, or expended a penny upon it. Friends and advocates, indeed, it has found in every part of the country; but it has issued no controversial pamphlets, labelled, "Printed and circulated at the cost of the society." Digitized by Google

dical publications has espoused its cause, if we except the Record newspaper; and ought such a fraction of misunderstanding, however sincere, to be allowed to weigh against the firm, deep, and oft-recorded, sense of the great bulk of pious, well-informed, and conscientious men of all classes and denominations? We say this, not invidiously, but only to comfort some who seem to imagine that religion is degenerating among us into mere strife and "unlearned questions." Our own hopes are brighter, and our belief more cheering. In a few circles indeed, these things engross much attention; but beyond them they are scarcely heard of, except perhaps in the pages of a pamphlet or magazine. Let us not then exaggerate the matter; let

the great body of the ministers of Christ go on to preach faithfully, scripturally, and without vain jangling; let the friends of our religious institutions retain their wonted spirit of Christian affection and confidence, striving to glorify God, to exalt the Saviour, and to promote the salvation of mankind, and all will yet be well. As to perfect institutions, they are not to be found upon earth: our duty is to do all the good we can by means of such as we have, and to seek to correct all that is evil in them; but to expect to model all things to our own private views of excellence is neither practicable, nor, considering men are infallible, always desirable.

VIEW OF PUBLIC AFFAIRS.

THE second reading of the Reform Bill has passed the House of Lords, after a lengthened discussion, by a majority of nine voices, that is by fifty more in its favour than on the former occasion. The difference was caused by the suffrages of Lord Harrowby and Lord Wharncliffe, with their friends, and the votes of the Archbishop of York, and the Bishops of London, Bath and Wells, Worcester, Chester, Lichfield and Coventry, Lincoln, Llandaff, and St. David's. The bill may perhaps be modified in the committee; but its principle and leading provisions we conclude will, either with or without the creation of new peers, be preserved: and we think the Bishop of London was right in expressing his hope that it will not be sent down to the Commons mutilated in such a manner as to lead to a renewal of strife. Thus the issue has come at last to what we were so much blamed by some of our readers for anticipating twelve months ago; but attended with all the unhappy results of a year's alterations, and which would have been avoided, had the bill, with whatever necessary amendments, been met in a different spirit, and allowed speedily to pass into a law. Lord Wynford, one of the most determined and keen-sighted of its opposers, terrified the House of Lords with prognosticating that if the great majority of householders are admitted to vote for members of parliament, two direful effects will follow: "the fanatical party," as his lordship terms them—that is the great body, of religious persons in the land—will gain great influence in the national councils, and that blessed institution, West-Indian slavery, will infallibly totter to its downfall. Now these two effects we long ago stated as, in our opinion, very likely to result

from the bill; and though some of our friends were pleased to be angry with us for so hoping, they will perhaps be glad to find our hopes confirmed by Lord Wynford's fears. Of one thing we are sure, that if the Established Church, or the cause of Scriptural education, or the preaching of evangelical doctrine, or any of our most valued institutions, are not safe in the hands of the majority of respectable British householders, they can under Providence be safe no where else.

The Pluralities Bill has passed the house of Lords. Defective as it was when introduced, it is worse now; for Lord Wynford, who is understood to have purchased the next presentation to a second valuable living for his son, which would have been untenable under the intended enactments, having opposed it, the Archbishop has allowed a clause to be inserted meeting this disgraceful case; by which absurd clause the next presentation to a benefice will often be more valuable than the advowson itself. His Grace having declined to listen to the reasonable suggestions of the great body of the religious and attached members of the church, who wished to restrain pluralities, if admitted at all, within strict bounds, expressly fixed by the bill, and allowing no arbitrary dispensation or licence at an Archbishop's irresponsible discretion, having lent an ear to noble lords who raised obstacles, but refused to attend to the suggestions of those who were anxious to have a really efficient bill, such as might justly satisfy the public and save the falling church; the bill has gone down to the House of Commons in a form which will content no person, and is likely to be pulled to pieces by the united efforts of Whigs, Tories, and Radicals; by religious men; as being in-

efficient, and by irreligious men as being ridiculous. The weakness betrayed by his Grace in the conduct of this bill, as well as in the tithe bill, and other measures connected with the interests of the church, is a current theme of lamentation throughout the country; except either by those who have interests to serve, or those who wish to prevent effectual reform, lest reform should extinguish their hopes of ruin. We trust that in the House of Commons the real friends of the Church, who love her from religious motives, will endeavour to rescue the bill from the attacks of infidels and radicals on the one hand, and the interested conservators of loaves and fishes on the other, and engraft on it a salutary enactment, tied down by well-defined rules, as to what circumstances of contiguity, population, and value, shall be permitted to authorize the holding of a second living. As to making the test of learning or good conduct a qualification for holding two livings, whatever might be its merit when the canons were framed, it is absurd under the circumstances of the present day. The regulations which were proposed in a paper circulated in the House of Lords, and in a petition about to be presented to the House of Commons, were to prohibit pluralities, where the united population of the two livings exceeds 1500; the united value 400*l*.; and the distance is greater than will allow of the pastoral services of the incumbent in both parishes. From the selfish resistance offered to these very reasonable suggestions, and the conduct of some who ought to have supported them, we begin to doubt whether it had not been better to have gone to the root of the matter at once, and prayed for the abolition of pluralities altogether; accompanied with measures, easily devised, for the augmentation of inadequate benefices (which will never be effected while pluralities are allowed), and the junction of small contiguous ones,—of course without prejudice to the present incumbents. There is no practical difficulty in the way of such a plan, except timid scruple or interested opposition; and if these fears or machinations are not overruled, and a salutary measure devised, the church will not long retain its yet existing hold upon the feelings of the nation. Many excellent friends of the church were anxious to have petitioned the House of Lords upon the subject, but refrained, hoping that the bill might be amended without the danger and excitement of popular discussion. It may even yet be desirable quietly and temperately to petition the House of Commons; but there is now neither hope or fear of the bill's passing without discussion. So far as it is really an improvement on the existing state of the law, many well-judging men, who wish it had been better, have feared hazarding

it altogether by raising objections to certain of its provisions; but our consolation in this case would be, that a far more efficient bill—such is the light that has been thrown upon the whole question—would without doubt be brought in, either by the Right Reverend bench itself, or by some friend of the church in the House of Commons; so that, if we lose a few months in time, we shall be gainers in quality. We earnestly wish that Dr. Lushington, who we understand has undertaken its management in the House of Commons, would bring his powerful mind to bear upon the whole subject, and suggest such amendments as may at once and for ever blot out from our church the stain of pluralities, and give to every parish in the kingdom a fairly remunerated resident incumbent. The great majority of the clergy, not a few of the prelacy, and the whole mass of the community, with the exception of those who have private interests to serve, would bless and venerate him for such a measure; and if he value a still higher reward, he would find it in the prospect of much spiritual and enduring benefit to the present and future generations.

We have a most distressing statement to make respecting the anti-slavery question. We need not recapitulate to our readers the particulars respecting the abolition of the slave trade; the long and dreary interval which succeeded, during which the fetters of the slave only became more firmly rivetted, and his sorrows more piercing; the ray of hope which broke in when, in 1823, the abolitionists at length gained so far a triumph over sordid interest and venal opposition as to induce Government and Parliament to consider the subject; the subsequent nine long years during which the West-Indian party, by every possible stratagem that cunning could devise or gold execute, has opposed the dictates of justice, sound policy, and the united voice of the country, and with such success that all that could be done by the friends of humanity and religion was little more than to keep the question alive; while this powerful party, secure in the bribery of newspapers and magazines, the purchase of rotten boroughs, and multiplied arts of parliamentary stratagem, have held at bay both the government and the country, and secured their oppressed bondsmen in their grasp, scoffing at the impotent opposition of justice and benevolence, and ridiculing the thousands of petitions which demanded the extinction of the enormities of slavery.

At the period of the duke of Wellington's retirement from office, nothing had been done worth even the name of amelioration; the wretched slave was a slave still, and his children after him for ever were maintained to be rightfully held "in fee simple,"—such was Lord Seaford's declaration in the House of Lords, echoed by

Mr. Burge, the colonial agent, in the House of Commons. The public were indignant; they felt that they had been deluded, and that the unhappy objects of their solicitude were as far as ever from the enjoyment of peace, freedom, or Christianity. The tables of both houses were loaded with thousands upon thousands of petitions; even the names of which could scarcely be read, so great was their number, and they were obliged to be carted away in heaps to the common receptacle of forgotten rubbish.

In the mean time, a new cabinet was formed; and so confident was the national faith in its wishes to abolish West-Indian Slavery, that the public murmur was hushed, and the matter was virtually consigned into its hands. But, said the ministers (not indeed in so many words, but such was understood to be the fact), "We are anxious to achieve this great work; but, unhappily, the West-Indian party, well knowing our intention, have joined the borough interest, and are endeavouring to turn us out, on the question of Parliamentary Reform, with a view to prevent our attacking Negro Slavery. We dare not meet both questions at once, for we cannot stand this coalition; but the moment we can make head in our reform measure, we shall be strong enough to go to the West Indies." The reform measure was defeated from time to time; the West Indians prudently kept slavery out of sight, and became violent admirers of rotten boroughs: they knew, as Lord Wynford has unwarily divulged, that Parliamentary Reform would abolish Negro Slavery; they therefore loyally employed, at no little cost, the conservative club of Charles Street, and the dregs of the press, down to the degraded press of Roake and Varty*, and defeated Government on the

Timber Question; and so managed their matters, that the most zealous abolitionists felt it impossible to do any thing in parliament till the reform question was disposed of.

The Government, however, we believe, did what it could; and its members in both houses spoke with much decision respecting their intentions: and in proof of them, they sent out to the West Indies those humane orders in council, which we mentioned in our last volume, page 773. These orders were not perfect, and they were only meliorative, not abolitionary; but they were so far useful and efficient, that the advocates of the West-India interest declared, if they were carried into effect, there was an end to slavery in every thing but the name. They endeavoured, in consequence, to intimidate Government; they renewed their opposition to the reform bill; no money, nor art, nor parliamentary stratagem was spared to effect their purpose; and some of them even joined the cause of scriptural education, as a party-weapon to perplex the cabinet. At length, all proving in vain, their last resource was to try to stave off the evil for a few months longer, hoping that the present ministers might be thrown out, or that some other

recommends, and the Roake-and-Varty press, calling itself "conservative" publishes. We copy only a few fragments; but the whole is in a similar style.

Scene.—The London Anti-Slavery Society meeting. Mr. B—x—n takes the chair.

"Dear brotherhood, accept my warmest greeting;
I'm quite overjoyed to see so full a meeting.

Over our hallow'd persons hangs a charm,
Black guardian angels shelter us from harm.

With pious exultation I rejoice,
To see that this assembly is so choice;
That its component parts are the elect,
&c. &c.

Great W—b—ce now aged, bent, and hoary,

In privacy enjoys his well-earned glory;
This title is his due, the world confesses,
Father of all the great A double Ses!!

"Mr. Z—y M—ly, with a soft glance
at the fair sex present," &c. &c.

We scorn to extract more; we only say, when will all the Reverend, Right Reverend, and other respectable upholders of negro-slavery, (*effectively* so, whatever may be their modifying views; for the slave-owner cares not for their intentions if he get their votes,) open their eyes to their humiliating coalition, with all that is base and degrading, from John Bull and Blackwood, to the flogging of women and the martyrdom of missionaries?

* We call it so, because one of the most indecent, scurrilous, and contemptible pro-slavery pamphlets ever published, lately found its way to us from this press, stamped moreover with the most cordial recommendation of the "Christian Remembrancer," (a publication which professes to speak the language of certain members of the Church of England; and it can certainly boast of access to the documents of two of our church societies, which are regularly transmitted to its privileged pages,) and with the allegation, that the Roake-and-Varty press is supported by men of high station, including several members of the Right Reverend bench itself, who certainly never meant that their anti-reform subscriptions should be mixed up with the scurrility of the West-Indian party. Let our readers take a brief specimen of the sort of writing which a "Christian Remembrancer," calling itself the monthly representative of "the orthodox part of the Church of England"

lucky event might happen, to put off the question of negro-slavery for another ten or twenty years. They therefore demanded a committee of inquiry! After nearly fifty years' accurate investigation of the question, with facts, evidence, and authentic documents, in waggon-loads, in the records and papers of Parliament, no intelligent or honest man in the country having a shadow of doubt on the subject, they wanted to begin the whole anew, and to procure a parliamentary committee of colonial proprietors and their advocates, to bring forth partial West-Indian evidence, procured by West-Indian money, in order to soothe down the public abhorrence of slavery. The Government rejected the insidious request; Lord Goderich, in his official letter respecting the orders in council, explicitly stating that "It is not in deference to any vulgar prejudice respecting West-India slavery; nor is it by substituting vague theory for specific information, that his Majesty's Government have directed their course; they have, on the contrary, grappled with specific evils, the existence of which was generally admitted even by the enemies of the measure." Where then was the need of inquiry? or, in other words, of interminable delay, till a pro-slavery cabinet could be procured, or the public be worn out in the contest and give it up altogether. But we deeply lament to say that the intiguae has succeeded, and we blush to add chiefly by means of the Church of England. Lord Seaford, whose large stake in the profits of this atrocious system is well known to our readers (see especially *Anti-Slavery Reporter* for September, 1828); Lord Seaford, whose own slaves, notwithstanding all his exertions, have been shewn to be in a state of fearful decrease under his West-Indian managers; Lord Seaford, an old opponent of the abolition of the slave trade, as now of slavery; Lord Seaford, whose voluntary manumissions in six years, from 1821 to 1826, are stated to have been confined to one single case, namely, that of a woman and her children, presumed to belong to one of his overseers, and for whose bones and sinews his lordship received into his purse 500*l.* sterling; Lord Seaford chose the critical moment of the introduction of the reform bill in the House of Lords, to foil ministers in their measures for slave amelioration. Still, notwithstanding the political opposers of the cabinet coalesced with his lordship, all agreeing to sink their differences, and to make common cause to defeat the Government, the "saints," and the abolitionists; this cause of humanity and religion might still have triumphed over interested opposition, had not the Archbishop of Canterbury in evil hour joined the phalanx. In vain Lord Goderich had asserted in his official despatch, that the orders in council for the amelioration

of the state of slavery were grounded on proved and admitted facts; in vain had he protested against the degradation of being compelled, for the mere purpose of creating delay, gravely to inquire by means of a parliamentary committee whether it was desirable that men should continue to toil like horses under the cart-whip; whether women should continue to be flogged naked by any brute (on Lord Seaford's own estate, for instance,) who chooses thus to wreak his unmanly vengeance; whether slaves should continue to be forced to live in concubinage for want of the marriage tie being legally protected; whether a ruffian should still have it in his power legally to tear the child from the parent, and to over work, ill feed, and flog his fellow-creatures beyond the powers of physical endurance; to say nothing of his being permitted to prohibit their learning to read the word of God, or to enjoy a Christian Sabbath, or to attend Divine worship; all these things, Lord Goderich, as well as his predecessor Sir G. Murray, refused to appoint a committee to inquire into; their own manly feelings spoke instinctively; and the orders in council were but the embodying of humane, though not adequate, provisions on these and similar points. But when, at the close of Lord Seaford's speech, the Archbishop of Canterbury stood up as his panegyrist, and the panegyrist of the West-Indians in the matter of Negro education, it was difficult for any set of men, however honest their intentions, to resist such a phalanx. If ministers were not honest, if they were secret parties to the trick, their conduct has been base beyond any thing that we remember of any modern cabinet. But much as we disapprove of some of their proceedings, much especially as we lament their mistaken and unhallowed policy with regard to scriptural education and the cause of Protestantism in Ireland, we cannot believe they consented to this humiliation without what appeared to them dire necessity; though no necessity,—not even could they have propitiated the duke of Wellington, Lord Seaford, and the Archbishop, to be merciful to their Reform Bill,—can plead an adequate excuse for their surrender. Lord Seaford, with a view to white-wash slavery in the public eye, did the Most Reverend prelate the honour to procure him the presidency of this pro-slavery committee. We call it pro-slavery, for though there are some names in it not entitled to this epithet, yet the leaders and those who will chiefly manage the business, are either slave holders or closely connected with West-Indian interests. Little did his Grace consider the humiliating position in which he has placed himself; the triumph of Blackwood and John Bull, the delight of his politic seducers, and the fatal blow which he will inflict upon the church, should he ever sign his name to a

report which either stops short of the orders in council or does not go very far beyond them. Disguise the matter as we may, under the specious name of inquiry, the real plain fact is, that Government had sent out an order to the crown colonies, and wished to enforce it upon the chartered ones by parliamentary sanction; to prevent which, Lord Seaford triumphs in having procured this committee. The order in council enforced, that protectors of slaves should be appointed; Sunday markets abolished; slaves not to be worked on a Sunday; women not to be flogged; men not to receive above fifteen lashes at the mere caprice of their master; slave marriages to be legalized; relatives not to be separated; slaves to purchase their freedom at a valuation; humane limits to be fixed to the hours of labour; and slaves to be allowed to frequent Divine worship. All this the West Indies declared intolerable; they had a right, in fact, to flog women, and maltreat men, and persecute missionaries, and torture slaves for attending Methodist chapels, and all the rest of the privileges just recorded; and they would combine to overturn the ministry that had attempted to interfere with these their inalienable rights. All this was to be expected; but that they should have found an Archbishop of Canterbury, himself moreover a humane and amiable man, weak enough to fall into their snare, (for we do not do his Grace the injustice to believe that he has mixed himself up with the business from mere political faction,) was more than they could have reasonably hoped for. What is his Grace, as president of this committee, to inquire into? No person doubts or denies that women are publicly whipped, in a state of almost absolute nudity, by men, or that men are worked under the lash, or arbitrarily lacerated with it; or that the Sabbath is a market day; or that marriage is not legally sanctioned; or that, contrary to the order of nature, the poor creatures die off faster than they multiply: these, as Lord Goderich justly affirms, are clear points; but his Grace is set in that chair expressly and notoriously, under the plea of inquiry, to sanction and continue these enormities; to prevent the operation of the orders in council which forbid them, and to sully his lawn with the feculence of vice and the pollution of blood. There is indeed, a minority in the committee, who will perhaps take care that all the evidence shall not be on one side; but in the mean time we trust the public at large will arouse themselves to their duty, and shew the Government that if they will engage in the work of Negro Emancipation, honestly and effectually, they may safely defy all the Wynfords, Seafords, and Wellingtons who have leagued to defeat their efforts, and by the blessing of God bring this question to a safe and final issue.

With regard to his Grace of Canterbury, we have written with pain and sorrow. It is lamentable to see an individual in his high and responsible station, driven about in so many questions on this side and that, at the caprice of political and interested parties. In the Slave-conversion Society, his Grace is deceived by the representatives of West-Indian interests; in the presidentship of the Society for the Propagation of the Gospel, he has held back the reins, and in truth prevented the emancipation of the slaves on the Codrington estates, which, had he sanctioned it, might have been effected long ago. We have refrained from alluding to the subject for more than a year; but after his Grace's coalition with Lord Seaford, our hopes in that quarter are extinguished, and we almost repent the part we took in preventing some zealous abolitionists sending in petitions to parliament, praying that no further public grant should be made to the society, on the ground that it had lost the public confidence as a religious and missionary institution, by its tenacity in upholding the unchristian institution of Negro Slavery. The friends of religion and justice in that Society must again use their efforts, or all will be yet in vain. If the next Annual Report is no better than the last, in reference to this topic, the prospect is hopeless indeed.

We were about respectfully to submit to the Right Reverend bench, more especially the Most Reverend prelate, a few passages from the writings of Warburton, Horsley, and Porteus, on the subject of Negro slavery, and the duty of the Right Reverend bench respecting it; but our space does not admit. We will, however, find room for a most energetic appeal from Granville Sharp, which will probably be new, both to their lordships and our own readers. Mr. Sharp adds in a manuscript note, that the bishops took his address in good part and were not offended. May we be as happy; and may this important question, on which we dare not write coldly, be brought by the mercy of God to a safe and speedy termination. The following is Granville Sharp's peroration:—

"But Great Britain, though staggering under a much heavier load (than Israel) of the same kind of guilt, has not produced, out of her numerous peerage, *one single chief* to stand up 'for the land,' and remove her burden! Mark this, ye Right Reverend fathers of our church, who sit with the princes of the realm, to consult the welfare of the state! Think not that I am inclined, through any misguided prejudice, to charge *your order* in particular with the omission: the crying sin has been hitherto far distant from your sight, and perhaps was never fully represented to you, or like '*faithful watchmen of Israel*' you would long ago have warned

our nation of the danger. But I now call upon you, in the name of God, for assistance! Ye know the *Scriptures*, and therefore to you, my lords, in particular, I appeal. If I have misrepresented the word of God, on which my opposition to slavery is founded, point out my errors, and I submit: but if, on the other hand, you should perceive that the texts here quoted, are really applicable to the question before us; that my conclusions from thence are fairly drawn; and that the examples of God's vengeance against tyrants, and slave-holders ought strictly to warn us against similar oppressions, and similar vengeance; you will not then, I trust, be backward in this cause of God and man. *'Stand up (let me entreat you) for the land. Make up the hedge,'* to save your country: perhaps it is not yet too late! Enter a solemn protest, my lords, against those who have oppressed the stranger *wrongfully*. Ye know that the testimonies I have quoted are of God!"

By the mercy of God, the dreaded malady which has visited our shores, has hitherto been comparatively light, and in the metropolis appears for the present to have nearly subsided, the returns for the last two days being only four and five.

What it might have been, and, if God permit, may yet be, appears in the sudden and overwhelming mortality in Paris. Truly our merciful Father has not visited us after the measure of our sins, nor rewarded us according to our iniquities. Let us be humble, grateful, penitent, and obedient.

The Society for promoting Christian Knowledge, greatly to its honour, has memorialized the East-India Company, on the sanction given to the fearful atrocities of Indian idolatry, by making it a source of revenue. Some members doubted at first whether the Society could properly interpose in the matter; but it being shewn during the discussion, that the cause of Christianity generally, and its own proceedings in particular, are greatly prejudiced by the legal sanction given by the impost, the Bishop of London, who was in the chair, with that straight-forward manly honesty and prompt decision which characterize his proceedings, recommended the adoption of the memorial, and it passed by the general concurrence of the members. We trust it will have a highly beneficial effect upon the religious interests of India.

LIST OF NEW PUBLICATIONS.

"The Claims of Religion." By the Rev. J. Jones.

"The Ordinances of Religion." By the Rev. J. Davies. 7s. 6d.

"The Course of Divine Judgments." By the Ven. Archdeacon Hoare. 3s. 6d.

"The Succession of Sacred Literature, Vol. II." By the Rev. J. B. B. Clarke. 15s.

Researches in Greece and the Levant. by the Rev. J. Hartley. 6s.

"Missions in Labrador." By the Irish Book and Tract Society. 3s.

Missions in South Africa. 2s. 6d.

Questions on Slavery answered by the Scriptures. By L. Townsend. 3d.

The Duty of a Christian People under Divine Visitations; Sermons. By the Rev. N. Smart.

Theological Library. The Life of Wicliffe, by the Rev. C. W. Le Bas. 6s. Thoughts in Affliction. By the Rev. A. S. Thelwall.

A Commentary on the Bible, compiled from Henry and Scott, for the Religious Tract Society.

Antiquities of the English Ritual. By the Rev. W. Palmer, 2 Vols.

Devotional Lectures, by Dr. Allen.

The Seven Apocalyptic Churches, with etchings. By C. Macfarlane.

Short Lectures on the New Testament, by the Rev. C. Girdlestone, Part I. St. Matthew and St. Mark. 9s.

A Treatise on the Christian Sabbath, by the Rev. D. Mac Farlan. 4s.

"Sermons," by the Rev. C. Ives.

"The Laws of Christ," by the Rev. J. Turnbull. 5s.

"The Biblical Cabinet," Part I. Ernesti's Institutes, translated by the Rev. C. Terrot.

"Christus Crucifixus," by the Rev. A. Johnson.

A Funeral Sermon for the Rev. H. C. Redley, by the Rev. C. Williams. 1s.

"A Word for Political Protestantism."

"The Tithes in Ireland," by the Rev. Dr. Hinch.

"The Pleasures of Religion," a Poem, by the Rev. H. Stowell. 6s.

"National Safety and Individual Repentance," a Sermon, by the Rev. G. F. Ottey.

A Sermon, preached on the Fast Day, by the Rev. W. Pickering. 1s.

"Self-Delusion," a Sermon, by the Rev. F. Dussautoy. 2s. 6d.

ANSWERS TO CORRESPONDENTS.

VIATOR: J. W. E.; W. R. A.; B. C. S.; J. B. R.; MISCELLANEOUS: J. W.; J. J.; T. C.; M.; CHRISTIANUS; are under consideration.

We have received various communications respecting the Bible-Society Controversy, but have been unwilling to occupy further space with it at present. Even to admit the preceding article on the "Trinitarian" Bible Society, we have enlarged our Number, that those of our readers who have no taste for this unhappy discussion might not be mulcted of their usual quantity of matter. We have also made up our arrear of New Publications.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

WE present, as usual, with much pleasure, the Monthly Extracts of Correspondence. The dissentients from the Society having now an ample arena elsewhere for their discussions, we doubt not that, by the blessing of God, the public meeting of this invaluable institution will be, as heretofore, a scene of Christian affection, and of peace and joy in the Holy Ghost. After the recent publications of Mr. Gurney, Mr. Scott, Mr. Bacon, Mr. Jay, the Hon. B. Noel, Mr. Kempthorne, and others, added to those which we have before mentioned, the question may be considered as settled. We should gladly notice several of these publications at some length, and will even yet, if thought desirable; but we are unwilling to obtrude the subject further at present upon our readers, and hope that it will not be found necessary. Mr. Noel's pamphlet, besides the force of his arguments, is the more valuable as being the triumph of a conscientious, well-judging mind over its own first persuasions; and a powerful and Christian statement of his present views, without one word of parade, egotism, or apology. We never had a single line of controversy with Mr. Noel, though he seconded Mr. Gordon's motion; we only felt pain (see our last vol. p. 512) that from "such a man as this excellent and highly talented clergyman, whom we esteemed most affectionately for his zeal, and piety, and diligent pastoral labours, and amiable and ingenuous spirit"—such were our words—we should "for one moment" differ in opinion; but it has been only for a moment. If we have ever "used sharpness of speech" in this discussion, it has been only where there seemed to us an unfair and factious spirit; we might be wrong to use it even there; but the conscientious difficulties of pious and candid inquirers stand on far other grounds: and now that violent contest, as we trust, has died away, and the evils of strife and schism are duly felt, we have no doubt but that truly Christian men will either unite together or agree to pursue each his own path in godliness and peace. We already see in the late jarrings a re-action, which we trust and believe will lead to a renewal and increase of brotherly love, and striving together for the faith of the Gospel.

We copy the following paragraphs from Mr. Noel. Having affectionately exhorted the members of the church of Christ to peace and unity, he replies to fifteen objections urged against the Bible Society, in regard to its non-exclusion of Socinians. We copy the first six objections and answers.—

"I. It appears from 2 Cor. vi. 14—18, and other passages, that we should avoid the society of heretics, and therefore we should expel Unitarians from the Bible Society.

"ANSWER.—From the same passage it appears that we should avoid the company of those that are unrighteous, or devoted to pleasure, or guilty of idolatry, as much as the company of heretics. Besides which, other passages to the full as strong and as unequivocal as any which forbid association with Unitarians, forbid our association with the immoral (2 Thess. iii. 6. 1 Cor. v. 9—12,) with the unjust, (Matt. xviii. 17,) with those who live in any open habit of sin, (2 Thess. iii. 14. 2 Tim. iii. 5,) with those that create schisms, (Rom. xvi. 17,) and with all heretics of every kind, (1 Tim. vi. 3—5,) therefore, all these also should be expelled from the Bible Society.

"II. The separation from Unitarians in the Bible Society is practicable, from others it is not; we should therefore obey these precepts as far as we can.

"ANSWER.—The separation from the wicked in general is commanded in the same terms as the separation from Unitarians, therefore the same sort of separation is in-

tended. If one sort of separation is not intended with respect to others, that sort of separation is not intended with respect to Unitarians. But separation from the wicked in general in Bible Societies, is impracticable : then it was not intended by these texts, for God does not command impossibilities ; and if not, then those texts do not mean that we should in such an undertaking as this separate from Unitarians. Either separate from none of the ungodly, if these texts do not command it, or separate from all, if these texts do ; or if the Society must lead to the breach of these commands, then let it cease to exist. But do not capriciously say we will obey them with respect to one class, we will disobey them with respect to all the rest.

" III. It is only unnecessary union which can be meant by these and similar texts. The union with Unitarians is unnecessary, because we can carry on the work without them, and therefore, it is forbidden ; but with others it is necessary, and therefore lawful.

" ANSWER.—In what sense is it necessary to join with other ungodly persons ? Only in this sense, that it is a direct means of doing good. In what sense is the Bible Society itself necessary ? It is a means of doing good. If then this union with unbelievers in the Bible Society is likewise a direct means of doing good, it is, in the same sense necessary ; and if there are not other distinct reasons against it, it is lawful.

" IV. Are there any instances of such union sanctioned in Scripture ?

" ANSWER.—Why did our Lord eat with Pharisees and Publicans—why were the Corinthian Christians permitted to eat with Heathens—why did the Jews receive money from a Heathen, with which to build their temple—why did Daniel take office under a Heathen ?

" In all these cases the necessity, without which the association would have been unlawful, lay apparently in the opportunity to do good ; the same necessity exists to sanction this junction with Unitarians.

" V. If we might join them in common works, at least we must not in any work which is religious.

" ANSWER.—Certainly we may not join them in any work, which involves the expression of their opinions, and therefore implies our sanction of them, but in all others (except there be distinct reasons shown) we may. To build the temple was a work as religious as to distribute Bibles, and if the Jews might seek the patronage of a Heathen to effect the one, we may admit co-operation with Unitarians to effect the other.

" VI. How can the blessing of God rest upon Unitarian contributions ?

" ANSWER.—How could it rest upon those of a Heathen ? "

BRITISH AND FOREIGN SCHOOL SOCIETY.

The Quarterly Extracts contain various important and interesting statements relative to the progress of " Scriptural Schools " in Greece, Malacca, and Bagdad, as well as at home, with suggestions for their formation.

ERRATA

In the Bible Society Letters in our last two Numbers.

Page 142, line 28 : *for freely, read fully.*

144, 29 : *for communication, read crimination.*

161, 10 from the bottom : *for include, read exclude.*

164, 15 from the bottom : *for these, read those.*

207, 19 from the bottom : *supply and after clergymen.*

280, 13 from the bottom : *for angels, read agents.*

THE
CHRISTIAN OBSERVER.

No. 366.]

JUNE, 1832.

NO. VI.
[VOL. XXXII.]

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

HENRY MARTYN'S FAREWELL SERMON.

For the Christian Observer.

MR. Sargent, in his ever-interesting Memoir of Henry Martyn, says that after delivering a farewell sermon to the congregation of St. John's, Bedford Row, upon Acts xx. 32, he, on the 8th of July (1805), left London for Portsmouth, and "such was the acuteness of his feelings during this journey, that he fainted and fell into a convulsive fit at the inn where he slept on the road; a painful intimation to those friends who were with him of the poignancy of that grief which he endeavoured to repress and conceal." Many readers of Martyn's life have doubtless wished that this farewell discourse could be recovered, that they might know what were the instructions and consolations with which he closed his brief but peculiarly faithful and successful ministry in his native land. We are happy to have it in our power to gratify this wish; for though this discourse is stated not to have been penned at length, or to be recoverable among the beloved writer's papers, yet the following full report of it was taken down, as we are informed, in short-hand, by an attached friend, and, after sleeping many years in manuscript, is now affectionately presented to those who love his memory, and desire to follow him as he followed Christ. The mention of the pulpit in which it was preached, and the destination of the preacher, will remind most of our readers of another beloved and valued name; and call forth many an earnest prayer and feeling of holy sympathy for that Right Reverend prelate, who, by the blessing of God, for so many years filled with such signal honour and usefulness that pulpit, and who is setting out in the spirit of another Martyn for the same scene of labour, though with a far heavier weight of care and responsibility, and we would trust that his exertions will be attended with kindred, yea, far larger, results. But we check our pen. It is enough to know that all is in the hands of Him who is the Mighty Counsellor, and who makes all things to work together for the glory of his Name, and the good of his church. To Him we again commit our valued and beloved friend.

Previous to his sermon Martyn offered up the following prayer:—

"O Almighty God! God of the spirits of all flesh, who art holy, just, and good, we desire to prostrate ourselves in the dust before thee as miserable sinners; we beseech thee to save us in thine own appointed way; to lead us to thine only dear Son and find him the true foundation; give us grace not to stumble at that stumbling stone, but to find him the power of God to our salvation. Let these ordinances, we beseech thee, O God! be so blest by thy Spirit that we may grow in the knowledge of Christ and faith in him, and in conformity to him, till at last, through his grace, we attain

to everlasting life. These mercies we ask in thy dear Son's name, in whose words we further call upon thee : Our Father," &c.

Sermon.

"In Acts xx. 32, it is thus written :—' And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.'

"The anxiety of ministers for the future welfare of their people, and the regard which they feel for almost all their concerns, are greatly beyond the conception of those who are not in the ministry : ' Now we live,' says St. Paul, ' if ye stand fast in the Lord ;' signifying that when, by their inconsistent conduct, they gave him reason to be in doubt of any of them, it was as painful as death to him. Such extraordinary sensibility for the good of others appeared to persons at that time probably, as it has to too many now, too great to be true ; it seemed, perhaps, to them, to be affection, to be put on as something which became him, rather than the genuine feelings of his heart ; but upon one occasion you hear him solemnly declaring ' God is my record how greatly I long after you all in the bowels of Jesus Christ.' Men might hesitate to believe all that he expressed, but he could appeal to the Searcher of hearts himself to attest the truth of it. To a heart of such tenderness as his, so alive to the apprehension of danger when it was real, it must have been a very affecting circumstance to take his last farewell of a church which, like the Ephesians, was in its infancy : it was, however, a relief to his mind that he could by faith commend its members to God, and the word of his grace. The words of the text suggest to us the consideration of three things :—

"I. The danger of never obtaining salvation, even after we have begun to seek it. This is implied in the text. When a dying parent commends his child to the care and protection of a guardian, it is because he is aware of the danger to which he is exposed : St. Paul, therefore, by commending the Ephesians to the grace of God, thereby intimates his apprehension of their danger, and whatever were the causes of his fear respecting them, the same, no doubt, may be equally the cause of our fear respecting ourselves. ' I keep under my body, and bring it into subjection,' says the holy Apostle, ' lest by any means, after having preached to others, I myself should be a castaway.' When the inspired Apostles speak thus of themselves, when holy Paul professes himself to be in danger, and that from the weakest enemy, namely, his own body, it becomes us, brethren, to hear and to fear. God undoubtedly *can* preserve his own people, as we shall have occasion hereafter to shew, but that by no means prevents every one of us from being reasonably afraid. On the contrary, there is hardly a surer mark of being preserved by God than the exercise of a cautious fear ; yea, it is one of God's methods to preserve his people, by their fear of falling. You will remember many of the parables of our Lord, which were intended to forewarn us of the possibility of never obtaining salvation after beginning to seek it. From the Parable of the Sower we see three persons who receive the word with joy, yet endure but for a season, when tribulation and persecution arise because of the word, by and bye they are offended ; there are some who receive the word among thorns ; that is, those who hear the word, and the cares of this world and the deceitfulness of riches choke the word, and it becometh unfruitful.

"Our Lord, by thus stating the fact, that many, after receiving the word and producing some of the effects of it, bring no fruit to perfection, designed to put us on our guard ; he has signified the existence of danger. Some of the sources of danger are here specified ; namely, the fear of tribulation,

and the love of the world. It sometimes happens that persons when they see others turning to God whom they love and respect, and whom they are fond of imitating, say, as Ruth to Naomi, though not with the same resolution, 'Where thou goest I will go, where thou lodgest I will lodge; thy people shall be my people, and thy God my God.' And accordingly they endeavour to speak in the same manner and to be like them; but the event discovers that their acquaintance with religion was only superficial, for by and bye when the novelty of the thing is passed away, and the profession of serious religion seems attended with unpleasant circumstances, they go back to their former company and conversation.

"You see therefore there is great danger, lest, when we come to be tried and to suffer tribulation on account of the word, we should be induced to prefer present things to the future, and give up the profession of the Gospel, like Esau, who for one mess of pottage sold his birth-right. Christians of more advanced age are more in danger from the world, the deceitfulness of riches choke the word and render it unfruitful: concern for the maintenance of a family, acquiring the means of greater usefulness, is the name which we give it; but the world under this specious guise, finds admission into our hearts, and so twines round our affections, that we are incapable of acting in Scriptural things with any suitable diligence.

"Remember then, my brethren, though you have already renounced the world as your portion, you are still in danger of being ensnared by it; you may hereafter be induced to engage in worldly business to such an extent, as neither to have time nor inclination to wait upon God, and suffer considerably by it. 'They that would be rich' (says the Apostle) 'fall into temptation, into a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.' You are in danger from riches on this account also, that, if you decline in your godliness, you are not likely to be warned of it; he that would be a faithful monitor to you, if you were in low circumstances, would perhaps be intimidated by the splendour of your station, while many would be ready enough to speak flatteringly of your attainments, and a little religion will go a great way with respect to appearance in you: it is seldom to be met with in the rich, so seldom, that when it is we are disposed to caress it, apt to magnify it, and over-rate it greatly; you are therefore in danger from this circumstance, if you are rich, or hereafter should become so.

"The poor, on the contrary, will have to encounter the frown of the world rather than its smiles: for instance, if you be servants, or in any way dependent upon others for subsistence, you may have to undergo much trying persecution; in the case where your superior is a man who fears not God, he may forbid your going to this or that place of worship, or even to sanctify the Sabbath at all. Now to give up a livelihood, in order to preserve a good conscience, is a hard sacrifice, and such as few are disposed to submit to. Whatever be the situation of a godly man, the world will not be friendly to him. 'If you were of the world (says Christ), the world would love its own; but because ye are not of the world, but I have chosen you out of the world, the world hateth you.'

The young are apt to imagine that they shall, by some artifice, elude the cross, or by more prudence and caution avoid it; but it is not always imprudence that brings us into trouble, it is not our manner of holding the truth, but the truth itself that offendeth men. Nevertheless, though long continued opposition may induce men to make fatal concessions, the world is far more dangerous when it *smiles*. If we have any thing to recommend us to the favour of worldly people, such as agreeable manners, or shining talents, we may be induced to go among them, or from thinking ourselves

safe, we may become so unsettled in our notions as to make shipwreck of our faith.

"Another thing must be mentioned here, as a source of danger to young professors of serious religion; and that is, marriage with the unconverted. The word of God is expressed in this matter, as you will see, 2 Cor. vi.—The partner for life should not merely *not be a heathen*, but one who is the temple of the living God, one who is truly godly and devout: but it is not easy to submit our will to God in this particular; it is not easy to prefer piety to beauty; to account riches, rank, and accomplishments as nothing in comparison with sound conversion; though perhaps there never was yet an instance in which a person who chose to marry not in the Lord, has not suffered either in his spiritual or temporal comforts; (and what we say of one sex is applicable to the other;) either his religion declines, or his domestic happiness is ruined. This is the alternative; it is just such as we might expect, and experience proves it to be so.

"Our time does not allow us to enlarge on this or any other cause of danger in the Divine life—we can but hint at them; we are in perils from without, from within, from the world, from error of doctrine, and carelessness of practice. Perhaps some of you may be tempted to become critics in doctrine—to sit in judgment on preachers—to be of the number of those who have not simplicity of mind to take what is really substantial in what they hear; but are fond of reviling the ministers of God's word, because they do not hear them pronounce their Shibboleth. Such is our danger from pride.

"From the same cause, namely, *pride*, we may think, that after doing much for God we are privileged to take our rest; that after running our race a good while we may sit down: such was the case of this very church, that St. Paul was addressing. 'I have somewhat against thee (says Christ to the Ephesian church) because thou hast left thy first love.' The opposite to pride in form and expression, is despondency, doubting of the love of God, of his willingness to save: this habit of mind is exceedingly dangerous; 'Take heed (says St. Paul), lest there be in any of you an evil heart of unbelief, in departing from the living God.' Brethren, there are giants enough to oppose your entrance into Canaan, you need not invent phantoms to scare you. Do not turn aside from observing your real danger, in order to look for creatures of the imagination. Follow not the Galatian into bondage, for God offers you the spirit of adoption! Be not content to be servants when you may be sons! But stand fast in the liberty, where-with Christ makes you free, and be not entangled with the yoke of bondage.

"Alas! what innumerable dangers beset us all around! All around they arise; and though once and again each foe has been vanquished by us, yet they advance with renewed strength and recommence the assault. It is difficult to human nature to continue patient in well-doing, to be diligently and steadily pursuing a good purpose through constant opposition; and to have self-will broken and subdued, in order to be perfectly obedient to God's will, is such a painful, disheartening work, that there are few who are not tired of it; for to the last, the spirit will lust against the flesh, and the flesh against the spirit; and if at times there be no storm of conflicting principles, often there comes a *dead calm* in its stead—a calm in which we are left without a motive, having no fear of hell nor desire of heaven!

"But the dangers we have enumerated are increased tenfold by the devil. 'We wrestle not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places.' Alas! we are struggling against a whole host of skilful, experienced, mighty enemies, who

are ever contriving how they may involve us in their ruin. The devil, 'as a roaring lion, goeth about seeking whom he may devour.' God grant, my brethren, that you and I may escape safely through this and every other difficulty. We know of no other way of safety but that which we are,

II. In the second place, to point out to you: 'God and the word of his grace.' The grace of God is our only security. By *the grace of God*, we mean not that occasional aid, which some suppose may be given to every one, but that continual supply, that necessary aid given us at present, as under a covenant of grace with God. This is the peculiarity of the Gospel plan: it cannot be the case with any other system. If man were under a covenant of works, and convinced from his birth, he must stand in his own strength, it would be a contradiction to suppose grace necessary. He is placed upon this supposition in a certain situation, with certain powers, which God has made suitable for that state; and accordingly as he shall act, such shall be his reward; if additional strength were necessary, then he was not in a fair state of trial before. Grace, then, or Divine aid, has nothing to do with a covenant of works; and if people will still be so perverse as to put themselves under that covenant by seeking acceptance for their works, they thereby entirely exclude themselves from Divine assistance: if they expect it, they entirely mistake the Scriptures, and take that which does not belong to them; if they will not take the Gospel, and be saved as sinners, they must be dealt with accordingly, and stand in their own strength. Natural infirmity lays no claim upon God; nor will it ever induce Him to assist man; but under the new dispensation of grace things are far otherwise. Whoever will close with the proposals made by God, through Christ, and from a desire to serve God, come to Him, and acknowledge his own insufficiency, for that purpose supplicate aid, *that* man is instantly placed in a new situation as respects his soul, for he will now never fall away. He would, if left to himself, sin as before, and certainly perish; but he will never fall away, because God will not suffer it; he will not be suffered to sin unto death. I need be able to produce strong Scriptural proofs for a doctrine so offensive to many, but a truth glorious and consolatory in the highest degree to those who can receive it. Turn, therefore, to Jer. xxiii. 40; you will see it described: 'I will make an everlasting covenant with *you* (referring to the Gospel), and will not turn away *from you* to do *you* good; but I will put my fear in their hearts, that they may not depart from me.' Christ, speaking of his sheep, says, 'I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hands.' So also, St. Paul, in Ephesians, expresses his coincidence: 'He that has begun this good work in you, will carry it on, and perform it to the day of Jesus Christ.' The reason of this is laid open more fully in other parts. It appears that God regards believers as united to Him in his Son, as one with Him; and, therefore his love to *you* does not change, for Christ is continually making intercession for *you*; and his intercession, founded upon his merits and death, is always prevalent. This is the idea of St. Paul, when he says, 'Who is he that condemneth the believer? it is Christ that died; yea rather that is risen again; who also sitteth at the right hand of God, making intercession for us.' In the view of these things you may hear St. Paul challenging heaven and earth to destroy the believer, 'Who shall separate us from the love of Christ? I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.' Let not these things be thought to countenance Antinomian heresy. God forbid! Let my tongue rather cleave to the roof my mouth, than I should thus

build up the kingdom of satan, which it is my business, through life, to pull down : but this we say, when a man gives himself up to be saved in God's appointed way,—then God himself takes the *business* of man's salvation ; he takes upon himself the management of the whole affair. He gives his Holy Spirit to sanctify ; that is, he gives him an external agent to carry on the work of grace within him. He does not leave him to depend upon men's will or doings, which would be nugatory, but 'works in him both to will and to do of his good pleasure.' Have we, then, nothing to do ? Are we to sit still, and be the passive subjects of God's operations on the soul ? 'The just shall live by faith.' We have something to do which requires more strength, pains, and watchfulness, than the most laborious work ; and that is, to live by faith ! It has pleased God, that in Christ should all fulness dwell, the fulness of grace, and the unmeasurable fulness of the Spirit. He, as Mediator, has a repository, the storehouse of all spiritual blessings. That grace whereby God preserves his people, he tells them is to be found in Christ ; and from Him only are we to obtain it by the prayer of faith. 'Without me,' says Christ, 'you can do nothing.' He is 'of God, made unto us wisdom, righteousness, sanctification, and redemption ;' which shews that we have none of ourselves, but find all these things in him. Now, the hidden life of a believer, consists chiefly in a growing practical conviction of this truth ; his desire is to depend less and less on his own person, and to rest in simplicity on that of his Lord. He goes, as it were, out of himself, in order to take hold of the strength of another. David's words shew him to be such a one as this : 'My soul is even as a weaned child.' And St. Paul, speaking of himself, observes, 'I live ; yet not I, but Christ lives in me ; and the life I now live is by faith in the Son of God, who loved me, and gave himself for me.' 'I am the vine,' says our Lord, 'ye are the branches :' we are not, therefore, trees having fruit and stamina of our own, but we are only branches drawing sap from another root ; and so the church is represented as coming up from the wilderness, leaning on her Beloved. Now, when St. Paul recommended this people to God and the word of his grace, he intimated thus much : yet in his wishes and prayers for them, he commended them to the care of a gracious covenant-keeping God, and as well recommended them to a life of faith and dependance on that grace ; This is the way of life. 'We are kept,' as St. Peter says, 'by the power of God, through faith, unto salvation.' This salvation is described in the text, and will shew you,

" III. In the last place : That it is the happy issue of preservation from danger.

" We shall be built up, and receive our inheritance among all them who are sanctified. Oh the happy conclusion of all our fears and dangers ! The time will come when 'those who have sown in tears,' brethren, 'shall reap in joy ; those who have gone forth bearing precious seed, shall doubtless come again with joy, bringing their sheaves with them.' We have, dearly beloved, life on earth : the work begins when the soul is brought to the true foundation, which is Christ Jesus ; and then we go on daily edified by the grace of God, who blesses the various ordinances to our souls. Probably our outward man may decline whilst this work is going on, 'but the inward man is renewed day by day.' 'Our light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory.' When we have attained to the measure of grace assigned for us, completely built up, God will give us an inheritance among all them that are sanctified. There we shall take our place in the mansions of our God ; there we shall ascend to those abodes prepared for us in the realms of glory ; and we shall then sit down with Abraham,

Isaac, and Jacob, in the kingdom of God, and join the general assembly of the church of the First-born, whose names are written in heaven, even the spirits of just men made perfect. They are now all sanctified; once they were like us, unholy, but now they are sanctified, that is, made holy. They have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne of our God, and serve him day and night in his holy temple. Our dangers were theirs, and our security is theirs—our joy shall be equal to theirs. Like them we shall wear the amaranthine crown—like them we shall wave the palm of victory! We shall sing with them the song of the Lamb, 'Salvation to our God who sitteth upon the throne, and unto the Lamb for ever and ever.' There we shall meet with none but those who are sanctified: they will have no more sin; therefore we shall have no more to suffer from the unkindness or treachery of men, but with the nations of them that are saved still we shall walk in harmony and love! With sin all the consequences of sin will disappear, therefore God shall wipe all tears from our eyes, and there shall be no more death, neither sorrow nor sighing, neither shall there be any more pain, for the former things are passed away, and all things are become new! Oh, glorious day! when we shall ascend to that divine assembly of the souls whose faith and patience we are now following; when we shall see those of whom we have read and heard,—patriarchs, apostles, martyrs, saints, all who are sanctified, and have taken their seats before God. There we shall be in the midst of them who are in the presence of God and of the Lamb!

"In the prospect of these things, let me, before I close my subject and my ministry among you, adopt the affectionate benediction of St. Paul, and commend you (as I would from my heart) to God and the word of his grace. May God build you up, and 'give you an inheritance among all them who are sanctified!' Your time is but short in this world, yet among the vicissitudes of this mortal life, God only knows the trials and the dangers you have yet to pass through! I pray God that he may have you in his holy keeping. Dearest brethren, may the eternal God be your refuge; and underneath you the everlasting arms. Oh may He who alone knows your weakness, may the Lord Jesus himself carry you in his arms! As a kind shepherd may He guide you continually with his eye! May He bear you through the fire and water to a goodly heritage. And do you, brethren, abide in him. Hold fast the profession of your faith without wavering, for he is faithful who has promised; be not discouraged at the difficulty of the way, or the length of the journey; that better country which we are seeking shall amply reward your toil: therefore would I wholly commend you to God; hereafter I hope to be able to remember you at the Throne of Grace. I shall soon be far away—but neither time nor distance can prevent us from interceding for one another at the mercy-seat of God. Beloved, I beseech your prayers: I beseech you for the Lord Jesus Christ's sake, and for the love of the Spirit, that you strive together with me! And as Paul, and Barnabas, and Silas were recommended to the grace of God by their churches, in the place whereunto they were sent, so do you remember me. Pray that I may be endued with wisdom and grace, to preach among Gentiles the unsearchable riches of Christ; that I may be faithful unto death, and receive a crown of glory! Pray that the perishing heathens may hear the word of God, that they may hear the glad sound of the Gospel salvation, and arise from their misery and live. Oh, my beloved brethren, as well those I know among you as those who are unknown to me, I bid you a long farewell: hereafter we shall meet; if we are found in the Lord when we die, we shall meet in happier regions! There we may renew our acquaintance, there through a long unwearied period of eternity, in the glorious scenes which await us beyond the grave, we may walk together

in the realms of light, of grace, of joy, and of love, for ever and ever ! That this may be the case of every one of us, God of his infinite mercy grant."

Such was the farewell discourse of this beloved youthful apostle, before setting out for that honoured scene of his labours, from which he was not permitted to return; being translated to his heavenly rest in the meridian of life, but mature in the fruits of righteousness, and having been the honoured instrument of making known to the heathen the unsearchable riches of Christ. His published works, and especially his Persian Testament, will not only perpetuate, but, by the influence of the Holy Spirit, extend unmeasurably his usefulness: by these he, being dead, yet speaketh. The following incident, which is not recorded in his life by Mr. Sargent, and is probably unknown to our readers, illustrates so strikingly the powerful and permanent effects which by the Divine blessing attended his exertions in Persia, that we have much pleasure in relating it. The circumstance was mentioned several years ago, in the *Asiatic Journal*. The narrator states, that being some years before at an entertainment at the house of a Persian, at Shiraz, where many natives were present, much freedom of conversation was indulged; and poetry, philosophy, politics, and religion were occasionally introduced. Among the company was a Persian gentleman, named Mohammed Rahem, who was reserved and spoke but seldom; but the narrator was free in his remarks; and once in alluding to religious principles, expressed himself, as he acknowledges, with an unjustifiable levity. Mohammed Rahem, knowing him to be a professed Christian, fixed his eyes upon him, he says, with a "peculiar expression of surprise, regret, and reproof that struck him to the very soul." His curiosity was in consequence greatly excited to know the character and history of this Persian; and on making inquiry he was promised an introduction to him. He visited Mohammed Rahem with a friend shortly after, and was received with great cordiality; but it was not till he made a second visit alone, that he became intimately acquainted with his views and feelings on religion. Mohammed Rahem had been educated for the priesthood of Mohammedanism, but had never entered the profession. The writer of the narrative, supposing him a confirmed Mahometan, introduced some arguments in favour of the Holy Scriptures. The Persian, however, made no reply. The writer then proceeds: "Surprised at his silence, and at the hazard of being deemed importunate, I happened to suggest that, as no other concern was of so much importance to the human race as religion, and as only one faith could be the right one, the subject admitted not of being regarded as indifferent, though too many did so regard it. 'Do not you also esteem it so?' asked the Persian. 'Certainly not,' I replied. 'Then your indifference at the table of our friend MeezaBeeza, when the topic of religion was under consideration, was merely assumed, out of complaisance to Mussulmans, I presume.' I remembered the occasion to which he alluded, and owned that I had acted inconsistently, incautiously, and imprudently; but I disavowed in the most solemn manner, any premeditated design to contemn the religion I professed." 'I am heartily glad I was deceived,' he said; 'for sincerity in religion is our paramount duty. What we are, we should never be ashamed of appearing to be.' 'Are you a sincere Mussulman then?' I boldly asked. An internal struggle seemed for an instant to agitate his visage: at length he answered mildly, 'No.' 'You are not a sceptic or free thinker?' 'No, indeed I am not.' 'What are you then? Be sincere; are you a Christian?' 'I am,' he replied.

"I should vainly endeavour to describe the astonishment which seized me at this declaration. The consideration that he could have no motive to deceive me in this disclosure, banished every sentiment but joy. I could

not refrain from pressing silently his hand to my heart. He was not unmoved at this transport, but he betrayed no unmanly emotion. He told me that I had possessed myself of a secret, which in spite of his opinion that it was the duty of every one to wear his religion openly, he had hitherto concealed, except from a few who participated in his own sentiments. 'And whence came this happy change?' 'I will tell you that likewise,' he replied. 'There came to this city an Englishman, who taught the religion of Christ, with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill-treatment from our Moollahs, as well as the rabble. He was a beardless youth, evidently enfeebled by disease. He dwelt among us for more than a year. I was then a decided enemy to infidels, as the Christians are termed by the followers of Mohammed, and I visited this teacher of the despised sect, with the declared object of treating him with scorn, and exposing his doctrines to contempt. Although I persevered for some time in this behaviour towards him, I found that every interview not only increased my respect for the individual, but diminished my confidence in the faith in which I was educated. His extreme forbearance, notwithstanding the violence of his opponents, the calm, and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed, (for he spoke Persian excellently,) gradually inclined me to listen to his arguments, to inquire dispassionately into the subject of them, and finally to read a tract which he had written, in reply to a defence of Islamism by our chief Moollahs. Need I detain you longer? The result of my examination was, a conviction that the young disputant was right. Shame, or rather fear, withheld me from avowing this opinion: I even avoided the society of the Christian teacher, though he remained in the city so long. Just before he quitted Shirawz, I could not refrain from paying him a farewell visit. Our conversation—the memory of it will never fade from the tablet of my mind—sealed my conversion. He gave me a book: it has been my constant companion—the study of it has formed my most delightful occupation—its contents have often consoled me.' So saying, the Persian put into my hands a copy of the New Testament in Persian; on one of the blank leaves was written, 'There is joy in heaven over one sinner that repenteth. Henry Martyn.'"

We cannot refrain from adding the following just and eloquent testimony to the character of Martyn, from the pen of Robert Hall. It appeared in 1821, in his preface to the Memoir of Mr. Freeston, a Baptist minister, which has been reprinted in his collected works; a most valuable set of volumes, which we purpose introducing to our readers when the work is completed, by the memoir of his life, from the pen of his early friend Sir James Mackintosh.

"The religious public have lately been favoured with a rich accession to the recorded monuments of exalted piety, in the life and religious experience of the lamented Henry Martyn. It is delightful to behold in the history of that extraordinary man, talents, which attracted the admiration of one of the most celebrated seats of learning, consecrated to the honour of the Cross; an enterprising genius, in the ardour of youth, relinquishing the pursuit of science and of fame, in order to travel in the steps of a Brainerd and a Schwartz. Crowned with the highest honours a university could bestow, we see him quit the luxurious shades of academic bowers, for a tempestuous ocean and a burning clime, for a life of peril and fatigue, from which he could expect no other reward than the heroic pleasure of communicating to perishing millions the Word of eternal life. He appears to have formed his religious character chiefly on the model of Brainerd; and as he equalled him in his patience, fortitude, humility, and love, so he strictly resembled him in his end. Both, nearly at the same age, fell victims to a

382 "Official Subordination" of the Holy Spirit—Queen Mary. [JUNE
series of intolerable privations and fatigues, voluntarily incurred in the
course of their exertions for the propagation of the faith of Jesus. And
though their death was not a violent one, the sacrifices they made, and the
sufferings they endured, entitle them to the honours and rewards of a pro-
tracted martyrdom. Their memory will be cherished by the veneration of
all succeeding ages; and he who reads their lives will be ready to exclaim,
'Here is the faith and patience of the saints.'

"OFFICIAL SUBORDINATION" OF THE HOLY SPIRIT.

To the Editor of the Christian Observer.

YOUR correspondent, *Quadragenarius*, needs not have apprehended from Mr. Simeon's statements, in his sermons on the Holy Spirit, any dishonour thereby to that Divine Person, as is evident from the caution which the author employs so expressly that his readers should be far from imagining that any the least dishonour is intended. And as the author intends none unquestionably, no construction of the terms he employs is warrantable, that implies even a shadow of that dishonour. With all deference, I beg to say, that the terms employed by Mr. Simeon appear to me as not dishonourably inappropriate to the official capacity of the Holy Spirit; for the order which the Three Persons seem to observe in the economy of redemption implies, or appears to imply, official "inferiority," "disparity," and "subordination," particularly the latter term. Each of the terms is certainly infelicitous on a subject so sublime; but if we may express our meaning on such a subject in our own phraseology, how could the statements be otherwise expressed in accordance with the apprehension of the author? Besides, it is, I believe, the common mode in which the best divines have expressed themselves in speaking on the official order of the Sacred Three in the Covenant of Grace. Mr. Simeon, no doubt, will readily acknowledge that there is no inferiority or disparity in the necessity, the dignity, the magnitude, and the power of the Holy Spirit's office, but only that he was pleased, from his own equal love and grace, to engage himself to make effectual in the sinner's salvation the Father's gracious purpose and proposal, and the Son's mediatory work. And I have no doubt this is all Mr. Simeon means by the official inferiority, disparity, and subordination of the Spirit.

SEXTAGENARIUS.

THE DEAN OF PETERBOROUGH'S PRAYER AT THE EXECUTION OF MARY QUEEN OF SCOTS.

To the Editor of the Christian Observer.

THE historian Hume having given, what appears to me, an exaggerated and unfair account of the conduct of Dr. Fletcher, Dean of Peterborough, at the execution of Mary Queen of Scots, I inclose a copy of the dean's prayer on that occasion, which I do not recollect having seen printed by any modern historian or biographer. The following is Hume's account of the circumstance:—

"She then passed into another hall, where was erected the scaffold, covered with black; and she saw with an undismayed countenance the executioners, and all the preparations of death. The room was crowded with spectators; and no one was so steeled against all sentiments of humanity, as not to be moved when he reflected on her royal dignity, considering the surprising train of her misfortunes, beheld her mild but inflexible constancy, recalled her amiable accomplishments, or surveyed her beauties, which, though faded by years, and yet more by her afflictions, still discovered themselves in this fatal moment. Here the warrant for her execution was read to

ber; and during this ceremony she was silent, but shewed in her behaviour an indifference and unconcern, as if the business had nowise regarded her. Before the executioners performed their office, the dean of Peterborow stepped forth; and though the queen frequently told him that he needed not concern himself about her, that she was settled in the ancient Catholic and Roman religion, and that she meant to lay down her life in defence of that faith; he still thought it his duty to persist in his lectures and exhortations, and to endeavour her conversion. The terms which he employed were, under colour of pious instructions, cruel insults on her unfortunate situation; and besides their own absurdity, may be regarded as the most mortifying indignities to which she had ever yet been exposed. He told her that the queen of England had on this occasion shown a tender care of her; and notwithstanding the punishment justly to be inflicted on her for her manifold trespasses, was determined to use every expedient for saving her soul from that destruction with which it was so nearly threatened: that she was now standing upon the brink of eternity, and had no other means of escaping endless perdition, than by repenting her former wickedness, by justifying the sentence pronounced against her, by acknowledging the queen's favours, and by exerting a true and lively faith in Christ Jesus: that the Scriptures were the only rule of doctrine, the merits of Christ the only means of salvation; and if she trusted in the inventions or devices of men, she must expect in an instant to fall into utter darkness, into a place where shall be weeping, howling, and gnashing of teeth: that the hand of death was upon her, the axe was laid to the root of the tree, the throne of the great Judge of heaven was erected, the book of her life was spread wide, and the particular sentence and judgment was ready to be pronounced upon her: and that it was now, during this important moment, in her choice, either to rise to the resurrection of life, and hear that joyful salutation, 'Come, ye blessed of my Father;' or to share the resurrection of condemnation replete with sorrow and anguish; and to suffer that dreadful denunciation, 'Go, ye cursed, into everlasting fire.'

"During this discourse Mary could not sometimes forbear betraying her impatience by interrupting the preacher; and the dean, finding that she had profited nothing by his lecture, at last bade her change her opinion, repent her of her former wickedness, and settle her faith upon this ground, that only in Christ Jesus could she hope to be saved. She answered again and again, with great earnestness: 'Trouble not yourself any more about the matter: for I was born in this religion; I have lived in this religion; and in this religion I am resolved to die.' Even the two earls perceived that it was fruitless to harass her any farther with theological disputes; and they ordered the dean to desist from his unseasonable exhortations, and to pray for her conversion. During the dean's prayer, she employed herself in private devotion from the office of the Virgin; and after he had finished, she pronounced aloud some petitions in English, for the afflicted church, for an end of her own troubles, for her son, and for queen Elizabeth; and prayed God that that princess might long prosper, and be employed in his service. The earl of Kent observing that in her devotions she made frequent use of the crucifix, could not forbear reproving her for her attachment to that popish trumpery, as he termed it; and he exhorted her to have Christ in her heart, not in her hand. She replied with presence of mind, that it was difficult to hold such an object in her hand without feeling her heart touched with some compunction."

It was not to be expected that Hume, as an infidel, could sympathize with the anxiety felt by Dr. Fletcher to turn his royal auditor, even at the eleventh hour, from the delusions of Popery; but it is not equitable to construe his solicitude into "cruel insults under colour of pious instructions." Even an infidel might have allowed that upon the hypothesis of the dean's believing what he said, and viewing Mary as standing in awful peril upon the brink of eternity, his words, however strong, were not meant to be cruel or insulting. If he thought that the unhappy princess was about to enter the unseen world "with a lie in her right hand," it was no time for compliment or lightness of speech; faithfulness, or what he considered to be such, was to be exercised even at the apparent hazard of disturbing the gentle spirit of his royal auditor. Never having seen the discourse, nor being aware that it is extant, I do not profess to offer any opinion upon its propriety or delicacy; I only would defend the preacher from the charge of intentional cruelty and insult, because in his anxiety for the soul of one who was about to meet her God, and would never hear another discourse, he spoke in a manner that must of necessity appear harsh to a sceptic, to whom all creeds are alike, and who viewed in the decapitated trunk the

384 *Dean of Peterborough's Prayer at the Execution of Queen Mary.* [JUNE
termination of all existence, the death of a material soul as well as a material
body. The following was the prayer :—

“ O most gracious God and merciful Father, who according to the multitude of thy mercies dost so put away the sins of them that truly repent that thou rememberest them no more, open, we beseech thee, thine eyes of mercy and behold this person appointed unto death; whose eyes of understanding and spiritual light albeit thou hast hitherto shut up, that the glorious beams of thy favour in Jesus Christ do not shine unto her, but is possessed with blindness and ignorance of heavenly things (a certain token of thy heavy displeasure, if thy unspeakable mercy do not triumph against thy judgment); yet, O Lord our God, impute not, we beseech thee, unto her those her offences which separate her from thy mercy; and, if it may stand with thy everlasting purpose and good pleasure, O Lord, grant unto us, we beseech thee, this mercy which is about thy throne, that the eyes of her heart may be enlightened, that she may understand and be converted unto thee; and grant her also, if it be thy blessed will, the heavenly comfort of thy Holy Spirit, that she may taste and see how gracious the Lord is. Thou hast no pleasure, good Lord, in the death of a sinner, and no man shall praise thy name in the pit. Renew in her, O Lord, we most humbly beseech thy majesty, whatsoever is corrupt in her, either by her own frailty or by the malice of the ghostly enemy. Visit her, O Lord, if it be thy good pleasure, with thy saving health, as thou didst the offender at the side of thy cross, with this consolation, ‘ This day shalt thou be with me in paradise.’ Say unto her soul, as thou didst unto thy servant David, I am thy salvation, so shall thy mercy, being more mighty, be more magnified. Grant these mercies, O Lord, to us thy servants, to the increase of thy kingdom and glory at this time. And further, O most merciful Father, preserve, we most humbly beseech thy majesty, in long and honourable peace and safety, Elizabeth thy servant, our most natural sovereign lady and queen. Let them be ashamed and confounded, O Lord, that seek after her soul; let them be turned backward and put to confusion that wish her evil. And strengthen still, Lord, we pray thee, the hand and balance of justice amongst us, by her gracious government. So shall we both now and ever rest under thy faithfulness and truth as under our shield and buckler, and bless thy name and magnify thy mercy, which livest and reignest, one most gracious God, for ever and ever. Amen.”

The queen during this prayer remained abstracted in her own secret devotions, with her portuary, beads, and crucifix, praying partly in Latin, and partly in English. At the funeral, Melvil the master of her household, and the whole of her attendants, left the church during the sermon and Protestant ceremonies. The bishop of Lincoln preached from Psa. xxxix. 5—7. In the course of his prayer, when offering up praise to God for those who had departed this life in his faith and fear, he used these words :—“ Let us give thanks for the happy dissolution of the high and mighty princess Mary, late queen of Scotland and dowager of France; of whose life and death at this time I have not much to say, because I was not acquainted with the one, neither was I present at the other. I will not enter into judgment further; but because it hath been signified unto me that she trusted to be saved by the blood of Christ, we must hope well of her salvation; for, as father Luther was wont to say, many a one that liveth a Papist dieth a Protestant.” In his discourse he merely dwelt upon the general topic of human frailty. Martin-Mar-Prelate, in order to slander the Anglican bishops with the charge of Popery, published that the bishop of Lincoln prayed that his soul and the souls of all present might be with that of “ an unrepentant Papist.” Upon which, either prebendary Gunton,

or Dr. Patrick who published his history of the Church of Peterborough, remarks,—“ Though the bishop, as became a charitable Christian, might hope well of her salvation, yet who but Martin would accuse him of being so credulous as to bind up his own salvation in so confident an assurance of hers ? ”

The above circumstances relative to an event so long past, may not, in themselves, be of much importance ; but they furnish a serious topic of inquiry respecting the duty of the ministers of Christ in visiting, under extreme circumstances, persons of erroneous creed or known evil life. It may be said that Dean Fletcher erred on the side of harshness ; and I confess that the political allusions in his prayer might have well been spared : but is there not a fault on the other side in the present day ; a want of faithfulness, of explicitness, too great fear of disturbing the nerves of a delicate patient even for the welfare of his soul ; nay often, even in the case of condemned felons, a softness of speech which ministers to false peace and fatal security ? Knowing the terrors of the Lord we are not to suppress them, but to persuade men by means of them, and to point to the Cross of Calvary as a refuge from the thunders of Sinai.

MONITOR.

INQUIRY INTO THE UTILITY AND EXPEDIENCY OF OATHS.

To the Editor of the Christian Observer.

IN a former communication, I referred your readers to the nature and origin of oaths, and pursued the question of their utility by discussing, though imperfectly, the coronation oath, the oaths taken at the university of Oxford, and the bribery oath administered at parliamentary elections.

There is little necessity to urge on your attention the inutility and inexpediency of the custom-house and excise oaths. That the occasions of their requisition are very many, and exceedingly trivial, is well known to every commercialist, and has been the matter of comment in the commons house of parliament. It is sufficient therefore, in addition, to allege that in many cases in which they are required, the agent swears on the faith he has in the veracity of another ; while in others he has still less within himself a moral certainty of the truth of that to which he swears : so that if the contrary to what is sworn afterwards appear, it is considered as immaterial—as unavoidable from the necessity imposed of passing through a mere unmeaning formula ; and no one pretends to urge, that the individual placed in so untoward, but oft recurring a dilemma, is chargeable with perjury, or even that his character has in the smallest degree suffered by the circumstance. Thus the very modus of the observance of these oaths, and their effect, have become equally little regarded, and the ostensible purpose of their first framing is come short of, the affording an additional protection to the claims and revenues of government. Need I add how miserably impotent must every man of sound sense estimate the constitution of a law, the satisfaction of which extends not beyond the anathema it breathes ? And how grievously impaired in the estimation of her contemporaries must be the character of a nation for intelligence, which has such a part and parcel of her laws ; that not only has its provisions unaccomplished, but indirectly operates to the perversion of moral government, which must of necessity be the case where there is any uncertainty of punishment for the commission of crime, or a withholding of the proper execution of the penalty.

Yet, multiplied as are the instances in which these oaths are disregarded, few are heard of in which their infraction is visited with the penalty attached in our civil code to the commission of perjury. On the contrary,

the laws are so constituted in this regard, as to throw obstacles in the way of prosecutions for perjury, since they require greater and more powerful evidence in order to conviction in these, than in ordinary criminal cases. The wisdom of this is beside the present question of discussion, though it may be observed that crime has commonly the undue excitement of animal feeling or passion for one parent; an account being always taken of the infirmity of human nature, our legislators have seemingly beguiled themselves into an expectation that perjury is of very rare occurrence, because so effronterous, so cold-blooded in its origin. Or, is it that perjury is more than any other offence open to apparent proof by circumstantial evidence; the belief of which cannot be too tardy? It may be so, and the law thus indirectly implies the value of each man's reputation, by affording a protection against the heedless assailing of private character, and approving the well-known sentiment:

"Who steals my purse steals trash; 'tis something, nothing—
'Twas mine—'tis his—and has been slave to thousands;
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed."

But, to return more immediately to the question: we have in the customs and excise certain oaths administered and taken,—lightly taken, because as such only estimated by either of the contracting parties. We have the same oaths violated, and with impunity their violation is permitted, because no moral disgrace now attaches itself to the individual in consequence, who, were he to become by any circumstance, the object of a criminal prosecution, would be held up as an object for commiserative feeling. We need not travel far in order to ascertain the reason of this being the effect of the present system. It may be found in the *non-existence* of the immediate and weighty, not imaginary or prospective penalties, which have been introduced in the act recently passed in relation to this matter*, though but a diminutive half-measure of reform; for it would be problematical to divine a sound reason, why the same principle inducing thus far should not be carried out and acted upon more extensively with safety to the political, and benefit to the moral, government of the community.

A jurist to whom I have previously alluded has made up an oath as consisting of *three parts*, conveying to his own mind, first, "the religious sanction; next, the fear of human punishment; and lastly, the dread of popular infamy." It may be necessary here to state, that in quoting Mr. Jeremy Bentham, I must not be understood as chiming in with all his notions upon the state and condition of the laws. The contrary is indeed the case in the statement or opinion I have just cited; for, according to my view of the matter, (and which I dwelt upon in my former communication,) it is the religious sanction, or appeal to the Divine Being, which alone is to be considered as constituting the oath, and that a religious feeling is strictly and exclusively to be held as conveyed or recognisable in it. The fear of human punishment, and the dread of popular infamy, appear to me rather operative as externals, or circumstances, enforcing the obligation of the religious appeal, or the oath, from motives of worldly and selfish policy; so that, if these circumstances can be shewn to be at present, or can be made, sufficiently effective for the accomplishment of the object, independent of the religious obligation, the *inutility* of the oath may be considered proven.

* By the new act, 100l. penalty is attached to detection of falsehood in certain official cases, extending only to a few of the subsidiary matters, leaving unaffected the great majority which are as equally to be objected to.

Now in the university, the excise, and custom-house oaths, before illustrated, to which there is appended no sense of immediate penal consequence; or, to preserve our phraseology, where the fear of human punishment and the dread of popular infamy do not operate, and the religious sanction or obligation alone remains for the security of the provisions of each; it is observable, that the infraction of these is deemed of so little consequence as to be unworthy the cognizance and exercise of the law to prevent even their recurrence. What then is the natural corollary? but that if the latter—the appeal to the Divinity—be done away, and the former—the fear of human punishment or the dread of popular infamy—either of them remain attached by the law to the violation of the truth, the word or formal subscription to a document would be equally efficacious in securing the results contemplated under the present system—the eliciting the truth, and furthering the ends of public justice—as the custom of indiscriminately administering the oath as now constituted. There may indeed be extreme cases, where the subject matter of the engagement may be of special and very grave importance, such as upon which may be suspended the destinies of a nation or the happiness of every people, which may justify the imposition of an oath in all its force and meaning, and also every adjunct operative in any way, as a further conservative to its stipulations; but unhappily the moral strength and solemnity of the oath has previously been impaired by its common usage on occasions of less moment. To the additional gravity of the matter there is no additional satisfaction in the way of security attainable; for its whole force, which, under other circumstances, might have constituted that additional satisfaction, has thus become blunted and destroyed.

Another kind of oaths to be considered, are those which are required of witnesses in courts of law. It is currently asserted, that they serve as a check upon the evidence of witnesses who might otherwise give false testimony. But let us for a moment stop to analyse their workings; and in order to ascertain the correctness of the opinion, and to simplify the point, allow me to suppose society, as divided into three great classes,—the avowedly atheistical—the religious world—and an intermediate class between the two. It will not be contended, that with the atheistical the religious obligation involved in an oath influences their evidence. If there be with such persons any restraining consideration, it is the apprehension of the derogation of their character in the estimation of their fellow-men—the fear of the mal-reputation that might follow perjury—the impeachment of their respectability in society—in short, the calling in question their honour. The truth of any evidence they render, cannot be attributed to the requisition of the oath as such; but entirely to the influence of some such impressions as these. To the intermediate class, the oath is comparatively useless, if we take into consideration the circumstances, the time and place, of their requirement or imposition. These persons vacillate, as it were, betwixt two parties or opinions; they seem to act by impulse; are guided either by their interest or their feelings; are neither atheistical, nor decidedly and religiously conscientious; but wish to uphold the character of “good sort of worthy men.” Now, imagine such an individual summoned into a court of justice, with the educational principles of honesty; and I ask whether there would not be exerted in the very insignia of public justice, sufficient of influence to bias his mind in favour of the truth, with a predisposition even to follow the course prompted by his interest? Imagine the formalities of the court—the judges on the bench in all the panoply of office and judicial pomp—the jury on the one hand, and hundreds of assembled spectators, with the interested parties, on the other—the publicity of the proceedings—the certainty of exposure, with the hazard of

disgrace—and say, whether these will not have their effect upon the mind of such an individual? With this, too, may be coupled the reflection, that possibly the liberty and life of a fellow-creature may be at stake—resting on his sole evidence—himself the witness singled out from the many—an object of universal gaze and subject to the scrutiny of the opposing advocates. A man must have but little of “the milk of human kindness” in him; his heart must be steeled, too, against the subduing influence of benevolence as well as of religion, if none of these things move him; and as such, he must rather class with those I have already named, who pretend *not* to regard the religious sanction, or to recognise in the oath any thing of a religious nature. But I take it, that with those to whom my present argument has reference, they have their due and powerful influence.

Here also may be found an answer to the question, put forward by those who exultingly inquire, “How is it that men are found continually in court hesitating under an oath, who have previously not flinched at open falsehood?” It is either in the force of the circumstances in which they are then immediately placed; or if not, in the terror of the penalty attached to the violation of the oath in form, to which they are not liable for a simple breach of word or faith; for that man cannot surely have any great respect for religion or its obligations, who, upon a matter of judicial importance, will deliberately render false evidence, either with or without an oath.

With regard to the last description of individuals to whom I have referred, who respect religion, and conscientiously practical morality and the social duties, it is superfluous to enter into any argument to shew, that any bond beyond the deliberately given word, would neither be necessary nor beneficial, even supposing no penal consequences were attached. But this exemption is not for a moment purposed; for no man has any right wilfully to expose his fellow to temptation, and the legislature would have much to answer for on such account.

There are many minor exceptionable points against the present system, which it might be tedious to dwell upon. One point ought not, however, to be overlooked. Instances have occurred in which individuals have, *involuntarily*, committed perjury! It is easy to suppose such a case as the following:—An individual claims justice on account of certain wrongs at the hands of a British judge and jury; before whom an ingenious counsellor is permitted to examine and cross-examine him, with a view to elicit some concession upon which to ground an argument to invalidate his testimony. Imagine that individual to have been peculiarly aggrieved, and his feelings harrowed up to a high degree of excitement, by the recurrence to his mind of the wrongs, perhaps of the ingratitude, of which he has been the victim. Too excited to allow the exercise of a cool judgment, his memory, perchance, may prove treacherous; and over anxiety to deny the ferreting insinuations of the crafty barrister, leads him into a labyrinth of words, of admissions and denials; by one expression, he falsifies some previously given evidence, with no ill intention, but unguardedly with an injured honour. If it be contended that men respect the oath for its own sake; from its being an irrevocable appeal to an Almighty Being; how is it to be estimated in a case like this? Are we to judge that the man so circumstanced has incurred the awful religious peril implied in the violation of the oath? and if not, you virtually admit the oath in itself to be valueless. The case cited, is neither farfetched nor uncommon. In the extraordinary speech, delivered about two years ago, on the state of English jurisprudence, in the House of Commons, by the present highly-gifted Lord Chancellor, he related an anecdote not very dissimilar to the above; confirming by his experience this objection, which, though not of primary, is

yet of subsidiary importance, as shewing the propriety of oaths being as much as possible avoided.

It has struck me very forcibly in the investigation of this question, that the fact of annexing a punishment to perjury, is, in itself, a tacit acknowledgment of the ordinary inefficiency of the oath, for the purposes of its original institution. It is evident that in former days, governments found by experience the oath, or the religious influence, to be insufficient; and finding it useless as a bond, on religious grounds exclusively, were induced to ensure its observance, by affixing to its violation a certain human punishment; which brings me again to the point previously urged, that this and the dread of popular infamy, practically constitute its chief, if not only security. Without them, its imposition is valueless; and they alone are sufficient for that purpose. The law, indeed, may be said virtually to acknowledge its worthlessness as a bond, when opposed to a man's interest, by refusing to receive in evidence the statement of any who it can be proved are interested in a decision or a judgment, be that interest ever so trifling in importance and amount. Should twenty shillings, only, be the sum in which the witness will benefit, or otherwise, his evidence is by law to be rejected. Therefore, that man's oath, however honourable he may be in every way, is not accounted worth twenty shillings. I am not to be understood as condemning the principle of rejecting every thing in the guise of interested evidence; but only the practice which forces a judge thus to insult and wound the feelings of a man, whose very word would be his bond, even when also upon his oath.

It has been argued, and with plausibility, that absolution is had from an oath, when circumstances have altered sufficiently to warrant its violation; but the position is untenable, inasmuch as it goes to destroy the chief force and importance belonging to oaths, which is, their irrevocability: besides, it is making self and present interests paramount to every religious requirement: it is, in short (if the expression be not irreverent), making God himself a mere matter of convenience; for God is in fact to be considered as a witness or a party to the oath. If it is not so, what makes it less revocable, and consequently more binding, than the bare promise or assertion? On the soundest principles of philosophy, no engagement is accounted as honourably departed from, or morally absolved, without the consent of each and all the parties involved in it. The argument, then, that a change of circumstances does away with the necessity of performing any action when engaged to be performed, cannot apply in the question of oaths, though admissible to any extent, mutually agreed upon, where human promises exclusively may be involved. The intention may be said to constitute the crime; or it may be said, also, to create the obligation to perform an action, when promised. But this can only apply in matters as between man and man; not in those where the Almighty, in an oath, is imprecated as the arbiter.

It is worthy of remark, that in cases of arbitration, there is no power by which the arbitrators can receive evidence upon oath. In the House of Commons, also, there is vested no legislative power, by which they can impose the oath upon any individuals they may summon to their bar for public objects. Yet judgments, by means of arbitrators, are for the most part satisfactory, and to parliamentary evidence implicit confidence is commonly given; so that, in these instances, there is no loss by the omission of the form, the truth appearing to be equally well attained. The decisions of the most powerful assembly in the kingdom, or in Europe, are surely sufficiently important to claim for the guidance of their dicta, the strongest of all possible inducements to the truth—for acquiring a right knowledge

of facts; and those perhaps indispensable to the weal, the happiness and prosperity of the country. Should not every object that could awe the imagination, the physical and mental energies, be conjured up to enforce the exposition of truth in such a place? If the oath be of so great effect as some have represented, here it ought specially to have been imposed; and I would ask of those who maintain the utility of oaths, upon what reasonable principle is to be accounted for the omission of this, which they deem to exercise so firm a hold upon the conscience, in the very case where the gravity of the matters under consideration is so important, as really, almost, to require its imposition. It is no part of my object, at this time, to go into a discussion on constitutional rights, which might from this part of the question, fairly be originated. The fact carries with it the impression, that here oaths are in no great consideration, else long ere this would have been sought the power of imposing them.

History has furnished us with many deplorable proofs of the breach of national faith in regard to political treaties in our own, as also of foreign countries. According to Voltaire, almost the only treaty *not* ratified by oath was the only one which had never been infringed. The treaty alluded to is supposed to be that negotiated by the founder of Pennsylvania with the North-American Indians. So great was the reverence excited by William Penn in the minds of this untutored people, that it is related that the very elm tree under which the meeting took place was sacredly preserved for a considerable time. At an after period we read, in the life of Penn, "that General Simco, when the British pioneers were cutting firewood for the army, placed a sentinel over it for its protection; and the roll of parchment was shewn by the Indians to Governor Keith, nearly sixty years after it had been in their possession." To the confirmation of this treaty, there was no stipulation by oath, by way of substantiating further the promises made between the parties; or of assuring each, that the requirements of the treaty would be the more faithfully complied with.

By some, then, it would appear an undue influence is attached to the administration of oaths; while, by others, too little, if any measure of regard, is paid to their solemnity. In all cases I have attempted to shew their inutility; and the substitute is proposed in full conviction of its being as effectual as the practice now in vogue, of their indiscriminate imposition. Let Government annex to the discovery of falsehood in judicial testimony, the punishment which is now awarded in our civil code to the commission of wilful and corrupt perjury; mete out that punishment in proportion to the enormity of the offence, or the collateral circumstances peculiar to the several cases, in proportion to the degree of wrong it may have been instrumental in producing; but let the sacredness of an appeal to the Almighty be spared. The name of God needs not thus be perpetually desecrated, when it really and practically serves no object, but what is now or may be otherwise provided for.

SUMNER.

P. S.—Some exception has been taken to my former observations upon this subject, because not all made referable to religious principles*; but

* We conclude that our correspondent alludes to our note attached to his former paper. We can only repeat, that we heartily agree with the writer, as to the duty and sound policy of greatly diminishing the frequency of oaths, which are a sin and disgrace to the land; though we cannot concur in all his reasonings, in some of their details and principles. We respectfully submit to him, whether he has not placed the practical efficiency of the religious sanction far too low; and also, whether in arguing a question of morals, merely upon "reasons of worldly policy and expediency," there is not danger of appearing to do injustice to those sacred considerations which are

theological discussion was intended to be as much avoided as was consonant with the question; because, having been already treated on by various Christian writers, it seemed to me desirable to urge the matter on the public attention, upon the reasons of worldly policy and expediency. With no view, then, to the disparagement of the overwhelming force from that quarter, which can be brought to bear upon the same side of the question, was the origin of oaths sought in a writer of "avowedly infidel principles." The bulk of mankind, it should be recollected, are so inclined to regard argument, built upon theology alone, as a matter-of-course work or duty of the clergy, and therefore, possibly, the less accounted of, that sometimes it is well if the inexpediency and inutility of an erroneous system can also be proved, independent of, or in addition to, the unhappiness of the religious error. For this reason have I omitted the introduction for discussion, of the scriptural prohibition, "Swear not at all," upon which such considerable stress is laid by "Quaker writers;" and shall only now remark, that, in common with many others, I have never taken this injunction as declarative of oaths being actually sinful in themselves, when they can be religiously taken, and *irrevocably* abided by; but as intended to prohibit the custom among the Jews, especially of that period, and which is sufficiently notorious, of continually adjuring the name of the Almighty, in familiar conversation and their commercial dealings.



ON AN ALLEGED CASE OF SPECIAL MANIFESTATION OF DIVINE DISPLEASURE.

To the Editor of the Christian Observer.

I TAKE the liberty of sending you the particulars of a very extraordinary case, which occurred in my native village; but fearing that the authenticity of it may be doubted by many of your numerous readers, I beg leave to assure them, that it is an *indubitable* fact. The parties involved in the following relation have for many years lived near my father's residence; and he has been in the habit of seeing them often, and has been perfectly acquainted with the circumstances. But not only might *his* testimony, but likewise that of the family, the principal inhabitants of Baltonsborough, and all the surrounding villages, be adduced in confirmation of the truth of the relation; the case in question being of so singular a nature, that it obtained great notoriety throughout the surrounding country. This case has already been brought before the public, in the *Lancet*, by a Mr. Hoare, a very respectable surgeon living at Warminster, in Wiltshire; but I have sent it to you, as I consider the narrative to be more suitable for a religious than a medical publication. It may possibly benefit the cause of religion in these days of infidelity and scepticism, by its affording a striking manifestation of the Divine displeasure, against a presumptuous and ungrateful individual; and confirming the truth of a superintending Providence, which overrules the affairs of men.—

Toward the latter end of the year 1831, died, a farmer Higgins, an inhabitant of Baltonsborough, near Glastonbury, in Somersetshire; some of the peculiar incidents of whose life are worthy of being recorded, and handed down to future generations, as an example of the Divine displeasure against hasty and inconsiderate resolutions, and violent imprecations against the arrangements of the Omnipotent will. From the time of his

derived from the page of inspiration? We meant nothing uncourteous; but the character, and the very title of our work, demand of us a jealous adherence to the Christian standard in all questions both of faith and ethics.

marriage, which took place in the year 1793, Higgins became extremely anxious for a son; but his wife presenting him with three daughters in succession, and no son, he became very disconsolate, and even enraged at his repeated disappointment, and vowed, with an oath of imprecation, that should his next child be a daughter he would never speak to her. Before the birth of his fourth child he impiously repeated the same solemn vow: the child however, to his inexpressible joy, proved to be a boy; but the father's satisfaction was but of short continuance, for this long wished-for and much-desired son, was destined by Providence to be to him the cause of years of remorse and pungent sorrow. Farmer Higgins, indeed, *very soon* had reason to repent of making such a rash vow; for the child, as soon as it began to take notice of surrounding objects, was observed to avoid him, and never could be induced, even for a moment, to remain in his arms. As the boy advanced in years, and the time of articulation arrived, his shyness towards his father became more and more apparent; and it was soon observed, that whilst he conversed freely with his mother and sisters, he never addressed a word to his father, or *uttered a syllable in his presence*. At first this shyness was thought to be accidental, as his father was much from home; but when the boy had gained the full powers of speech, and still observed a constant and marked silence towards him, it became but too evident that farmer Higgins was destined never to hold any conversation with his son.

The afflicted parent would often entreat him to speak to and converse with him, but neither entreaties, threats, nor promises were of the least avail; he even promised him the half of what he possessed, would he but converse or even speak to him, but it was all to no purpose. The mother also often admonished and desired him to oblige his father by talking to him; but his reply invariably was, "No, mother, do you not think I would talk to father if I could? Whenever father approaches, my voice begins to falter, and before he comes within hearing, the power of speaking entirely fails me." It is a very remarkable part of this young man's history, that the inability of speaking, applied to all other males* as well as the father; and this very singular feature in his life continued for thirty-five years, up to the period of farmer Higgins's death. Immediately after this occurrence he began to converse with all around, both males as well as females, taking upon himself the ordering and arrangement connected with his father's funeral, and he still continues to enjoy the *full* powers of speech. He was always a kind and dutiful child to his father, and cheerfully obeyed all his commands; but it was observed that at his death he evinced great apathy, exhibiting no signs of distress or sorrow. He was fifteen years of age when he was first made acquainted with his father's vow, but it produced on him no perceptible effect.

I am, Sir, your obedient servant,

JOHN WILLOT EASTMENT,
Surgeon, M. R. C. S.

Wincanton, Somersetshire.

* Since I drew up the above statement, a second report of this case, by Mr. Hoare, has appeared in the *Lancet* (for April 7, 1892), accompanied with a letter, in corroboration of the principal fact, from Dr. Colston, a very respectable clergyman living in the parish adjoining Baltonsborough. Dr. C., however, states, that Eli Higgins, the young man in question, did a few years since speak to *two* different gentlemen. As soon as I read the above letter, I desired my father to call on the individual; and he acknowledged, when the names of the persons mentioned in the *Lancet* were stated to him, that he did on one occasion say a few words to them: but he is totally unable to account for this exception, as he always felt distressed at being unable to converse like other young men. I have ascertained the truth of this singular exception, from a wish not to state any thing more in reference to the above case, than what is perfectly correct.

We hesitated as to the propriety of inserting the foregoing paper, but at length consented; as, whatever may be thought of the circumstances therein stated, they furnish a text for a discussion of several important questions connected with the doctrine of a superintending Providence, and for inquiring how far many well authenticated extraordinary events are to be considered as coming under this category. Our readers will call to memory the well-known memorial in the market-place at Devises, of a woman who was struck with death while uttering falsehoods and imprecations, and various similar narratives. We leave both the facts and the solution of the present case to the consideration of our correspondents. The writer sends us several references to vouch for his veracity: he should have added various other particulars, which will readily occur to a medical and moral observer. Admitting the facts, it may be worth considering whether the child had not been in his infancy so greatly terrified by the violent temper and perhaps severe usage of his father, that he fled from him in terror, and felt unable to articulate a word in his presence. The influence of fear in taking away the power of utterance, however strong the volition, is well known, and is mentioned by the writers upon impediments of speech, as one of their chief causes. Mr. Thelwall, for instance, in his *Letters to Mr. Cline* on this subject, narrates some remarkable instances of this nature; and states broadly, that numerous cases of stammering, stuttering, choaking, and other elocutionary impediments, which he had witnessed, arose from the early influence of terror, induced on a sensitive child by the severity of a nurse, schoolmaster, or brutal parent. A child frightened by a schoolmaster, lost both his speech and reason, and became an idiot for life. Many well-practised speakers, when overawed by nervous fear, have been unable to articulate a word, even with their book lying open before them. Might not Higgins's brutality of character, and his use of boisterous "oaths and imprecations," accompanied perhaps by fierce gestures and blows, have terrified his infant child into silence; more especially as, from his absence from home, he did not see him often enough for familiarity to wear out the effect; so that the involuntary spasm of the vocal organs at length became habitual in his presence, and extended from him, by a natural association, to men in general? The two exceptions might be in the case of men of very peculiar mildness, or under some strong emotion, which overcame for the moment the habitual association; and might not that association itself at length wear out, when the death of him with whom it was connected no longer revived it? But whatever may be the physical solution of the facts, this does not interfere with the question, how far such cases as that related by our correspondent are to be viewed as special judgments of God, since the judgment may be no less exemplary when coming in the ordinary train of providential circumstances than if wrought by a special miracle. The further consideration of the whole matter, we leave to the judgment of our correspondents.

JEWISH PRAYER ON THE VISITATION OF THE CHOLERA.

To the Editor of the Christian Observer.

As you have given us copies of different Christian prayers ordered to be used during times of pestilence, perhaps you would add the following Jewish prayer, issued by the Rev. Solomon Herschell, the chief Rabbi in England, to be used in all synagogues in the United Kingdom during the prevalence of the visitation which has afflicted so many parts of Europe.

"O! thou most merciful King, who art great in counsel and powerful in deeds, whose eye observes the ways of man the work of thy hands, whom

thou didst create in thy glorious image; who of thy creatures can relate thy goodness? What mortal can praise thee according to thy desert? for thou art exalted above all, and thy dominion extendeth over all.

"Yet thou hast given us, O Almighty God! hearts to understand and to know that, although thou dwellest on high thou deignest to watch over the most humble, and, though thou hast established thy throne in heaven, how mighty is thy name in all the earth, which thou hast appropriated to man; for the request of his lips dost thou not withhold when he calleth on thee in the time of his distress; then dost thou hearken from heaven, for thou art near to all who supplicate thee, and a broken and a contrite heart thou dost not disregard. O! Omnipotent, blessed and praised be thy Name for ever. Amen.

"We beseech thee, O Eternal! incline thine ear to the supplication of thy people in the time of their trouble; for thou hast visited various parts of the earth, pouring out thy wrath upon thy creatures, the inhabitants thereof, sending forth a deadly pestilence and mortal destruction. Every heart faints!—the whole frame trembles! Alas! who can withstand his indignation or endure his fierce wrath?

"Verily we know, O God! that thy ways are exalted, and thy judgments true and perfectly just; from thee no evil can proceed, for thou art the source of all goodness and grace; but truly our infirmities counteract thy benevolent intentions, O thou Most High! For in wrath dost thou remember mercy; for thou art a most compassionate and merciful King.

"And thou, O Lord! art gracious; it is thou who changest times and alterest seasons; who dost decree a time to slay and a time to heal; in the moment of thy anger thy will is the preservation of life; for when men become thoughtless, and wildly follow the inclinations of their hearts, and forget their God and Creator, and even the pious man exerts not himself to recal them to thee, then thy arm arouseth them, and their chastisement is for their salvation; for in their distress they call on thee from the recesses of the heart, and thou hearkenest unto them from thy holy habitation, and when thou hearest thou dost pardon.

"O Almighty God! thou faithful Healer! who soothest the broken heart, and bindest up its wounds,—who hast looked down from heaven, and hast from thy goodness abundantly supplied the inhabitants of this kingdom with affluence and prosperity, and hitherto preserved them by thy mercy, and made a distinction between us and the inhabitants of other countries, and hast not suffered the destroyer to enter our boundaries,—we implore thee, hear our prayers. Behold! we enter thy gates with thanksgiving and praise; we will thank Thee, and bless thy Name; and with awe and trepidation we will present our supplications to heaven, thy holy habitation. O hearken to our entreaties, and accept our prayers in behalf of those who still abide thy dispensation! O let our prayers ascend as incense, and let the plague cease! O say to the destroying angel, 'Stop thy hand!' O regard not our wickedness nor our sins, but grant favour to thy servants that no evil may befall us, and that the plague may not approach our dwellings! Shield us with thy protection, we beseech thee! Bless our sustenance, and withhold sickness from amongst us. In thy holy Name we trust, for thou hearest the prayers of all. Blessed art thou, O Eternal! who hearkenest to prayer."

I might offer several reflections suggested by the above composition, but your readers will readily perform this office for themselves, I will, therefore, only observe how remarkably this prayer contrasts with the prayers of those nations which have not known the one true God and his attributes; as revealed in a portion of his own inspired oracles; for though the Jews disown "Jesus Christ whom he hath sent," and reject that portion of his

Holy Word which relates to the fulfilment of the very prophecies they venerate, yet the Old-Testament Scriptures which they acknowledge reveal to them his nature and perfections in a manner infinitely far above mere human reason; and it is the more astonishing, and shews the blindness of the human understanding and the hardness of the heart, unenlightened and unrenewed from above, that with so much knowledge of God, the Jew should still refuse to behold him in his beloved Son, the brightness of his glory and the express image of his person. Oh let our prayer be that the veil may be taken away, and that Israel and Judah may return to the Lord, and acknowledge their own true Messiah, and receive him to the salvation of their souls.

THEOGNIS.

CALAMITIES NOT UNATTENDED WITH MERCIES.

To the Editor of the Christian Observer.

IN the communications which the Christian world interchangeably maintain, it has become of late a prevalent practice to descant on the manifested judgments of God, without at the same time noticing the many mercies which strikingly commix light with the darkness. I am aware, Mr. Editor, that the sentiments which I am about to express are not in perfect coincidence with your own remarks on passing events: but in a momentous question which involves the knowledge of God, who "maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust," a partial view of the argument ought to be avoided; and I therefore request the attention of your readers to the following considerations.

It appears to me, though I may perhaps be mistaken, that to view all calamities which befall a people as judgments, is calculated to prove exceedingly injurious to the cause of truth and righteousness. Did not our blessed Saviour himself reprehend such a practice, when, alluding to those on whom the tower of Siloam fell, he said, "Think ye that they were sinners above all men in Jerusalem? I tell ye nay." And I would ask, is not this disposition to trace every evil to the immediate hand of a retributive Providence apt to excite a spirit of censoriousness, and a too frequent attempt to condemn where angels remain silent? The operations of God which most efficiently display his power, whether of mercy or of judgment, are not discerned in the earthquake or in the fire, but in the still small voice. When the deluge descended and swept away the ancient world, the sojourners of earth were eating and drinking, marrying and giving in marriage, totally unconscious of impending evil. Again, in that vast scheme of mercy, the redemption of our race, how came it? Was it with those accompaniments which might excite universal attention? Consider the birth of Christ—for that moment, and for that alone, a strange stagnation had arrested the current of human affairs. The incarnation of the Son of God was an event so transcendently important that the very wheels of human transaction seemed stayed, lest, as it were, the sound of such tumultuous movements should drown the still roll of heaven's chariot-eering. The revolutions of empires, the changes of dynasties, the endless opposition of forces which had so long desolated this fair portion of God's creation, were for the moment merged in universal peace, as if to welcome the coming of Him who is emphatically the Prince of Peace. And have not the Scriptures also declared, that when *that* judgment beside which all other judgments must sink into nothingness shall appear, the stealthiness of a thief in the night will be its characteristic?

If you ask any enlightened Christian how it is that in this world those who love God, and those who love him not, stand, as to outward events,

apparently upon the same footing; his ready reply will be, that eternity shall sever them, for that God has ordained that rewards and punishments belong not always to this life. The answer is satisfactory, and facts as well as Scripture support it. Why, then, is the argument altered, if, instead of viewing the ways of God personally, we scan them in a national light. Is the eye of Omniscience weakened by gazing on a multitude? Can he not discern, or is he unable to punish, those in whom originate, and those who perpetrate, acts which may well excite his displeasure. I would not so limit the Eternal One! I may not believe, after reviewing the character of God, that he would inflict pain on the innocent, as a punishment to the guilty. And yet such deduction can be drawn from the views of those who trace on every evil incident to human nature the immediate evidence of punitive dispensation*.

Does the cholera attack our land, then the *Mene, Mene, Tekel, Upharsin*, is pronounced to have been written against us; it being forgotten that lands which, compared with ours, are but scenes of moral desolation, have yet been spared. No mention is made of circumstances calculated to mitigate the evil into comparative littleness. Its gradual progress, affording ample room for preparation, is left in the back ground. The character of the plague, so softened, so mild in its exhibition, may be but at best casually gathered. Is this giving God glory?—Again; Does political commotion excite us? to our sins it is immediately traced. But why not, as a counterbalancing consideration, allude to a peace unbroken for years?—Did Catholic Emancipation cause no excitement? Did the trial of a queen exhibit our national milkiness of character so strikingly as to make us pine after a recurrence to those golden times. Nor do I here consider how many there are who, in this perturbed state of affairs, behold the elements of good, working, though it be with a strong fermentation: but enough of this. Infidelity spreads, but was it more passive when Payne scattered firebrands amongst an inflamed people; or when circumstances of time and place urged on the perpetration of deeds at which Europe trembled?

But let us look for mercies. Is our trade on the decline? has our land failed in its produce? has every Christian shepherd ceased to watch his fold? Are all Christians led astray by passing follies? No; the majority, the immense majority, continue in the good old way. Unitarianism is sinking fast; knowledge, scriptural knowledge, is spreading its empire far over the earth; the Christian missionary has lifted up the Cross amidst the snows of polar lands, and on the sands of burning deserts, and thousands are flocking to that standard. Why then despair? There is a gallant band still resisting the world, the flesh, and the devil. Nor can I yet perceive that the favour of the Most High has shrunk from befriending them. No, through the Captain of their salvation, they march on, "conquering, and to conquer." Their outspread banner is *Love*; and the word of God stands pledged that the gates of hell shall not prevail against the cause in which they are en-

* Alpha has got into deeper matter than he seems to suspect, and out of which he will not easily find his way. Let him answer Butler's Analogy, if he can. Reason as we will, pain does actually visit one person by means of the sins of another; the Fourth Commandment is often literally fulfilled, and many a child suffers greatly from the vices, the drunkenness, the prodigality of a parent. The facts cannot be denied; nor can the scriptural declaration of the doctrine be doubted; and it is worse than useless to argue against either fact or revelation by our *a priori* notions of what befits the character of the Infinite Being. The Judge of all the earth will do right; but it does not follow that we are always able to account for his dispensations. The next passage, respecting the Cholera Morbus, was written before the extension of the disorder to France. Would the writer have penned it after? Besides, the amount of national guilt has reference not merely to actual magnitude but to privileges and opportunities of instruction. These and other points are necessary to be considered, before we can arrive at a sound conclusion.

gaged. If these things be so, why does courage fail? Is the Lord's arm shortened? are the proofs of his goodness less numerous than formerly? They are not. Let us then, bedewed with the Holy Spirit, and stablished in our Lord and Saviour Jesus Christ, come forth gladly in the name of our God, shouting his praises to the ends of the earth. There ever will be evils which we are bound to lament deeply; for until the knowledge of the Lord shall cover the earth, even as the waters cover the sea, sin must abound: and he who forbears to lift up his voice in prayer to Him who alone can remove this plague spot, disgraces the name of a Christian. But in spite of this I see no cause for despondency. Our land has yet many a righteous ten. The pestilence which rages in the camp of our Israel may yet be stayed; we have Aarons, who, with censers in their hands, can go forth to stand between the dead and the living. Let, then, Christians take courage. Let them shew to an unbelieving world that they have yet a Divine arm to rest upon, a hope which may not be broken, and capable of supporting the most feeble though ten thousand times ten thousand be leagued against them.

ALPHA.

REVIEW OF NEW PUBLICATIONS.

THE CHURCH AND ITS NECESSARY REFORMS.

(Continued from p. 348.)

1. *The Extension, Security, and Moral Influence of the United Church of England and Ireland, &c.* By the REV. JOHN RILAND, M. A.
2. *The Church in Danger from herself, &c.* By the REV. JOHN ACASTER.
3. *Remedies for the Church in Danger, &c.* By the Same.
4. *The Liturgy Revised, &c.* By the REV. ROBERT COX, M. A.
5. *Church Reform.* By a CHURCHMAN.
6. *Pluralities Indefensible.* By RICHARD NEWTON, D.D.
7. *Church Establishments considered, &c.* By WILLIAM M'GAVIN, Esq.
8. *Plan of Church Reform.* By LORD HENLEY.

WE mentioned in our last Number, that the remarks which we proposed to offer upon Church Reform would range themselves under the three following heads; namely, its revenues, its public services, and the character and conduct of its ministers. At the moment in which we are writing, the sudden changes in public affairs have so unhinged every anticipation as to what may, or may not, be the course of proceeding in matters either of church or state, that we might perhaps with advantage have suspended our remarks on ecclesiastical reform to a more settled period. Having, however, commenced the discussion, we will not wholly suspend it; for whatever may be the course of political events, a considerable measure of ecclesiastical reform is necessary for the stability of the Church, and the best welfare of the people.

The revenues of the Church, although they form the secular, and may therefore, in some respects, be considered as the least important part of the subject; yet as they constitute one of its most distinguishing features as a national establishment, and materially affect the whole range of its operations, are, doubtless, entitled to very serious attention. The two important questions connected with the property of the Church, are, its *source* and its *distribution*; and with reference to both of these, it seems to require very considerable modification. The revenues of the Church of England prin-

cipally arise from land and tithes, with Easter offerings, and fees, generally of a very small amount, for the performance of various ministerial offices; and to all these, as a matter of civil right, the clergy have unquestionable claim—a claim as valid as that by which any other property is held. The projects of spoliation and abolition which have been broached upon this subject, are selfish, reckless, and unprincipled. But though, for the maintenance of the worship of God, and the religious instruction of the people, the Church has every right to the resources entrusted to her charge, which law and justice can constitute, so that no individual in the realm can lay claim to the smallest fraction of her revenues, the Legislature, as the general superintendant and conservator of the public weal, is, doubtless, fully warranted to make such arrangements respecting the mode in which those revenues are raised and distributed, as a regard to the security and usefulness of the establishment, and to the prevailing habits of the community, may require.

To that part of the ecclesiastical revenues which is derived from houses, lands, and other similar property, there can be no valid objection; nor do we conceive that any is generally felt. But on the subject of tithes, which form the largest portion of clerical income, a strong and most injurious feeling of antipathy has been called into exercise. We do not refer so much to the lawless and murderous combinations which have been formed in many parts of Ireland against the payment of this species of ecclesiastical income, and which, for a while, have effected its virtual abolition, as to the feelings of chronic irritation to which it has given rise in the agricultural districts of England. Except in very few instances, there is no solid ground for the outcry raised against tithe, as if it were a tax upon industry, and tended to impede the improvement of land. Every political economist who has taken an enlightened view of the subject, admits that what is paid in tithe, is ultimately subtracted, in a diminished ratio indeed, from the landlord's rent, not from the farmer's profits. The latter, in the great majority of instances, pays far less in the form of a decimation upon the produce of his land, than would be exacted from him by the landlord in the shape of increased rent, if it were discharged, as is frequently the case, from this ecclesiastical burden; and in reference to this unappreciated advantage, we might exclaim,

O fortunatos nimium, sua si bona norint,
Agricolas!

But we fear that it would be difficult to convince a large proportion of this class of persons of their error, and that with their present notions they are as incapable of feeling its force, as of understanding Virgil's Latin. Upon such persons, therefore, our adaptation of the poet's enthusiastic burst of felicitation would be completely lost. To restore and maintain that harmony between the parochial minister and his people, which is essential to their mutual comfort and to pastoral usefulness, some species of *commutation* has become absolutely necessary. Various plans for this purpose have been proposed, such as the allotment of land, equivalent in value to the tithe now chargeable upon the soil, or a rent varying in amount with the price of grain and other titheable articles. Where the first of these plans is feasible, it is doubtless the most desirable and unobjectionable of all the proposed plans. But where it would be attended with insuperable difficulties, it might be the next best plan that the land should be charged for ever with the proportion which the value of the tithe now bears to the value of the land. Difficulties and objections may doubtless suggest themselves to this plan as well as to every other; but it strikes us as the most feasible and just of those which have been hitherto proposed; and we would only add, that the clergy must not be the persons to throw impe-

diments in the way of some such arrangements as the circumstances of the times, with a voice loud enough to rouse the most thoughtless and inconsiderate, proclaim to be indispensable. The vast majority of the clergy, indeed, would hail with the utmost cordiality any rational and practicable plan, which would relieve them from the embarrassing position which they are now constrained to occupy with respect to the feelings, prejudices, and apparent interests of their parishioners.

On the subject of those minor sources of revenue, such as dues, offerings, and other charges connected with the exercise of ministerial function, it would be highly desirable that such competent provision from other quarters were made for the whole of the parochial clergy as would justify their total abandonment. In many places they are in a great measure abolished, through a reluctance to demand what may either be inconveniently afforded, or grudgingly paid. They tend to harass and degrade the clergy, while, except in populous places, with the most rigid exaction they make a very inconsiderable addition to their resources.

But the *distribution* of ecclesiastical revenues, from whatever sources they may be drawn, is still more glaringly anomalous—we had almost said, more grossly injurious and unjust. It is anomalous, because it presents the phenomenon of a church possessed of ample revenues, if properly economized, to make all its ministers comfortable, though not rich or affluent; with a very large proportion—not to hazard any particular number—of its most faithful, devoted, laborious, and on every ground of talent, education, and attainment, most respectable clergy, obliged to wear out their strength for a pittance scarcely superior to the gains of the higher order of menial servants. It is injurious, because it is impossible, in such a condition of things, that the services of religion should be performed with the same regularity and efficiency as under a more equitable system; and unjust, because it is contrary to every principle of reason and public right, that men who occupy the same standing of presumed qualification for the discharge of the arduous duties of their office, should be so unequally rewarded. Inequalities there are, and will be, in the remuneration of all professions: but in other departments, in law, in medicine, and in the various branches of the mechanical and polite arts, every man receives an amount of recompence proportioned to his supposed skill, and the diligence and efficiency of his labours. But in the Church, even assuming for a moment that patronage is always exercised on the principle of an impartial estimate of personal merit, and that the high places of dignity and emolument are in every case occupied by suitable and worthy men, the provision, owing to its irregular distribution, is so utterly inadequate to the number of claimants, that a large proportion of pious, active, and talented labourers in the Christian vineyard, must of necessity pine away their days in distraction, poverty, and want, or have recourse to some other means of meeting the exigencies of their families.

The consequence of this anomaly is, not merely the inconvenience and embarrassment occasioned to the individuals immediately concerned; it extends far more widely, and carries an influence more deeply prejudicial to the interests of the establishment, and to the spiritual welfare of the community at large. Among the clergy themselves, it has the effect of calling into action some of the worst feelings and most painful infirmities of our fallen nature, and in that proportion tends to deteriorate their character and to impede the whole work of their ministry. The few successful candidates for the higher ecclesiastical prizes, are not unnaturally actuated by a somewhat more than an adequate share of the complacency attendant on an inordinate elevation above their associates. Those, who are still in the field, urged by the combined influence of ambition and want, are under

many circumstances so shackled in their movements—so much entangled by the snares lying in their way—and so much agitated in their views and feelings by the alternations of hope and fear, as to be most materially obstructed in their sacred studies, and in an uncompromising preaching and labouring among their people. Those who are utterly hopeless of preferment, on the other hand, or whose spirit will not brook the ordinary arts of pursuing it, are frequently obliged to drop the minister in the tutor or the schoolmaster; or if endowed with talent and considerable energy and elasticity of mind, to waste their health and their faculties in literary pursuits but remotely connected with the primary objects of their office. In the mean time, the public, which is the party mainly interested in the ultimate result, views this kind of irregularity and injustice with indignation and disgust; and its attachment to the church and its ministrations is weakened in proportion to the number of examples, with which every individual is surrounded, of the work performed being disproportionate to the amount of the remuneration. In a retired country district they observe an incumbent, not always of the most laborious and zealous character, in the receipt of an income which enables him to maintain a comparatively splendid establishment; while in the heart of a populous town they behold the minister of an extensive parish, who is impelled by duty and conscience to be instant in season and out of season, receiving for his services not half the sum which the minister of a neighbouring dissenting chapel is paid from the voluntary contributions of the people. On the anomalies and injurious consequences of the present system, we need say no more. They are known, felt, and deplored by every man of enlightened and unsophisticated mind.

How, then, would we proceed to remedy what is acknowledged to be so anomalous in theory, and so injurious in practice? We would begin at the fountain head. It is well known that the inequalities of the bishoprics and archbishoprics of our church are nearly as great as those which belong to the subordinate departments of the ecclesiastical economy. Some of these stations have an amount of emolument attached to them, far beyond any legitimate exigency; others are far too scantily provided to support the proper hospitality and necessary expenses of the station. The consequence is, that the richer bishoprics are regarded as a species of small principalities; and no art or influence fails to be used by nobles and political leaders, to procure them for their friends and adherents. With the smaller and poorer sees, on the other hand, it is found necessary to associate other offices held in commendam, in order to supply the inadequacy of their resources. These circumstances are attended with very serious evil. Burke, in the lofty chivalry of his defence of established institutions, under the peculiar circumstances which called it forth, might be allowed to say that the people of England see, without grudging or dissatisfaction, a bishop receiving a revenue of 20,000*l.* a-year; but in plain and sober truth, the people of England—indeed every man of considerate and correct feeling—does see, with great dissatisfaction, a sum of this magnitude heaped upon one individual; while many of his brethren on the bench, of equal talents and attainments, and with duties equally arduous to perform, have scarcely one-tenth, and many a learned and laborious parochial minister, not the two-hundredth part. We make not this statement for the purpose of exciting indignation, or of broaching any visionary scheme of levelling, which we deprecate and abhor in reference both to Church and State. The individuals who sustain such offices, are not accountable for the irregularities which at present belong to the system. So deep is our veneration for some of these excellent persons, and so unbounded is our confidence in their disinterestedness, liberality, and integrity, that personally

we scarcely know a limit to the revenues which we would gladly see at their disposal. But this does not affect the general question. Bishops and archbishops may be generous and munificent in expending their revenues for the furtherance of the glory of God and the happiness of man, or the reverse. But it is not, it cannot be right, that so much wealth and so much poverty should be seen arrayed in the same official vestments. One of the first measures connected with the adjustment of the revenues of the Church we would propose therefore, is, that the incomes of the archbishops and bishops should be reduced much nearer to an equality with each other. According to our view, 10,000*l.* a-year would form an ample maximum maintenance, and 5,000*l.* a-year no unreasonable minimum. Assuming, then, that 10,000*l.* per annum should be the highest, and 5,000*l.* the lowest rate of income received by the episcopal and archiepiscopal dignitaries of the English Church, every see of which the revenues exceed the smaller sum, might be required to pay 500*l.* for every thousand of its overplus, for the augmentation of the poorer dioceses, and the whole of the excess of any see above the highest point in the scale should be devoted to the same purpose. If such an arrangement were made, we have no doubt, that, in addition to other advantages, our archbishops and bishops might be supported entirely by resources properly belonging to their own rank; and the other emoluments which they now receive might be available for other purposes. An adjustment of this description, so just and equitable, so fair and unobjectionable, would be attended with results of incalculable importance; nor can we conceive any measure which would be productive of a better moral effect upon the feelings of the community, at this season of irritation and excitement, than such a voluntary exhibition of equity and disinterestedness on the part of the heads of our Church.

A still more important object is, the provision of an adequate maintenance for the parochial clergy; and this might be done to a very considerable extent, by means of the resources which the Church has at her command. It appears to us that the income of a parochial clergyman of the Church of England, in the present state of the country, should, if possible, never be less than 300*l.* a-year; in large towns it should be more; but it surely ought never to exceed 1000*l.*, except as it may be connected with some other ecclesiastical function. The revenues belonging to the benefices to which is attached a cure of souls, are far from being adequate to secure any thing approaching to such a provision. If the whole were thrown into a common fund and divided, the dividend would be far too small for a reasonable average maintenance of a clergyman and his family. We had made some calculations, from the various conflicting estimates before the public, but they are of necessity imperfect; and as clearer light will be thrown upon the question by the returns of clerical revenue recently ordered by the House of Commons, we shall wait for this fuller information. But the general fact is undeniable, that the whole of the parochial ecclesiastical property in the kingdom, in consequence of lay impropriations, moduses, and various exemptions, is far too small, if equalized, to support the Establishment in due comfort and respectability. Still, much might be done with the more lucrative livings, to make them assist the poorer; though not, we fear, to the extent which some persons imagine, without an unjust interference with the rights of private property. Neither the patron of a valuable living, nor the tithe payers, might willingly see the property of the pariah carried to a distant spot; they might at least wish that if a large sum were raised, it should be spent by a resident incumbent upon the spot where it was collected. Much, however, might fairly be done by means of a graduated scale of duties; besides which, even the patron and tithe-payers of the rich living might be induced to allow part of the superfluity to emigrate to poorer parishes, if the former

had, by way of bonus, an equivalent offered him for the diminished value of his advowson, and the latter a remission of a portion of the tithe. The whole of the crown livings (more than a thousand) might be thus adjusted without difficulty, there being but one patron; and also those belonging to public bodies, such as bishops, chapters, colleges, and companies. Cathedral property in particular may be rendered largely available for parochial purposes. We would not, indeed, deal rashly with this species of property; far from it; and we have already stated at some length our views of cathedral reform, which, if carried into effect, would demand a considerable portion of revenue. But one large item in that very article of reform was the augmentation of the numerous parochial benefices belonging to cathedral and other corporate bodies. This is now permitted, by recent enactments, to a considerable extent; but it ought to be imperative, not optional; and if the superfluous portion of cathedral property were duly employed for this purpose, the effect would be very powerful and rapid. Lord Henley has just published an interesting and valuable pamphlet on the subject, in which he shews how largely available chapter property might be made to augment poor livings. His lordship's pamphlet did not reach us till after the preceding remarks were written; but many of the suggestions in it are so important that we shall give the following outline of his lordship's plan:—

“The following pages are not dictated by any grudging feeling towards the endowments and wealth of the Establishment. On the contrary, the author thinks that it can never be too often repeated, that the Church of England is not a wealthy church. It has been stated from high authority, and has never been contradicted, that if all the revenues of the parochial clergy were equally divided amongst them, there would not be more than 185*l.* per annum for each: and that if the whole property of the Church, including all that belongs to deans and chapters, were thrown into a common fund, it would not furnish a net annual stipend of 350*l.* to each of the working clergy. But even if it were found greatly to exceed this amount, the author never would consent, upon any reasoning, however plausible, to see one shilling subtracted from the service of the sanctuary.” pp. 5, 6.

“The augmentation of small livings and the endowment of churches in poor and populous places, can only be effected by the application of some portion of cathedral property: the other endowments of the Church being in one case insufficient, and in the other barely adequate, to the present demands upon them.

“The plan which is here submitted purposes to vest all episcopal and chapter estates in the hands of a corporation for the exclusive management and controul of this species of ecclesiastical property. It might not, at first, appear necessary to include in this arrangement the estates of the bishops, as no revenue is proposed to be subtracted from the sees. But it is admitted on all hands, that one of the objects most urgently demanded in a measure of Church Reform is the equalization of the bishoprics, in order to put an end to the great but now necessary evil of commendams. And although this might be adequately effected by leaving the administration of the property in the hands in which it is now placed, and by merely remodelling the application of the aggregate of the revenues according to certain proportions to be fixed by a new Act of Parliament, yet as an efficient machinery will have been already constituted for the chapter estates, and the other arguments, which will hereafter be noticed, demonstrate its applicability to episcopal property, it is here adduced as a measure of fitness and expediency, though not as a matter of so much urgency and necessity, as it appears to be with respect to the chapter property.

“This board should be a mixed body, consisting of a certain number of salaried, and a certain number of honorary members. The minute details of duty are rarely very efficiently performed by persons who act gratuitously: a sufficient degree of responsibility is not created to secure at all times that laboriousness and attention to detail, which is required and enforced from a paid agent. On the other hand, it is desirable to obtain the occasional attendance and general inspection of persons in eminent stations, both in church and state, who will give a stability and weight to the corporation, and be a guarantee for the uprightness and purity of its transactions.

“The first object in every alteration of this nature should be the preservation of the perfect inviolability of all life interests. No sinecure, or pluralities, no dispensation from residence, no excessive and disproportionate amount of revenue, however objectionable in principle, must be interfered with as against the present possessors. The plan, therefore, provides that the interests, which are to vest in the corporation, shall only do so on the death or resignation of these persons. This arrangement,

besides the justness of it, will also be highly expedient, as it will prevent the commissioners from being clogged with too much business in the outset, and give them time to become acquainted with the nature of the property which they will have to manage, and to ascertain in what places and districts the surplus revenues can be most beneficially applied.

"In the administration of the cathedral property, and the reformation of the chapters, the first consideration which naturally arises is, that due provision be made for the celebration of cathedral service. For this purpose (as one great object will be the abolition of every thing approaching to a sinecure, that can be dispensed with), it will be found most convenient to entrust the performance of Divine service exclusively to the dean, assisted by such a number of chaplains as shall be deemed necessary. As his residence will be for nine months in the year, he should perform the same quantity of public duty as the incumbents of our great London livings. But as there will be no occasional duty, no registers to be kept, no vestries to attend, no visiting of the poor and sick, his labours will be extremely slight. The plan provides very liberal stipends for these dignitaries; and therefore the deaneries may be considered as the rewards and support for those classes of learned men already alluded to, whom it may be found more proper to advance in this mode, than by either episcopal or parochial preferment. Nor can the provision be deemed too meagre and niggardly, which contains thirty-two pieces of preferment, of amount varying according to population and cheapness of living, from 1800*l.* to 1000*l.* per annum. To this must be added, six out of the eight stalls of the cathedral of Christ Church, Oxford, as the present plan does not propose to affect that chapter, except as to residence, and the annexation of two of the stalls to the livings which the chapter possesses in that city.

"The service, too, of the cathedral being thus placed more exclusively under the control and subject to the responsibility of one constantly resident person, may become more parochial, and therefore more devotional and spiritual in its nature. Nothing can be less satisfactory to those who desire to worship God in spirit and in truth, than the coldness and formality of cathedral service. The poor are effectually excluded by the arrangements of the very small portion of the vast edifice which is applied to the real business of worship. And though it is unnecessary to enlarge upon other objections, some of which arise from circumstances that are hardly remediable, yet there are many things which a devout and earnest person, permanently residing and armed with due power, might alter materially, to the promotion of true religion.

"The service of the cathedral being thus adequately provided for by the dean and his assistants, it will be asked, whether it is proposed to abolish entirely all prebendaries and canons? The answer is, that as supernumeraries in a church already provided with ministers, or as sinecurists in a city where they have no efficient duties to perform, they should be abolished. But it will be found, on examining our cathedral towns, that in most of them there are benefices in the gift of the chapter, where the population is extensive, and the emoluments extremely small, the duties of which are therefore assigned to minor canons or other subordinate persons. These livings, if the population exceeds 1500 souls, should be inseparably annexed to a stall of the chapter; if below that amount they might be conferred upon the chaplains, whose stipends should be proportionately increased. In these cities where the chapter happens to have no patronage of this sort, in case there are benefices which come within this description, arrangements might easily be made with the patrons for annexing them to prebends. But this system of endowment should be strictly confined to the livings within the city. For, however small the distance, the great object for which residence should be so strictly enforced, would be missed, if a living, though only a few miles distant, were annexed to a prebend: the incumbent would be passing his days in his prebendal residence in the city, and only visiting his flock for Sunday duties. In chapters, where this mode of annexation of livings could not be adopted, there should be no stalls continued.

"The plan proposes, 1st, To apply somewhat above 50,000*l.* per annum to the stipends of the deans and their chaplains: 2dly, The sum of 100,000*l.* per annum towards the endowment of such chapter, benefices, or other similarly situated city parishes; and, 3dly, The residue, which, according to the estimate already alluded to, will amount to about the annual sum of 150,000*l.* towards the augmentation of country livings, the building of residences, and the endowment of new churches in poor and populous districts." pp. 32—37.

We know not that we can add much to the above plan, except it be the suggestion before adverted to, of making the richer livings, though they be not chapter property, assist the poorer by means of a graduated tax, so far as this can be done without injustice to patrons or tithe-payers. The public, also, ought, for their own sake as well as that of the clergy, to assist the church if its present revenues are inadequate; and we believe that liberality would not be wanting if there were such a reform as would give to every

parish a respectable and pious incumbent, living and dying among the people, and earnestly devoting himself to their spiritual welfare. We need not repeat, having lately dwelt so much on the subject, that in every sound measure of church reform plurality of parochial charges is entirely out of the question; except that, in retired and thinly peopled districts, two parishes, in some cases, might be consolidated into one benefice, which would facilitate the augmentation of the smaller livings. To such a plan as we have proposed, not of levelling, but of equitable management, with such exceptions as peculiar cases might require, we see no possible objection beyond what might be urged by the selfishness of individuals; and such pleas will not long be able to withstand the obvious justice, as well as the overwhelming necessity of the case.

The second branch of our ecclesiastical economy which we have specified as requiring a certain measure of modification and improvement, is that connected with its public services. The first thing which claims attention in this department of the subject, is the necessity of endeavouring by every practicable means, public and private, to promote the erection of a larger number of churches and chapels for the accommodation of the thickening and extending masses of our population. The facilities afforded by the recent Act of the legislature, if met with correspondent liberality on the part of affluent individuals and the rulers of our church, will doubtless effect much to remedy this crying and long-continued evil. That the people may enjoy the full benefit of this increased accommodation, two full services, each including a sermon, should be required in every church and chapel throughout the kingdom. A week-day expository lecture would also be highly desirable; and a Sunday-school, receiving public catechetical instruction in every case, if practicable, should be considered an essential part of the parochial and district system. Hitherto the neglect of these measures, partly from necessity, and partly from indolence and indifference, and the consequent habits of inveterate ignorance, impiety, and demoralization, are too palpable and notorious to admit of denial or extenuation.

Various alterations have been suggested as desirable to be adopted in the liturgical services of our church. Since the time that this beautiful and impressive system of doctrinal and devotional formularies was given, as Milton expresses it, to be "purged and physicked" by the commissioners of Elizabeth, and subsequently underwent an investigation at the Hampton-Court Conference, with a view, as King James is said to have declared, of removing complaints if they should prove well founded; or of taking such knowledge of them, even if frivolous, as would have the effect of a "sop cast into the mouth of Cerberus;" there has been a general impression that some modifications, with respect to its length and arrangement, would be desirable. We would by no means venture so far as some friends of the Church have proposed to go upon this subject. We would not hazard such innovations as would endanger the integrity of her doctrinal system. The alterations we would admit would be strictly confined to arrangement and omission. We would have no new forms or confessions substituted for the present. The too probable character of such substitutions may be learned from a memorable passage in the life of Bishop Porteus. The bishop says, that at the close of the year 1772, and the beginning of the next, an attempt was made by himself, and a few other clergymen, among whom were Mr. Francis Wollaston; Dr. (afterwards bishop) Percy, and Dr. (afterwards bishop) Yorke, to induce the bishops to promote a review of the Liturgy and Articles; in order to amend in both, *but particularly in the latter*, those parts; which, says Dr. Porteus, "all reasonable persons agree stand in need of amendment." This plan was not in the smallest degree connected with

the Socinian petitioners at the Feathers Tavern, but, on the contrary, was professedly meant, adds the bishop, "to counteract that and all similar extravagant projects; to strengthen and confirm our ecclesiastical establishment; to repel the attacks which were at that time continually made upon it by its avowed enemies; to render the Seventeenth Article on predestination and election more clear and perspicuous, and less liable to be wrested by our adversaries to a Calvinistic sense, which has been so unjustly attached to it; to improve true Christian piety among those of our own communion, and to diminish schism and separation by bringing over to our national church, all the moderate and well-disposed of other persuasions."

"On these grounds," continues his lordship, "we applied in a private and respectful manner to Archbishop Cornwallis, requesting him to signify our wishes, which we conceived to be the wishes of a very large proportion both of the clergy and the laity, to the rest of the bishops, that every thing could be done, which could be prudently and safely done, to promote these important and salutary purposes. The answer given by the Archbishop, Feb. 11, 1773, was in these words: 'I have consulted severally my brethren the bishops; and it is the opinion of the bench in general, that nothing can in prudence be done in the matter that has been submitted to our consideration.'"

The bishops were probably in the right. Little did Dr. Porteus (it was before he became a bishop) think what a burst of jealousy, alarm, and indignation would have assailed him, and justly, if he had laid his hands upon the Seventeenth Article. Besides, why un-Calvinize it, if it was not Calvinistic; and if it was, where was the propriety or justice of ejecting its literal interpreters from the Established Church. We are therefore advocates in the present state of the church, for submitting our Prayer-book to what the old divines called "tinkering." A few passages which are a stumbling block to many pious minds, without being essential, might well be altered; but these are not those most likely to be experimented upon, at least if our bishops estimate the matter by Bishop Porteus's estimate. But some abridgment might with great advantage be admitted, especially in the morning service, respecting which there are some useful suggestions (though we go not to his extent) in Mr. Cox's volume. It would be highly conducive to edification and devotional effect, if the Morning Service were divided, or considerably shortened by the omission of such parts as are either actually repeated, or may be considered as embodied in other parts. The Apocryphal Lessons should be ejected forthwith. For the present we only glance at these few matters, under the head of our second division; but they are too important to be thus summarily passed over, and we intend, some future day, to recur to them more at large.

But, thirdly and lastly, that reform, without which all alterations in the fiscal economy and liturgical services of the church would be utterly unavailing for the high purposes of its establishment as an engine of spiritual instruction and moral influence, is that which must be embodied in the personal character and endowments of its ministers. Without such habits of mind and conduct in the great body of the clerical profession, as become their solemn vocation, all external and economical improvements, however necessary and important, would fall infinitely short of their object. We want not merely a system of correct and well-adjusted mechanism, but also men who will bring its powers to bear upon the community with energy, assiduity, and effect—not merely a vessel fraught with the treasures of eternal truth, capable of maintaining its equipoise amidst the storms and tempests by which it is liable to be assailed, but likewise those, who by their zeal and vigilance, their experience and skill, are competent to steer it amidst the shoals and quicksands with which it is surrounded, and to

conduct the souls committed to their charge into the harbour of everlasting rest. We gladly admit that there has been of late years a manifest improvement in every endowment of character calculated to dignify and adorn their profession, in the clergy of the Church of England; but, while this is cheerfully and unreservedly conceded, it cannot be denied that in a large portion of our ecclesiastical functionaries of every rank, there is the most urgent need of a far higher standard in reference to the elevation of their views, the accuracy of their doctrines, the fervour of their zeal, and the unalloyed purity of their practice. At such a crisis in her history, and amidst such a mingled torrent of infidelity, blasphemy, and anarchy, of sectarian hostility and wide-wasting profligacy of sentiment and demeanour, the church requires men of no ordinary stamp to bear her banner, and to uplift her standard of uncompromising truth and holiness. If she is to be preserved, she cannot be safe in the hands of worldly-minded bishops, (we will not suppose the case of an Arian, Socinian, or political and time-serving sycophant,) or of dignitaries of any grade who wear her honours and expend her revenues, but neglect her work; or of a clergy, high in orthodoxy, but low in evangelical simplicity, fervency, and devotedness of heart and soul to the duties of their profession; who, while they magnify their office as invested with the sublime sacredness of an apostolical ministry, compromise its claims and sink its authority, by mixing in the crowded marts of secular occupation or amusement.

To meet the exigency of the times, and to satisfy the necessities and just demand of the people, the ministers of the church, through all her gradations of dignity and office, must be men of high theological attainments, and pure evangelical principles. They must be men who rise in their prevailing thoughts and affections above the low secularities of profit and preferment. They must be men of deep piety, as well as solid learning—men who feel the awful responsibilities of their vocation, and are possessed of the varied endowments necessary to give effect to their public ministrations and private labours. They must be sons of thunder to alarm the hardened, and sons of consolation to cheer the desponding. They must, in short, be workmen that need not be ashamed, capable of rightly dividing the word of truth; scribes well-instructed, and at proper seasons bringing out of their treasures things new and old. To secure these indispensable qualifications—so far as human means are capable of securing them—the standard of clerical endowment must be raised. The whole course of preparatory education must be altered and improved; and the laws of ecclesiastical discipline must be revised, amended, and enforced. To state the ways in which, under the blessing of God, this is to be effected, would occupy many pages. We can only for the present refer our readers back to various recent papers, intending again to recur to the subject.

Such is a brief outline of the views we have been led to take of a question of incalculable importance—a question to which a large share of public attention has been for some time, and will doubtless yet continue to be, directed. We have been able only to hint at various topics, which, if space allowed, we should have been glad more fully to have discussed. To the authors of the treatises at the head of our article, as well as many others who have lately written on the subject, we must apologise for not having more distinctly referred to their publications. Statements so numerous and varied we could not have compressed; and we have therefore abstained from attempting it. To the ability and honesty of many of these writers we bear our cordial testimony. The works of Mr. Riland and Mr. Acaster, though we pledge not ourselves to all their statements, are remarkable for the boldness and uncompromising integrity with which the writers expose

what they consider to be the evils of the present system. But even Mr. Riland's pungent strictures may not be without good effect in this age of courtly sleekness, when the church is be-praised by its friends, and left exposed, unsuspecting and enervate, to the assaults of its enemies. We wish however, for the sake of his own object of reform, that they had been more measured.

The method of adjusting the endowments of the church which we have suggested, seems to us adapted to meet an evil, which, at this moment, hangs like a millstone to her neck; and unless remedied by a timely and effectual corrective, will overwhelm her in ruin. We look upon her position with anxiety, though not with dismay. She is endangered alike by evils within, and by assaults from without. We trust, however, that with the blessing of the Most High upon remedies and correctives promptly applied, she will be carried safely through the storm. Of a church indeed, which has been so eminently favoured of God, and honoured among men—a church which was among the first to rise from the dross and defilement of superstition, with her wings covered with silver, and her feathers with yellow gold; which shone with such peculiar brilliancy among the morning stars of the Reformation;—a church which has nurtured in her bosom pre-eminent piety and learning; which counts among her martyrs a Cranmer, a Latimer, a Ridley; and among her worthies a Hooker, a Hall, an Usher, a Beveridge, and a Leighton; not to mention more recent times, or the goodly array of living members;—a church which not only enjoys the ecclesiastical sovereignty of England and Ireland, but is planting her footsteps on the shores of the eastern and western world, and is leading on to the heavenly Zion a numerous company of the faithful; of such a church we cannot relinquish our hopes. If she falls, she must perish through her own indolence and neglect. In the language of mingled admonition and encouragement, therefore, we implore her—"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem."



WOLFE ON THE HABITS OF THE ENGLISH PRISONERS IN FRANCE.

Observations on the Manners and Habits of the English Prisoners in France, principally with Reference to their Religious State, during nine Years' Residence in the Dépôts of Fontainebleau, Verdun, Givet, and Valenciennes.

By the Rev. R. B. WOLFE, Chaplain. 1 vol. 8vo. London, 1830.

HAD Bonaparte never committed any other atrocity than the detention of the English who were visiting France at the renewal of the war, this alone would cause his name to go down to posterity with the execrations of every man of humanity and justice. But Bonaparte was a wicked man, and the tender mercies of the wicked are cruel. His admirers, however, if they can forgive the wickedness of the transaction, may lay claim for it to the praise of originality; for no tyrant, no despot, had ever done the like: it was one of this great and good man's own inventions; a master-stroke of his own unrivalled genius, for which, as for innumerable other actions, he deserves the same posthumous renown that would rightly belong, could their names be recovered, to the inventors of the rack, the West-Indian pronged collar, the "little-ease," and the "scavenger's daughter." To seize multitudes of persons travelling in a private capacity, and without any hostile object, at a time of peace; not giving them notice of the declaration of war, or allowing them to return home, but confining them as pri-

soners for many a long and weary year, for no imaginable purpose but to gratify spite and pitiful revenge, is an atrocity of which Bonaparte was the whole and sole originator: and the crime deserves in future to be called by his name, just as "Burking" or any other atrocity which had no previous existence takes its title from its projector. There is but one objection, that Bonaparte invented so many other novel crimes, and committed so many old ones in a new and original way, that it would be unjust to his memory to attach his name to one only. We have said thus much, because of late years there has been in many quarters an affectation of forgetting the evil conduct of this bold, bad man, and of embalming his memory as a person more sinned against than sinning.

It were one advantage gained from such examples of cruelty and injustice, if they tended to cause a salutary horror for war and all its accompaniments. Men—aye, and women too—dazzled with its pomp, pride, and circumstance, call it glorious; but whether traced to its source, or examined in its effects, it is found to be precisely what an inspired Apostle describes it, the produce of the evil passions of mankind, and the direst curse which has afflicted our fallen and guilty world.

But amidst all the sorrows and vices of mankind, war not excepted, there is one alleviation. Religion can shed a radiance over the darkest scenes; the presence of God can cheer the dungeon of oppression, the couch of pain, the black valley of the shadow of death. Even he who so despotically tyrannized over Europe, could not deprive his victims of this internal solace; and the interesting publication now in our hands, shews that in the prisons of treachery and war, not a few of our beloved countrymen found that peace which the world cannot give or take away; a peace which many of them had despised in their days of freedom and prosperity, but which became their only support in the tedious years of captivity and sorrow.

The first place at which our detained countrymen were stationed was Fontainebleau. Among them was Mr. Wolfe, a young clergyman, who was making a wedding tour upon the continent with his bride, when the iron hand of war arrested his progress. Among his fellow-prisoners he found persons of almost every rank in society, down to mechanics and labourers. There was not much communication among them; but an active benevolence was evinced by those who had it in their power, to assist the more necessitous; and a regular plan was soon adopted under the diligent exertions of Captain (now Sir Jahleel) Brenton, who was wrecked in the Minerve, Mr. Lee of New College, and other gentlemen, not only for assisting the most distressed with food and clothing, but of establishing schools for the children, which eventually branched out into all the dépôts. These schools proved of inestimable value, during the long detention; and this not only to the children who grew up in the house of their bondage, but to persons of all ages; and many soldiers and sailors who had never learned to read the word of God at home, acquired this power, and made good use of it in the land of their captivity. Mr. Wolfe also conducted Divine service at his lodgings, and application had been made for procuring a larger place of worship, when an order suddenly came that the whole of the prisoners were to leave Fontainebleau, in twenty-four hours, and proceed to Verdun.

"The scenes of misery which this order occasioned may be more easily imagined than described. The distressed families, who had more than exhausted their little funds in travelling to that place, had necessarily incurred debts, and had no possible means of making any provision at such a notice, for a second journey of more than three hundred miles. Even those who were in better circumstances, had not had time to provide for such an emergency; and Fontainebleau did not possess a banker who could, at a moment's notice, supply their wants. The distress, therefore, of the poorer classes was excessive; while the rage of the French people with whom they lodged, was beyond all bounds. Finding that they could neither retain their lodgers,

nor obtain payment of what they owed them, they were ready to tear their clothes from their backs, and, in many instances, did seize all those which they were not immediately wearing; leaving the poor creatures to travel so great a distance in the depth of winter, and take up their abode in a strange place, and in a foreign country, without money, and without a single article of clothing but those which they had on. Neither had their more affluent countrymen the power of rendering them much assistance, where so many were distressed, and all were taken by surprise; and what they might have given them would immediately have been taken from them by their pitiless hosts." pp. 7, 8.

Some allowance must be made for the vexation of the inhabitants, who never expected again to see their inmates, or to receive the amount of their debts; yet, amidst their displeasure, many instances of great kindness and generosity were exhibited, and often with a grace and delicacy which—with all their faults—are characteristic of the French nation, when not carried away by religious or political excitement. We will copy an illustration, for such episodes are almost the only memorials which a Christian mind can love to recal of the days of war.

"On the officers and crew of the *Minerve* being ordered to Epinal, a march of nearly five hundred miles, Captain Brenton, having endeavoured, without success, to procure money for his bills, tried to raise a small sum upon his watch. But, the watchmaker having offered what he considered quite inadequate to its value, he withdrew, and was standing at the door of the *Auberge* reflecting on his situation, when he was accosted by a person, who said he understood he wished to dispose of a watch. Concluding the applicant wished to take advantage of the distress of the prisoners, the captain answered rather abruptly, 'Yes, but you will not buy it.' 'That is more than you know,' rejoined the stranger; 'let me see the watch.' It was accordingly put into his hands, and the information given him, that the watch and seals had cost thirty-one guineas. 'C'est un prix bien fort,' said the Frenchman; 'and, if I were to purchase the watch, I would not give more than fifteen louis for it; but, as I should only keep it as a pledge for the payment of any money I might advance, I will give you twenty-five.' The captain began to have a more favourable opinion of his dealer; and, expressing his surprise at this novel mode of making a bargain, delivered to him the watch; and twenty-five louis were paid down, and a note given with the watch to Captain Brenton's agent in England, requesting him to redeem the watch by paying the money, and any additional expenses which might be incurred. The Frenchman went away, and the captain had scarcely time to communicate the information to his officers, when he was seen returning, and a general apprehension was felt that he had repented his bargain. But what was their surprise when he thus accosted the captain, 'Monsieur, ma conscience me pique, je suis indigné de la caution qui m'a fait prendre un gage d'un brave officier essayant le sort de la guerre; reprenez votre montre, Monsieur, et donnez moi votre billet d'échange pour l'argent.' This was, of course, gratefully acceded to. But the stranger soon returned a second time. 'Encore, Monsieur, ma conscience me pique.' 'Comment encore?' 'Yes, sir,' said he, 'I have been considering how I can best relieve it. I am a merchant of L'Orient; my name is Dubois; I am returning home, and having examined my purse, I find I have just twenty-five louis more than I shall want for my journey. 'Here,' continued he, destroying the first note, and putting the additional sum into the captain's hand, 'add these to the former, and give me a bill for the whole.'" pp. 10, 11.

The hardships of the journey to Verdun were considerable, especially to the women and children; and it was no pleasing termination of it to be immured within the massy walls and lofty ramparts of a strong fortified town, exposed to the overbearing tyranny and merciless exactions of the subordinate agents who had charge of the prisoners. Even English officers were not exempted from these oppressions, though it was probably neither the wish nor the policy of the government to countenance them. We quote the following specimens:—

"Lieutenant Cooban was taken, I think, into Marseilles. Seeing the *gendarmes* tying his men with a cord, he begged them not to treat them with such indignity, and said, that he would be responsible for them; when they insolently told him, that they should do the same to himself; and he was tied with his men, and marched to Verdun. Captain Brenton represented this conduct of the *gendarme*, and he was punished.

"Whilst Captain Lyall, of the navy, Major Stanser, of the marines, and Mr. Palmer, who had been taken in a packet coming from America, were on their march, they were treated with great rigour, confined every night in the common prison; and, in one instance, a ferocious mastiff was left in the cell with them, and the prisoners

were told, that, as long as they lay quiet on the straw, the dog would not molest them; but the moment they attempted to rise, he would seize them. On another occasion, three hundred men were lodged in the ruins of a church, the roof of which had fallen in. But a sad instance of the utter indifference of the French government to the claims of humanity in this particular, was exhibited in the answer of the minister of war to General Wirion, on the subject of a request made by Captain Brenton in behalf of a poor blind prisoner. He had represented some interesting circumstances regarding his blindness, and earnestly entreated, that, in his helpless state, he might be permitted to stay at Verdun. To this request, in which the humanity of the English prisoners was much interested, the minister, after having spoken largely upon every other subject, gave this laconic answer, 'Quand a l'aveugle de M. Brenton, qu'il file avec les autres!' pp. 35, 36.

Mr. Wolfe soon found that the great majority of the prisoners at Verdun—whether the detained or regular prisoners of war—were not persons under the influence of religion; and his ministry among them does not appear to have been rendered extensively beneficial. He, however, continued to conduct Divine worship, and to afford religious instruction to his companions; being enabled to give his whole time to this, as other clergymen and gentlemen undertook the office of almoners, to superintend the disposal of the funds raised both in England and among the richer prisoners for their indigent companions in affliction. Never was almsgiving more needed, or more gratefully received; or more beneficial in its effects; one of which was, that it prevented the soldiers and sailors listening to the flattering overtures made to them to enter the service of the enemy.

From Verdun, Mr. Wolfe removed in the year 1805 to Givet, the scene of those labours in which his ministrations were so greatly blessed to the prisoners. During his residence at Verdun, he had laboured assiduously for the spiritual welfare of his companions; but he states that for some time his own knowledge of Divine truth was very limited, and his preaching not of that earnest and awakening character which he was afterwards led to adopt. As for religious books, he had none; so that he was obliged therefore, to betake himself to the fountain head of truth for the composition of his sermons; but it pleased God, he says, gradually to prepare him for his work as the potter prepares his clay. At the request of the senior officer, the French government—much to the astonishment of all parties—allowed him to take the office of chaplain for British prisoners, which gave him a claim to choose for his prison-house, a dépôt where his services were most needed; and he accordingly repaired with his wife and children to Givet. The following was his introduction to his unpromising scene of pastoral labour.

"On my arrival at Givet, I soon discovered that I had undertaken a task of much more difficulty and danger than I had at all been willing to believe. I found the dépôt in the most deplorable state. Both in a moral and physical point of view, it would be difficult to conceive any thing more degraded and miserable. And, as regards religion, every appearance of it was confined to some twenty Methodists, who were the objects of the most painful persecution, and often the innocent cause of the most dreadful blasphemies. For, not content with abusing, and sometimes ill-treating them, the drunken and vicious, more effectually to distress and grieve them, would blaspheme that sacred Name by which we are called, and utter their contempt in the most extravagant and offensive mockery. The bodily privations of the prisoners, and their want of the comforts, and even necessities of life, was equally distressing. The barracks were situated in a narrow pass, between the perpendicular rock of the fortress of Charlemont, on the one side, and the river Meuse on the other; and all the space the men had for exercise was between the building itself and the river, along the side of which was a wall. This slip of ground, not more than about ten paces in width, and exposed to the southern sun, was, in the heat of summer a complete oven. Yet here they were obliged to walk, except they would stay in a hot room, with sixteen persons crowded into it, all the day. In the hospital, the sick were mixed with those of the prisoners of other nations; and were in a shocking state of neglect and covered with vermin. Not a single prisoner was allowed to go out into the town; and even the interpreter was accompanied by a gendarme. It was almost impossible for any of them to get any thing from their friends, for there was no one to receive it for them; and the little that did come, was subjected to a deduction of five per cent. by the

marechal des logis. And so great was their distress at that moment, that, unable to satisfy the craving of hunger, they were seen to pick up the potatoe peelings, that were thrown out into the court, and devour them.

"It appears to be the natural tendency of misery and want, to foster vice and encourage the worst feelings of the human heart; and that effect, in its fullest sense, was produced on this occasion. The little money that was received by the prisoners, instead of being applied to the relief of their wants, and to make them more comfortable in food and clothing, was spent in riot and excess. On these occasions, sailors are, of all other men, most ready to communicate, and never think of to-morrow. And, left, as they were, entirely to themselves, no one caring for their souls, no one having the desire or the power to restrain them, either by force or by persuasion, in the midst of the real distress which they experienced, the depôt of Givet was, perhaps, at that moment, the most reprobate spot that can be imagined.

"In addition to these discouragements, connected with the field of labour which I had undertaken, I soon found that there were difficulties in my own situation, which would, probably, involve me in personal danger of a very serious nature; or, at least, cause me to be sent away to the dungeons of Bitche.

"The commandant, and those who were under his orders, from the time I arrived at the depôt, viewed me with a very evil eye. They had all a share in the spoil of the poor prisoners; and my interference on their behalf, and the opportunities which I had of detecting their extortions, enraged them exceedingly against me. Whenever I made an attempt, as I frequently did, to put a stop to the exactions upon the money which was sent in to the men; or when any complaint was made of the meat or the bread, these officers were loud in their threats of denunciation, and sending me off to Bitche. And for the first two years of my stay in that place, I never went to bed without the impression upon my mind, that, ere the morning, I might probably be thus suddenly marched off." pp. 62—65.

He soon found that traps were laid for him, and the officers, on whose rapacity he was a constant check, would probably have invented some pretence to march him off like a felon to the dreaded fortress, had it not been that, by means of the blessing of God upon his pastoral labours, such a change had taken place in the prison that the commandant and his people found their task greatly alleviated. The men, instead of being drunken, disobedient, and treacherous, were more sober, satisfied, nay cheerful, and so faithful to their engagements that, though no locks or bolts could restrain them, their word was found a sufficient bond. Thus can God make even the wrath of man to praise him; and thus should Christians cause their light so to shine, that men may glorify their Father which is in heaven. We present to our readers the following particulars respecting this work of Divine mercy in the words of our author:—

"Though exposed to many difficulties and personal dangers, as to the temporal wants of the poor men; in their spiritual concerns, and those immediately connected with them, I had abundant cause for thankfulness. On my first application for a place of worship, the commandant expressed his readiness to do every thing in his power. But he had no place at his disposal, larger than the ordinary sized room, which would not hold more than two hundred persons. This I obtained for the moment. But the colonel-director of engineers was then with the army in Germany; and the grenier, the only place sufficiently large for the purpose, could only be obtained by a direct application to him. For the present, therefore, a room, perhaps a little larger than the others, where was an oven for the purpose of baking bread for the barracks, was converted into a chapel. A small plain desk was made by one of the men, which served also for a pulpit; and the clerk made use of a common table and stool. What was wanting, however, in accommodation, was abundantly made up by the spirit which soon was manifested among the prisoners; and the Lord wrought powerfully among them. The place was crowded to excess, and the oven, which reached so near the top of the room, that the men could not sit upright upon it, was always covered with them, lying in a most painful position from want of room.

"The schools were, also, immediately established; and, though the funds for all these objects were, at that early period of our captivity, but scantily, and with great difficulty obtained, we were yet able to carry on a system of education, which, for extent, usefulness, and the rapid progress made by them that were instructed, has, perhaps, seldom been equalled. It is, indeed, wonderful, at how small an expense, a number of persons, generally amounting to between four and five hundred, were taught to read, write, go through the highest rules in arithmetic, navigation in all its most difficult branches, construct charts and maps, and work at the practical part of their profession, as far as it can be learned from a form of a vessel, which had been

admirably rigged for that purpose. Yet the small sums given to those among them who were capable of instructing their fellow-prisoners, as masters or assistants, were very useful.

"The immediate results arising from this employment of their time, were beneficial, in a degree at least equal to the professional advantages which they might hope to experience in their future prospects. While they were thus receiving instruction and edification, their thoughts were diverted from dwelling upon those misfortunes, which had the most pernicious effect and influence upon their minds, not only in a moral and religious point of view, but, often, as it regarded their health and spirits. And thus the fear of God, and the influence of moral duty and instruction, even in them that were not decidedly religious, reciprocally acted upon their minds; preserved them from that mental debasement, and those habits of depravity and vice, which are ever contracted and induced by ignorance and want of employment.

"And in the midst of these useful occupations, the Lord opened the hearts of many, to receive that heavenly wisdom, the merchandize of which is better than silver, and the gain thereof than fine gold; without which, all our attainments are nothing worth, and with which all the things we can desire are not to be compared. The number of boys was comparatively small; the greater number were men grown; and some of those that were advanced in years, were anxious not to lose this opportunity of learning to read, at least, their Bibles; to be able to study for themselves these oracles of eternal truth, which are 'able to make men wise unto salvation, through faith that is in Christ Jesus.'

"The hospital was another object of my immediate attention. It is remarkable, that this abode of sickness and misery, was, also, the most abandoned portion of the dépôt. In this respect, the remark which I have before made, is completely borne out. And here, where it might have been hoped, that the afflicting hand of God; and the constant view of death, would have brought the most wicked to tremble at the thought of judgment, hardened impenitence kept pace with outward misery. And even after their wants were supplied, and every comfort was provided for them, which affliction is susceptible of, the hospital continued to be, with some exceptions, much less under the influence of religious improvement, than any other part of the dépôt." pp. 74—77.

"In the mean time, a great sensation was created in the prison; and, as in old time, some mocked, while others, for the first time, saw before them an invisible and eternal world, compared with which, all the things they could desire were less than nothing and vanity. There were many among them already, whose hearts the Lord opened, to attend to the things which have been declared by prophets and apostles, and confirmed by God manifest in the flesh. Many were inquiring into the things which accompany salvation; and, in many, the word of truth took deep root, and they continued seeking the grace of Christ. Nor have I the least reason to doubt, that the Lord fulfilled to many his gracious promise, 'Seek, and ye shall find;' and that, even now, some have entered into the rest that remaineth for the people of God; and others are still so running, that they may obtain." pp. 79, 80.

This influence of religion among the prisoners became conspicuous in their whole deportment, and particularly in their regard for their word. Even common sailors, and young lads, who might have been expected to treat their parole as a jest, became so careful in regard to it, that whereas the whole of the prisoners had hitherto been closely confined, not even the interpreter being permitted to leave the gaol without a guard, there were now sometimes two hundred permitted to be out of the walls at once: and so complete was the confidence in them, that many of them were even allowed to walk out into the country, or to engage themselves as workmen or servants. The midshipmen were all allowed their parole, and shewed themselves as worthy of it as established officers. Yet these very men were constantly breaking prison, and making their escape, as they honourably might; but the moment they were at large on their word, they were safer than if they had been chained in the stocks. It was also observed, that while the prisoners in this and other prisons were constantly inveigled to join the French service, in order to escape from their confinement, not one of the religious men did so. These things tended greatly to raise the British character in the esteem of the French nation.

Mr. Wolfe at length procured a larger and more commodious place for a chapel; upon which he remarks:—

"We were now enabled to meet together, in as large numbers as would; and as many as were so inclined, had full power of, seeking, in the ordinances of God, and the hearing of the word, the grace which bringeth salvation. And they were not

backward in availing themselves of the means which were thus offered to them. I was very anxious that they should not come there under any feeling of constraint, or for filthy lucre's sake; that they should understand that it would be no advantage to them, as to the loaves and fishes. Yet the congregation increased; and there were few instances of those that had begun to run well, looking back, or returning into the way of carelessness and sin.

"Some of those who had never been received by baptism into the church of Christ, were anxious to receive this pledge of their profession. It was an affecting sight, to see the jetty natives of the East desiring, like the Ethiopian convert of old, to profess their faith in a crucified Saviour; and, while they manifested, already, in their lives, the grace that sanctifieth, receiving, with desire of heart, the outward sign and pledge of the faith that was in them. But the Lord's supper was a still more joyful proof and evidence of the work which he was carrying on amongst these people. I shall never forget the first sacrament which I administered in the barracks. The number of communicants was about fourteen, most of them old men. The greater part had never before attended at the holy table. Some, perhaps, had never been in a place of worship in their lives until my arrival at the dépôt. They could not contain their feelings, and most of them were in tears the whole of the time. It was a godly sorrow, working repentance unto salvation, not to be repented of.

"But the number of communicants did not long continue so small. It increased daily, as a sense of religion prevailed, and the seed of grace took root in their hearts. The spirit of inquiry was general, and hundreds were seeking. The table of the Lord was more numerously attended every month; and I was enabled there, to attend to the instructions of the rubrick, in a way that is scarcely practicable in a large parish at home. In cases of baptism, the sponsors were persons of decided piety.

"The persons who attended the Lord's table in the latter part of my stay at that dépôt, amounted to *above two hundred*; and it cannot but be supposed, that amongst so many, there were some who, to say the least of it, must be considered very weak Christians. But they were all professing to be serious; and there were none among them, as I believed, of that formal description so common among the communicants in England, who attend this sacrament, because they think it decent, or that they are doing some good thing, that they may have everlasting life." pp. 85—87.

"Such was the state of this Christian community, and so changed in a few short months was this numerous dépôt, in which there were, sometimes, as many as fifteen hundred prisoners. Formerly there was not a room, out of a number sometimes exceeding ninety, where a man could have gone down on his knees to prayer; the consequences to him of such an attempt would have been profane abuse, or even serious personal violence. Now there was not one room, in which there were not pious men; and quiet and peace prevailed towards them, even on the part of those who did not themselves profess the truth.

"I remember an observation from Mr. Lee, when he went with me through the barracks, and into all, or most of the rooms: 'This is a most extraordinary thing; I have been through a dépôt of 1500 sailors, and not seen one drunken man!' And the influence of their example was felt more or less, in a religious point of view, throughout all the dépôts, in all which one or other of them had friends, with whom they were in habits of correspondence." p. 89.

"We found a most agreeable addition to our congregational worship, in the assistance which was afforded us by a note book, which had been lent me by Mr. Cowel, and a hymn book, which one of the men had obtained from a friend at another dépôt. The singing here was of the most pleasing description, and seemed as if allied to those strains of love and praise, to 'Him that sitteth on the throne, and to the Lamb,' which will be sung for ever by the saints in glory. It was not, indeed, fully congregational singing: but the choir was so numerous, and so many from among the congregation joined, that it approached as near it as possible; and had this advantage over it, that every one perfectly knew the psalm or hymn, and had practised it before. The voices in the different parts were beautiful, and the effect was heavenly.

"At this moment, the church at Givet enjoyed much rest and comfort, and the Lord added to it daily many, and, no doubt, some of such as shall be saved. The important inquiry was often made of me, 'What shall I do to be saved?' Passages of Scripture, of difficult interpretation, were often brought to me for explanation. We offered up our united prayers for instruction, and I gave them all the information I could; which, being so young in the ministry, and quite without books, I felt was very little. It is, however, wonderful, how many of these explanations I found, on my return home, confirmed by the best commentators. And, I am persuaded, that the simple study of the text of Scripture, comparing one text with another, and referring to the original, will be more blessed than we have generally a notion of." pp. 111, 112.

Circumstances at length arose which led to the liberation of Mr. Wolfe. The original order of arrest did not in fairness apply to clergymen, as it

included only "all English subjects who are liable to be drawn for the militia." Mr. Wolfe, however, felt some scruple in seeking his liberty, as his ministry had been so abundantly blessed in the house of his bondage; but the claims of his growing family, born and educated in confinement, the dilapidation of his property by the heavy expenses of his long detention, and the probability of an exchange of prisoners which would supersede his vocation, determined him to endeavour to obtain his freedom. It happened at the very time when he was making efforts for that purpose, that Bonaparte passed through Givet, and Mr. Wolfe's friends agreed to present to him our author's memorial. The emperor slept there, and intended to leave in the morning; but the bridge over the river was carried away during the night by a heavy flood, and the local authorities were in the utmost alarm at the occurrence, as the emperor was in no gentle mood, and his great man Caulincourt had already given a sample of what might be expected, by bursting into a furious passion, threatening, and even striking, the inspector. It was the dead of night, and there was no remedy but to construct a flying bridge before the emperor should hear of the misfortune on rising in the morning. In this exigency the surveyor of the fortifications, to Caulincourt's utter amazement, actually proposed sending to the barracks for the English prisoners, and offered to answer for their conduct with his head.

"Thirty of them were immediately set to work, and they had really the appearance of amphibious animals, in the shape, and with an extraordinary share of the intelligence of men. Some working up to their necks in water; others skimming, in little light boats, against this rapid current, as if they were going with the stream. At one time swimming to a place which they could not otherwise reach; at another, diving to a vast depth to carry on their work. The windows of my lodging commanded a view of the bridge, and a considerable part of the river. And it was thus occupied that I found them, to my great surprise, when I awoke in the morning. I immediately sent out my servant with some brandy, and gave each of them a little to prevent them from taking cold. And as I thought it very probable that they might obtain their liberty, I allowed him to go and help them; and many men, who had permission to live out in the town, did the same." pp. 139, 140.

"I myself was most anxious not to come within sight of Napoleon, particularly as the Duke of Treviso was with him, who I knew would bring me into his notice, which I was determined to avoid, that there might be no ground for supposing, if I should succeed in my own wishes, that I had made any unworthy submission, or even at all obtained my liberty or parole personally from him.

"We crossed the river in a boat; and, finding it impossible to get near the door of the house for the crowd, we placed ourselves before the window, I myself standing out of sight. Here a great number of persons were collected to get a sight of Napoleon; who came, from time to time, to the window, looking with astonishment at the activity and exertion of the sailors, and sometimes turning his glass down upon the persons under the window, where some of the first noblemen in that neighbourhood were waiting, humbly seeking to catch a look from him, that they might present to him their different petitions; and of whom he took no more notice than if they had been dogs." p. 141.

"It has been stated with how little ceremony, not to say decency, he treated his generals and most distinguished civil officers, the evening of his arrival. In the morning when he found his departure prevented, he was absolutely furious; but he soon began to cool, and returned to bed. After breakfast he sent for all the authorities and was affable and familiar in the extreme; and, as I saw him in the window, and narrowly observed his actions and his countenance, I could not help thinking that I saw something like apprehension. He was without guards, and he knew he had to pass through them, whom he considered his natural enemies. But whether this had any share in his feelings or not, he gave a proof that the surest way to avoid danger is to meet it, as they that have no fear. He shewed an astonishing presence of mind, and every one who approached him was in admiration and delight. The mayor, who was a very nervous man, and, from his conduct on the previous evening, was in the greatest trepidation, was set at his ease as if by magic." pp. 142, 143.

"On leaving the palais, Napoleon went down to the river; and here a very interesting scene was offered to our view, and one which exhibited in a strong and gratifying point of view, the character of the British sailor. The English were still working at the bridge, which they had nearly finished. He began to talk with one of

them, through Mortier, who was standing with him; and they all came round him. And now, any one of these men, who would have gone up to a cannon's mouth to have destroyed this enemy in battle, might, with one push, have sent him to the bottom of the Meuse to rise no more. With good reason might they have said of him that he made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners. Yet, far from having any evil thoughts towards him, when he confided in their good faith, they were a sort of garde d'honneur to him as he passed the river. And so great was the confidence that he had in them, that he would have no one else about him; and there was not a single Frenchman allowed to be upon the flying bridge, which they had constructed to bring him over.

"He was also most liberal in his kindness to them; for, before he passed, the Duke of Treviso sent the mayor to find me, to request that I would have a list made out of the names of the men who had worked at the bridge; and to inform me, that they would all have their liberty, that I should have mine, and Mrs. M.'s was granted also, to her." pp. 146, 147.

This hope was soon darkened; for, on his arrival at Paris, Bonaparte heard of some severe blow received from this country, which so greatly enraged him that no person durst mention the name of an Englishman in his presence. Fourteen men, however, were ultimately liberated; but Mr. Wolfe, instead of obtaining his freedom, had only three months' furlough upon parole. This, however, enabled him to come, with a passport, to England with his family; and before the expiration of his term, he procured his liberty. His narrative here concludes; but he appends to it the following mixed rejoicings and regrets, which we transcribe partly as an encouragement to exertion in the cause of God and for the souls of men, under the most trying circumstances, and partly as a warning to work while it is called to-day, to embrace passing opportunities for doing good before they are for ever lost, and, in the strength of God, to prevent as much as possible the painful retrospections of future years, and most of all of a death-bed, for a slothful use of time and talents, which might have been employed to his glory, and the spiritual welfare of our fellow-creatures.

"Many arrangements occurred to me which I should have desired to make before my departure; and many warnings, encouragements, and considerations, which I should have suggested to my flock, had I been aware that I was not to return to them. It was, however, too late; and, while I felt a deep regret, of which I have not yet lost the painful sensation, that so large a part of my captivity had been lost in comparative uselessness, I have ever experienced a feeling of gratitude and praise, which I have no words to express, that the God of all grace made me the instrument in his hand, in the latter years of this duration, of a religious impression of no common kind. The grace of the Lord Jesus Christ was exceeding abundant amongst these people; and many of them are now rejoicing in the pearl of inestimable price, the eternal possession, purchased by the blood of Jehovah manifest in the flesh. We are taught to cast our bread upon the waters; and when no sensible result appears, are cheered with the assurance that it shall be found after many days. In viewing the religious state of the prisoners in France, I joyfully lay hold of the promise; and look forward, in this hope, to the time when I shall rejoice in glory and eternal pleasures, with some, who, at the time, gave no evidence of a heart impressed with the value of spiritual things. But some I have met with, who are continuing steadfast in the faith. While I am writing, I receive a letter from one who, after having returned to his country, and passed seventeen years in the busy scenes of a London house of trade, is still fighting with increased humility, the good fight of faith. And I cannot doubt that the grace of God is still continued to, and increased in others, of whom I have not since heard. For some of our poor fellows I have been able to procure situations in this country, which their instruction in Givet rendered them capable of; and to which their good conduct during the period of their imprisonment recommended them. And I have been informed of many who are now occupying stations exceedingly superior to their original prospects in life; having been taught, even to read, during their captivity as prisoners of war in France." pp. 167, 168.

The foregoing particulars are so interesting, that we are glad they are at length, though late, given to the public. We see in them how great a blessing, even as respects this world, is Christianity, and how much may be done for the happiness of mankind by the zealous labours of the servants of God, under circumstances the most disadvantageous; though rather

might we in one respect say circumstances highly favourable, since trial, poverty, and captivity, have been often preeminently blessed for spiritual purposes. In our own prisons of war, natives of various countries first became acquainted with the things which belonged to their eternal peace, and carried back with them to their towns and villages, their valleys and mountains, the Scriptures of truth in their own tongues, which they had received, and in many cases first learned to read, in the land of their captivity. Little, however, was done in these respects compared with what might, by the blessing of God, have been effected, had British Christians been fully sensible of their privileges and responsibilities. How many opportunities were lost which can never return; how many foreign soldiers and sailors left our shores after their temporary sojourn, carrying away with them nothing better than the vices they brought, and the new ones they had learned during their detention. Should the scourge of war ever again be permitted to visit us, we trust that the religious part of the community will consider their solemn duty in this respect; and who can say that it may not please God to crown their labours with the same success as attended those of Mr. Wolfe and his friends at Givet. It were something if such exertions should only soften the horrors of war, and make the captive feel that in the land of his bondage there are hearts that sympathize in his affliction; but far more were it, if, from a state of ignorance and spiritual thralldom, he were brought into the glorious liberty of the children of God, and found a Bethel to his soul within the sullen walls that incarcerated his body. We wish not, however, to see the exigence for the sake of the possible blessing; more especially as at all times the sorrowful sighing of the prisoner is heard among us, and our own gaols and hulks afford an ample sphere for Christian activity and self-denying devotion. Mrs. Fry and her friends have done much; individual clergymen and magistrates have done much; and the Prison Discipline Society has done much: but much yet remains to be effected; and where is there among our prisons one in which the doors might be safely thrown open, and ample bail be found, as in Givet, in the word of the occupants? The philanthropist, if his benevolence can stretch beyond our own shores, may also visit, if not in person, yet by proxy through our missionary institutions, those vast prisons, our West-India islands, where there is ample space for the labours of hundreds of Christian missionaries. It was the office of him who is both our sacrifice for sin and our example of godly life, to preach deliverance to the captives, and the opening of the prison doors to them that are bound; and when his sway is every where extended throughout our fallen world, war and crime shall cease, and the prison-house become a peaceful dwelling or a temple to his glory. But in the mean time, while war and crime continue, and the largest heart dares not expect to witness the speedy extinction of their attendant evils, it will be no light boon to carry to these abodes of sorrow the glad tidings of spiritual deliverance, and to cause the heart of the mourner to leap for joy, with the life-giving words of Him who hath led captivity captive, and received gifts for men, yea, even for the rebellious, that the Lord God might dwell among them.

SUBURBAN SERMONS.

1. *Sermons preached in St. James's Church, Clapham.* By the Rev. CHARLES BRADLEY. 1 Vol. 8vo. 1831.
2. *Sermons on Isaiah liii. and the Beatitudes.* By the Rev. J. HAMBLETON, Minister of the Chapel of Ease, Islington. 1 Vol. 8vo. 1831.

3. *Sermons by the Rev. R. C. DILLON, M.A. Minister of Charlotte Chapel, Pimlico.* 1 Vol. 8vo. 1831.
4. *Lectures upon the History of St. Paul*, delivered during Lent 1831, at Trinity Church, Chelsea, by the Rev. H. BLUNT, A.M. 1 Vol. 12mo: 1832.

Our shelves are again adorned with a goodly array of volumes of sermons which we have no hope of keeping up with in our critical department; more especially as some of our readers courteously advertize us that "they never cut open reviews of sermons." We have, however, taken up the above four volumes as connected together by a link, somewhat aerial, but quite sufficient for the purposes of a reviewer, that they are all metropolitan suburban discourses. When we look at the numerous churches and chapels which are so rapidly arising around our large towns, it is a question of the most serious moment, what is the character of the spiritual instruction which pervades them; for we are quite sure that if the tone of preaching in the new structures is not materially different to that which for more than a century, till the modern revival of religion amongst us, characterised a large majority of the old ones, they will not answer the just demands and expectations of the friends of religion and the Established Church. Our new suburban churches are built in neighbourhoods to which population has migrated from the heart of our towns and cities, and where, till of late, the ordinances of religion were so slow in overtaking it, that hundreds of thousands of persons were growing up in practical heathenism, from which many more owed their rescue, not to the Church of England, but to the vigilance of Dissent. During the last century, London suburban chapels arose very slowly and reluctantly, and in general more from the popularity of some favourite preacher, than in consequence of the increase of population. Thus St. John's Chapel, Bedford Row, which at the time of its erection was a suburban, we had almost said a rural, chapel, was built for Sacheverell; and Charlotte Chapel, Pimlico, was erected, by subscription, for Dr. Dodd, under the "patronage" of the royal foundress from whom it is denominated. The Chapel of Ease at Islington was erected under the incumbency of the late Dr. Strahan, when the claims of scores of thousands of souls in a large and wealthy district, by dint of much effort and vast expense, here and there procured a local act of parliament for building a chapel, just sufficient to shew, by contrast, the darkness around, but scarcely able to penetrate it: indeed, in most cases of the churches built round London a few years ago, the want was greater when the new church was finished than before it was commenced, the population having increased far more rapidly than church-building could overtake it. Recently, however, the supply seems more nearly to approach the demand (we are speaking chiefly of the neighbourhood of London), of which the parish last named is a conspicuous instance, three new district churches having been added to it during the first three or four years of the incumbency of its late indefatigable vicar, the present bishop of Calcutta. Similar structures are multiplying in every direction around the metropolis, of which two are named in the list of discourses prefixed to this paper. We can only say, that if in all our new churches and chapels the doctrine is as sound, and the preaching as affectionate and faithful, as that contained in either of these volumes, the public will have no slight cause for rejoicing at their erection.

If we take up four such volumes as these, and compare them with the average of discourses delivered in our churches, even a quarter of a century ago, we observe at once a striking difference. We do not indeed mean to place either our authors, or the topic itself which we are handling, in so invidious a light as to intimate, that these addresses are different in

principle from those of thousands which are weekly delivered; quite the contrary; we have rather taken them up, strung together by the accidental tie of their being recent suburban discourses, as illustrative of a style of pulpit address which we rejoice to know is becoming increasingly common; and which is not merely popular, in the worthless sense of that term, but has been largely accompanied by the power of God unto salvation. It has been common, of late years, to divide our clergy into what are called the orthodox and evangelical: we have always deprecated such designations, which are too apt to assume a party aspect; but still classification is sometimes necessary for the sake of intelligibility. Let, then, any clergyman who has recoiled with vague alarm from the style of preaching called—and we believe in the main, scripturally so called—evangelical, take up the first half dozen volumes he meets with of discourses similar to any of those now before us, and which, we repeat, are but a specimen of the general character, as to all essential features, of hundreds and thousands delivered every week in the pulpits of our Establishment. Will he not find a striking difference between these discourses, and those of the school which characterised our national preaching during the last century? And what is that difference? Does he expect to find ranting and wildfire? he will be disappointed. Does he look for a tissue of rash speculations on the Divine decrees? he will not discover them. Does he apprehend that he shall find Antinomian licentiousness; that he shall see good works disparaged (it is no disparagement to put them in their right place); and that he shall hear of nothing but the virtues of a dead faith? He will soon perceive that he has been taught utterly to distort and caricature a style of preaching, which he reprobates without understanding. Or, has he been told that the class of preachers whom he condemns have taken up strange notions respecting prophecy, the millennium, and we know not what? He might, these discourses being witness, traverse our vast metropolis and its suburbs, from Islington to Chelsea, and from Pimlico to Clapham, and not chance to meet with any such crudities. It is clear, therefore, that if he has taken his estimate of the preaching which he reprobates, from any such unfounded rumours, he has committed, however involuntarily, a flagrant act of injustice against his brethren.

And yet, he would probably himself feel ill at ease in preaching nine out of ten of these discourses. What, then, do they assume that he denies, or deny that he assumes? He does not deny,—for we are not supposing him heterodox in his creed,—the doctrine of the sacred Trinity, the atonement, original and actual sin, the need of the Holy Spirit's influences, with other tenets usually called fundamental; yet still, the whole cast and colour of the preaching is strikingly different. We might state in our own words what appear to us to be the characteristic features of that difference; but it may be more satisfactory, as well as more in the line of our review, to gather it incidentally. We will take up, at a venture, the first sermon of each of the volumes before us. Such a partial induction will not, of course, take us into the whole length and breadth of Christianity; but it may afford, at least, a few points of useful comparison. It will also introduce each of our authors to the reader, though we lament that the interview between them will be so transient, as each of them is well worthy, if time and space allowed, of a less hurried notice; but we can only imitate our betters in parliament, who, when petitions are numerous, read the name and the preamble, or the prayer, and leave the rest to the private researches of their auditors. It is a great comfort to have so many good sermons to slur over; though very painful so to treat them.

We take up Mr. Dillon's volume, and the first sermon we find entitled, "The Brazen Serpent and its Antitype," from John iii. 11—15: "As

Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him, should not perish, but have eternal life." The object of the writer in this discourse is to shew the resemblance between the case of the Israelite literally, and all mankind spiritually, which he traces most justly and scripturally in four particulars:—

"First,—Between the state of the wounded Israelites, and the condition of man by nature: between their disease and ours.

"Secondly,—Between their remedy and ours.

"Thirdly,—Between the feelings of the Israelite, when looking to the serpent of brass; and the feelings of the Christian penitent, when looking to the cross of his Redeemer. And,

"Fourthly,—The efficacy, in both cases, of the appointed remedy.

"1. Let us, in the first place, examine the resemblance between the state of the wounded Israelites, and the condition of man by nature—between their disease and ours." Dillon, p. 6.

Sermons of analogy are very apt to degenerate into overstrained resemblances; and Mr. Dillon has evidently powers of imagination which, if not kept under the guard of a sober judgment, and an earnest desire for the practical and spiritual welfare of his flock, would have led him far into the regions of imagery; but in this analogy, Scripture so clearly leads the way, that it is only necessary to follow it, under the guidance of the Holy Spirit, in order to arrive at much solid and infinitely important instruction. We will copy a few passages of Mr. Dillon's explication, as bearing upon the inquiry which we have in view.

"Sin has given to every one of us a wound of such desperate malignity, as no art, no wisdom, no research of ours, can cure. And he who inflicted the wound is in both instances the same. The calamity of the Israelites was brought upon them by a serpent, and the whole of our misery may be traced up to that malignant spirit. 'It was the serpent that beguiled Eve.'" p. 7.

"Now men in general are willing to allow,—because facts compel them to confess,—a propensity to crimes. But they make desperate mistakes as to the seat and cause of these disorders. They consider them simply as the results of weakness, inadvertence, surprise;—the force of habit, the influence of example, and the defects of education. And we are told, that though there may occasionally be indiscretion in the life, there is yet goodness in the heart; that though the streams may be polluted, the fountain is yet pure.

"Now, brethren, I cannot but unhesitatingly state it as my firm belief, that corruption is not seated more in the manners than in the principles: that it is not an accident, but a property; not a branch, but a root; not a stream, but a fountain. The crimes and blemishes which spot and disfigure man's moral constitution, are only the cutaneous manifestations of a disorder that lies deep within. The principle of evil in man is not an adventitious thing, caught merely from example, or contracted by carelessness; it is long antecedent to his education,—it is as early as his being. We can trace its source, from a fallen parent; its extent, through the whole man; its seat, in the inborn corruption of the human heart.

"But what saith the Scripture? For to this our appeal should always lie, in matters of faith and practice. 'Every imagination of the thoughts of man's heart is only evil continually.' Now, can any expressions be selected, of greater force and fulness? The imaginations of the thoughts of man's heart are 'evil,' evil without exception, for every imagination is evil: evil without any intermixture of good, for it is only evil; and evil without any interruption, for it is evil continually. The virulence of sin has spread itself through the whole man, and poisoned every faculty." pp. 9, 10.

We need not point out the doctrines maintained in the above passages, or go on to shew the manner in which the author develops his subject, exhibiting the helplessness of man, the atonement of Christ, the penitent repairing to him for mercy, being healed of his spiritual malady, and devoting his life to the glory of his Almighty Deliverer. A passage or two will shew the drift, and we regret we have not space for more.—

"The lifting up of the serpent seems an evident prefiguration of the death that Christ should die—for He was really lifted up in like manner. In the scene, then, which passed in the wilderness, we see Him evidently set forth crucified before us, according to His own words;—'I, if I be lifted up from the earth, will draw all men unto me—which He said, signifying what death He should die.'" p. 14.

"Expunge this doctrine, from the sacred pages, and where can the trembling penitent look for life and salvation? The daughter of Zion must for ever hang her harp upon the willows, and abandon herself to eternal despair. But this doctrine can never be expunged. It is interwoven with every promise of the Gospel. Every part of the goodly fabric of redemption is erected on this basis,—and if you remove the foundation, the building must fall.

"O! how far was the prophet Isaiah from setting at nought this life-giving truth! and how distinctly does he say of the Messiah, that 'He was wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was upon Him, and by His stripes we are healed.' Yes, brethren, the mercy is as astonishing as the mystery: the Physician dies that the patient may live. And now that He is exalted to His throne in heaven, it is only that He may scatter blessings to His people on earth. Not a single hour has passed since He made on Calvary 'the rigid satisfaction, death for death,' in which He has not been engaged in the work of salvation; not a single hour, in which His grace has not been going forth, with prevailing efficacy, 'conquering and to conquer.'" pp. 16, 17.

"The believing Israelite, even in his dying moments, if he looked to the brazen serpent was perfectly cured. The ravages of the poison were arrested; and the venom itself perhaps entirely and directly eradicated from the body. And so, in a measure, it is with the Christian penitent, the moment he looks to the Saviour. The anguish of his heart is abated; the horrors of conscience are tranquillized; and the power of sin is, in some degree subdued." p. 19.

"Here, perhaps, it will be inquired—for it is often inquired—if this rich and valuable gift of eternal life is imparted to every one who looks simply by faith to the crucified Redeemer,—is not the exhibition of such a doctrine an encouragement to sin? inasmuch, as a man being told only to look and be saved, may consider salvation a blessing of easy attainment, even after a life of iniquity and transgression. Now, brethren, I put the question home to the decision of your own plain sense;—whether you think the poor disordered Israelite, who had suffered from the venom of the fiery serpent, was likely, after he was cured, to expose himself again and at random, to the deadly assaults of such a desperate invader? Whether you think he would be inclined to renew an experiment on the virtue of the serpent of brass, because he had once so easily found a cure?

"No, brethren: and I scruple not to say, that it is not possible for the human species more thoroughly to abhor the approach and touch of serpents—and perhaps, there are few animals from which we more instinctively recoil,—than it is for the renewed and honest Christian to abhor the approach and touch of sin. He cannot love that which God hates; and which required the blood of the Son of God to expiate and wash away. The amazing mercy of a remedy so stupendous warms his heart all through his life on earth, with continual admiration, and thankfulness, and love, and joy: and it will call forth afresh in heaven, the ardent effusions of his unexhausted gratitude." pp. 22, 23.

Such is Mr. Dillon's first sermon; a discourse on one of those subjects which is always seasonable, interesting, and affecting. And his other discourses are consentaneous with it; as, The necessity of a Divine and entire change of nature; the secret nature and gradual influence of Divine operations; the subjection of the Jews an admonition to the world; Jesus wearied with his journey; the doctrine of assurance; deliverance from the present evil world; the sufferings of our Lord in the garden; heaven a home; the choice of Moses; the Christian's fear and encouragement; Jehovah planting in the wilderness; on the Holy Spirit; the doom of Belshazzar; the Christian casting all his care upon God; the great question; Christ raised by the power of God; St. Paul's thorn in the flesh; the constancy of the Divine Providence; and the Christian's conversation.

We leave the inquirer whom we have supposed, to survey at leisure this range of topics, with their various illustrations and applications, all bearing upon Christian doctrine and the Christian life in its various details, including the external duties of morality as well as the hidden man of the heart. Having done so, and he will be rewarded by going through them at large with Mr. Dillon, let him take up the next volume that presents itself—Mr. Bradley's.

Our readers are so well acquainted with Mr. Bradley's former discourses, and they are so justly valued and widely circulated, that we may cut short all intermission of introduction and recommendation, or only refer to what

we have said on former occasions. His opening discourse in this volume, being only introductory—apparently a consecration sermon on opening his chapel—though it would illustrate our argument remarkably well, it may be fairer to take the next. Of this, the title is “The Lost Sheep,” from Luke xv. 4—6. This parable, Mr. Bradley says, represents the natural condition of man; the conduct of our Lord Jesus Christ towards him; and the tenderness which actuates that conduct. His natural condition is shewn to involve *want*, *danger*, and *helplessness*. The conduct of Christ is described in missing him, seeking him, finding him, and bearing him home; and his feeling is that of joy in restoring him. We shall not pause to remark the happy talent with which Mr. Bradley lays out his subjects, always eliciting interesting and valuable matter from his text, weaving it together with singular neatness—often much genius—and forming it into a striking and beautiful climax. Our object at present is doctrinal illustration and spiritual preaching, in pursuance of which we quote two or three passages from this excellent discourse.

“The first is want; not absolute want perhaps, not complete destitution; for the rocky mountain may yield some food, and the sandy desert some refreshment! but the sheep is away from the fold; it has consequently no satisfying, no adequate, no certain pasture; it lives, if it lives at all, in hunger, weariness, and suffering.

“And what is our condition, brethren, when at a distance from God? It is worse than the condition of this lost sheep, more necessitous, more desolate. Regard us indeed as no better than machines of flesh and blood, creatures with no higher capacities of enjoyment than the brute beasts that perish, then there is enough for us, and more than enough, in this well stored world. But admit that ‘there is a spirit in man,’ view him as a being endowed with mind and affections, with a feeling heart and a thinking soul, there is not one of our race, however degraded, that the whole earth could satisfy, nor one longing for happiness in any one breast, that the whole material universe could fill.” Bradley, p. 22.

“The shepherd in the parable is supposed to leave the ninety and nine sheep in the wilderness; that is, safe amidst the cultivated grounds or inclosed pastures of the wilderness; and to ‘go after that which is lost.’ And why does he go after it? Because ‘that which is lost,’ can be recovered by no other means. The wandering sheep never returns. Not like the dog or the dove, that will find its way back from almost any distance, it cannot retrace its steps. Once a wanderer, it wanders on for ever. And when did an erring sinner ever return to his forsaken God? Of his own accord, never; and were the world to stand ten thousand years longer, and were the same question to be asked at the end of those years, the same answer would still be given—never. The thing is impossible. Sin has rendered it impossible. It alienates man from God. It throws up a barrier between them in man’s own heart. It deprives him of the very desire to return. Shew him the bridge that Christ has thrown over the gulph which separates earth from heaven, he will not so much as set a foot on it; he would rather starve and sink where he is.

“But O the unsearchable grace of Jehovah! He goes after the creature that will not inquire after him. He comes down out of heaven, from the most glorious place in the creation, to one of the dreariest, and this he tells us is his errand, ‘to seek and to save that which was lost.’ And when arrived on the earth, no part of it did he leave unsought, that he might find his own. He goes to Samaria, to seek a lost woman there; to Bethany, to seek Mary, and Martha, and Lazarus; to guilty Sidon, to seek the woman of Canaan; to accursed Jericho, to seek Zaccheus. He goes to the receipt of custom, that he may find the publican Matthew; to the sea-side, that he may call to himself and happiness Peter, and James, and John. And while hanging on the cross, in the very agonies of death, his work of searching is not suspended. He turns round to the crosses beside him, and finds on one of them a sheep of his fold, a companion for paradise. And the same work is going on now by his word, and his ministers, and his providence, and his Spirit, he is at this day and at this moment seeking us; and were we on the very verge of destruction, nay, were there at this instant but a step between us and all that is fearful, he would follow us on; he would seek us still; he would still desire and labour to pluck us as ‘brands from the burning.’” pp. 27—29.

“And what says this Scripture to you who are returned to the Shepherd and Bishop of your souls? to you whom Christ has sought, and found, and is carrying home? It bids you look back to the years that are gone. It asks you what you were in those years, and in what situation. You were lost, and almost content to be lost; amidst wants, and dangers, and wretchedness, which you had no strength to escape nor eyes

to discover. And where are you now? On your Saviour's shoulder. And why are you there? Because left to yourselves, you would be lost again; in a single hour, you would be as far from the fold of God, as you were in the darkest hour of your worst days. 'By grace are ye saved,' says this Scripture to you; by grace alone. It bids you be humble, more humble than you have ever been yet. And then it tells you to look forward. How glorious the prospect that it opens! For creatures such as we are to enter heaven at all, is a wonder of mercy, a manifestation of goodness almost surpassing belief. Who that has ever caught a glimpse of heaven, does not say at times, 'My polluted soul can never go there? But to be brought there by Jehovah himself; to hear that holy world called on to exult in our arrival, and to find that call obeyed; to discover that the God whose love and even whose pity towards us we have so long suspected, is admitting us to the glory of his presence, and receiving us there, not with the cold commiseration we often ascribe to him, but with a joy so overflowing, so real and great, that his own infinite mind can hardly contain it;—is it not marvellous, brethren, that a prospect like this is ever for one moment out of our thoughts? A feeling of self-abasement, a thrilling sense of our own nothingness, is the first and, it may be, the strongest emotion that ought to abide with us: but if we are not happy and thankful, where shall thankfulness and joy be found? In our Redeemer's arms, borne along by him in the way to his heavenly fold, our arrival there as sure as his grace and power, and covenant, can make it, with scarcely a step between us and its blessedness;—we may weep and tremble, but then are our souls in the holiest as well as the happiest state, when we rejoice as we tremble; when our songs are more numerous than our tears; when praise is at once our work and our delight." pp. 39—41.

The remaining sermons are, The promise of God to the Israelites at Sinai; the unbelief of Thomas; the redeemed sinner made a temple of God; the baptism of Christ; the visit of the wise men to Christ; the complaint of St. Paul; the future glory of the church; Jonah's gourd; the risen Saviour questioning Peter's love; the plague in the wilderness; the rich man and Lazarus; the peace of God keeping the heart; the cities of refuge; the Christian taught to pray; the woman of Canaan; the prayer of Christ for his church; the Christian in the wilderness; the multitude fed in the wilderness. Those who know Mr. Bradley's truly edifying, spiritual, and we might almost say entertaining manner of treating his subjects, will not need more than this brief enumeration to send them to his volume.

Mr. Hambleton has not, like Mr. Bradley, the advantage of former volumes well received to smooth his path to the public; but he has been enabled to smooth it admirably well in the book itself. We cannot wonder that his flock earnestly pressed him, as he modestly affirms as his apology, to publish for their private meditation, a volume of those discourses which they had hung upon from his lips; for his pages are characterized by a spirit of tenderness and affection, which cannot but call forth the warmest feelings of the heart. We need scarcely say of them, as of all the volumes before us, that they are truly scriptural in their character; the doctrines of the Gospel pervade them throughout, and are applied to the heart and conscience with remarkable simplicity, yet with striking effect, and with a very peculiar and highly useful power of illustration and imagery. Let us see how they bear upon our general illustration.

We take the first discourse. It is entitled Regeneration; and the text on which it is founded is John iii. 3: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." It is a striking and interesting discourse, deducing from what is related of Nicodemus, and our Lord's conversation with him, the same doctrinal and practical truths which we have seen propounded in the other publications before us, and which are set forth in the remaining sermons in this volume in detail, in a course of meditations on the fifty-third chapter of Isaiah and the beatitudes in the Sermon on the Mount, and a few miscellaneous discourses on the limits of human investigation, the spiritual baptism, self-examination, Satan's devices, the directory of faith, songs in the night, and the three-fold benediction of the grace

of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost. The very enunciation of these titles shews the character of the author's preaching: the fifty-third chapter of Isaiah is in itself a summary of Christianity in all that relates to the person and atonement of Christ, and the way of pardon, satisfaction, peace, and acceptance with God; and the beatitudes are equally a summary in all that relates to our sanctification by the Holy Ghost, and the duties, privileges, and graces of the Christian character.

The discourse on Nicodemus not being divided into heads, we cannot give a brief analysis of it. We do not mean to intimate, that in this and many other instances, the absence of this technical division is a fault; on the contrary, it is expressly avoided by the preacher, in order, he says, that he may not seem to prejudice the question, but may rather proceed with his hearers where the sacred text leads them, and that they may thus deduce together the instruction contained in it. Discourses constructed upon this plan have an air of freshness and originality which excites and keeps up the attention of the auditor, and Mr. Hambleton is often very happy in this respect, the hearer not knowing whither he is going, but following on with pleasure and interest as his pastor leads him by the hand. Still, for recapitulation, and mental recurrence, discourses upon the popular plan of plain expressed division are usually the best. There is a very proper mixture of the two styles in most of the volumes before us.

But, without analysis, the following passages will serve to shew Mr. Hambleton's object in this discourse, as well as the general character of his doctrines and style of preaching.

"I think, my brethren, you must allow, that without straining a single expression of the sacred text, we have now several important propositions clearly educed. That the product of the natural birth is a fleshly nature. That this extends not only to the bodily appetites, but also to the whole bias and character of the soul; otherwise the regeneration of the soul or spirit could not be needed. That accordingly, every man's natural state is that of one in the flesh; and a scriptural consequence is, 'They that are in the flesh cannot please God.' 'To be carnally minded,' to mind the things of the flesh, 'is death.' In other words, 'Except a man be born again, he cannot see the kingdom of God.' And why? The kingdom of God is a spiritual kingdom. Flesh and spirit, since the fall of man, are naturally and essentially opposed. The flesh, consistently with its nature, desires or lusts after things sensual, earthly, perishable.' The spirit desires things spiritual, heavenly, imperishable. Flesh and spirit cannot bear full sway in the same man. 'They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.' 'Because the carnal mind,' (the minding of the flesh,) 'is enmity against God; for it is not subject to the law of God, neither indeed can be.' 'If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.' You see, my brethren,—I think you must see,—the grand distinction between the spiritual kingdom and the fleshly nature, which the word of God makes. Light and darkness, good and evil, are not more opposite. Every man also is in one or the other of these two states in the sight of God. How may we know, you tremblingly ask, in which state are we? 'By their fruits ye shall know them.' 'That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.' If your chief pleasures and enjoyments are in the things of the flesh, the things of time and sense, the lust of the flesh, the lust of the eyes, the pride of life; if your affections are fixed on things below; if you allow yourselves in the habitual practice of any of 'the works of the flesh,' which are more comprehensive than some imagine, then how can I in faithfulness allow you, or how can you in kindness allow yourselves, to suppose that you are born of the Spirit, or entered into the spiritual kingdom of God? I give you an inspired catalogue of the works of the flesh; and I entreat you to consider, while I read it, whether any of them are still your works. 'Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.'

"But, on the other hand, if your chief delight is now in God, and in the things of God; if your affections are set on things above; if you allow yourselves in the habi-

tual practice of no evil thing; if your inward deviations from the spiritual standard of true holiness, proposed in the law of God and the example of Jesus Christ, are your grief and shame; if you produce the fruits of the Spirit in your temper and life, and desire to produce them far more, then have you pleasing evidence that you have experienced this new birth and new creation of the soul unto righteousness and true holiness. 'The fruit of the Spirit,' which you are to inquire if you produce, 'is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.'" Hambleton, pp. 12—15.

"Our Lord opens the doctrine of his cross, illustrating it by Moses lifting up the brazen serpent in the wilderness. 'So must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life.' Has this, you may ask, any thing to do with regeneration? I answer, yes; it is by the word of God, the testimony of Christ, and especially by the doctrine of his cross, which so strikingly exhibits God in the fulness of redeeming love, and sin in all its enormity and guilt, that the Holy Spirit loves to work upon the hearts and consciences of men. That single doctrine of Christ crucified, faithfully set forth, has, I venture to affirm, done more to reform—that is too weak a word—to regenerate a fallen world, than all the writings of philosophers and moralists ever did toward the promotion of morality and virtue." pp. 20, 21.

"My brethren, you see from this hasty review of our Lord's conversation with Nicodemus, that the Spirit's instrument in effecting regeneration is the word of God, the doctrine of the cross, the declaration of the love of God, of the necessity of faith in Christ, of the guilt of unbelief. St. James attributes regeneration to the same means: 'Of his own will begat he us with the word of truth.' And so St. Peter, 'Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.' 'In Christ Jesus,' says St. Paul, 'I have begotten you through the Gospel.' Yes, brethren, if, as is your ministers' anxious prayer, souls are to be born again under our ministry, it will be by the faithful, scriptural, affectionate preaching of the great doctrines of the Gospel. Other doctrines might make you what Nicodemus once was, a self-righteous Pharisee. This alone, by the Holy Spirit's power, can make you what there is cause to hope Nicodemus became, a regenerate, humble, spiritually-minded, and devoted Christian." pp. 22, 23.

We now come to Mr. Blunt's volume; confining ourselves by the same restriction of taking the very first discourse as an index to the whole. As the work extends to twelve lectures, all on one subject, the history of St. Paul, in the course of which the writer addresses himself to the chief particulars in the Apostle's life, without seeking to press every topic into each discourse, it is hardly fair to him or to our argument to dis sever one portion from the context. Yet, even with this disadvantage, we are confident as to the result; for the inquirer whom we have supposed could not read any one of these sermons either in sequence or torn from their connexion, without instantly perceiving that they are constructed upon principles very different to those which some years since were too commonly allowed to pass current for very good Church-of-England divinity. Not, indeed, that they were so, or that spiritually-minded men either in or out of our church so accounted them; but it is very certain that too many, both of the clergy and laity, knew little of the real character of the doctrines, either of the word of God or of their own church grounded upon it; so that much of what we have above quoted, and much that we might add from Mr. Blunt, would some years since, as it would in many quarters still, be accounted strange tidings. Even now, there is much to be learned and more to be practised; but fully admitting this, the revival and extension of scriptural knowledge and spiritual piety are great beyond expectation, and demand the liveliest gratitude to God who has so abundantly poured out his Holy Spirit upon us. Oh, that if it be his will this blessed and life-giving effusion may become universal! In the aggregate, it is great; but viewed in detail, how many places, alas, has it not apparently visited!

We shall now quote two or three short passages from Mr. Blunt's first discourse. Our readers will keep in mind the general purpose for which we adduce them. Speaking of St. Paul before his conversion, he says:

"Can it be true, can it be possible, that conduct so guilty, so abhorrent to every

better feeling, even of the natural heart should form the opening scene in the life of him, of whose lofty attainments in spiritual things, of whose holy and consistent conduct, of whose glorious testimony to the truth as it is in Jesus, we shall hereafter have to speak? It is most possible, most true. Then blessed be God, who shall despair? Who has sinned past forgiveness? Whose heart is too hard to be broken by the power of Divine grace, to be melted by the love of Christ, if this be indeed the first incident which the Spirit of God has bequeathed to us in the life of St. Paul? Am I now addressing any who have said there is mercy with God, but it is not for me; there is compassion with Christ, but it cannot reach my case? There is a powerful influence in the Spirit, but it will never touch my heart? Then, my brethren, look carefully at this picture, and draw from it—no encouragement in sin—but great and soul-encouraging views of the boundless infinity of Divine love. There is mercy for the worst of sinners, for there was mercy for Saul; you cannot fear condemnation, where Saul obtained a free and full forgiveness. That God who was 'found of him, who sought him not,' will surely not deny himself to you, who earnestly seek him through the blood of his dear Son." Blunt, pp. 8, 9.

"The practical lesson to be deduced from this, and every other case of conversion, whether apparently more or less miraculous, is a corroboration of that great scriptural truth thus expressed by our Lord, 'Except a man be born again, he cannot enter into the kingdom of God.' 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' This is the decree which has gone forth from the lips of Eternal Truth; not merely against the blasphemers and the persecutors, but against every fallen child of a corrupt and fallen parent. It speaks to you and to myself. All who shall enter into the eternal kingdom and joy of our Lord, either have been, or must be, the subjects of this heart-influencing change. The mind, which is, by nature, dark and ignorant of divine things; the conscience, which is not awakened by the spiritual requirements of the Divine law; the will, which neither knows, nor desires to know, any thing of a conformity to God's will,—must, like the mind, the conscience, and the will of Saul, be subjected to the enlightening, renewing, transforming power of God's Divine Spirit.

"We do not intend to say, that there are none, like Samuel, sanctified from their mother's womb; that there are none upon whom, by the grace of God, a change of nature, as well as a change of state, has taken place at the baptismal font. We know we are addressing ourselves to baptised Christians; but so also were the prophets of old addressing themselves to circumcised Israelites, when they urged upon them the true circumcision of the heart and spirit; and, therefore, we do not scruple to say to many among yourselves, 'Ye must be born again!' A change must pass upon many of you as astonishing as supernatural; as entire as that which passed on Saul.

"This is not indeed to be effected in the present day, by means apparently so miraculous as those employed in the instance before us; but inasmuch as every conversion is above the power of man, is indeed the exclusive prerogative of God the Holy Ghost, every conversion is a divine and supernatural work, flowing completely and entirely from the sovereign grace of God our Saviour." pp. 16—18.

"Let us proceed to investigate a little more accurately the wonderful and instructive particulars of the astonishing conversion before us; praying that, by the blessing of God, they may afford us some obvious and palpable tests, by which to examine the work of grace in our own souls, and determine its reality and truth. The first step, then, in the miraculous transaction before us, was a radiance far above the brightness of the sun, bursting forth from that eternal throne, where God the Father dwelleth in 'the light which no man may approach unto.'

"Under this symbol, how clearly do we perceive the first step which the Almighty takes, in the conversion of every human soul which is brought out of the deadly darkness of sin, and the gloom of Satan's kingdom. 'God, who commanded the light to shine out of darkness,' says the Apostle to the Corinthians, 'hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' The light which shines in the renewed heart, is therefore traced by the Apostles to the fountain from which it flows, viz. the unmerited love of God the Father. It shines through the instrumentality of God the Holy Ghost, and leads directly to a true and living sight of God the Saviour. Ask yourselves, then, my beloved brethren,—for I would most earnestly desire to render this a subject of useful self-examination,—Are you conscious of any such event as this taking place in yourselves? Can you indeed say with him of old, in regard to yourself, 'The darkness is past, and the true light now shineth?' By the light of that supernatural radiance, I have been spiritually, as Saul was literally, enabled to see for myself the Lord Jesus Christ, the Saviour of sinners, as my Saviour and my God. This was the first effect of that supernatural light acknowledged by St. Paul; he says expressly, 'I saw that Just One.' This must be the first effect in your heart. You must 'see that Just One;' and see him with the eye of faith, as your only hope of reconciliation with God; your only way to the Father; your only guide to peace and to heaven; before you can become an adopted child of the Most High.

"But further; the next effect of this miraculous manifestation upon Saul, was, that he 'fell to the earth,' overwhelmed with a consciousness of the greatness of the Saviour who appeared to him, and of his own guilt, and vileness, and nothingness. Mark, here, the second step in a true and spiritual conversion, a lowly, humbling, self-abasing view of your own heart, and life, and conversation; a view which throws all your thoughts of self-righteousness into the very dust; which lays you there yourself with all your virtues, and all your amiable qualifications, as one utterly poor, and blind, and naked, waiting the will of your Divine Master. My brethren! are there any feelings in your own hearts, answering to this effect of converting grace? Are you thus humbled, thus lowly, thus conscious, that you dare not so much as lift up your eyes towards heaven; but must be content with the publican's humiliation and the publican's prayer, 'God be merciful to me a sinner?' If you have ever possessed one saving view of the Lord Jesus Christ, this must have been, for this invariably is, the blessed effect of it.

"The lower we lie in self-renunciation, and self-abasement before God, the more certainly, and the more highly, will God exalt us in spiritual graces, and in eternal felicity." pp. 19—22.

Mr. Blunt proceeds in his own simple, natural, but very forcible manner, to point out other lessons to be derived from the incidents of the Apostle's conversion. We can well understand from these discourses, connected with the affectionate interest arising from the vigilant and exemplary discharge of the duties of a pastoral life, in a most important parochial sphere, the secret of that large acceptance—call it, if the phrase may be used without being absurd, extensive popularity—which has carried Mr. Blunt's former volumes on Abraham, Jacob, and St. Peter, into numerous editions; and caused them to be read with much interest and edification in hundreds and thousands of families. They are written with much single heartedness and absence of parade; they are affectionate and spirit-stirring appeals, which cannot be read or listened to, without feeling how much the preacher has at heart the immortal interests of his hearers. It would be strange indeed, if while such matters are discussed in such a manner, churches were not overflowing, and audiences interested; and, with reverence be it said, it would be stranger still, remembering whose is the word thus uttered, and the promises that it shall not return to him void, and that faith shall come by hearing, if many were not impressed with the solemn truths thus brought before them, and did not return to their homes to search the Scriptures, whether these things are so. This is a preacher's true success and best reward; and this, we doubt not, by the blessing of God on his labours, the much respected writer of this volume largely enjoys. His former volumes are so widely circulated, and so highly valued, that the present needs not a single word of recommendation at our hands. It was from no disrespect to the author, or his publications, that his former works have not been reviewed in our pages; but because we cannot notice one in many of the volumes of sermons, now so rapidly published, and those which have recommended themselves, and have obtained wide circulation, can best spare extraneous recommendation. A very appropriate discourse, by Mr. Blunt, on the observance of the Lord's day, has just been published, at the request of the society for promoting that important object. We mention it, for the sake of urging other clergymen to adopt the course pursued by Mr. Blunt, who, after delivering this discourse upon the subject, followed it up by procuring a committee of gentlemen and tradesmen to go round the district, two and two, to prevail upon the shopkeepers to refrain from selling their wares on the Lord's day; and with such success, that in almost every instance, we are informed, the shops began to be closed on the succeeding Sunday. Efforts like these are of infinite importance, and justly endear an affectionate and faithful pastor to the people committed to his charge. Bad as are the times in many respects, never, perhaps, were such efforts more extensively, more zealously made; never were institutions for the benefit of the sick and the

poor more multiplied, or Bible, education, tract, and visiting societies more efficient; and we doubt not that all the four clergymen whose names are now before us, as well as hundreds, and we would hope and believe thousands, of their brethren, are diligently engaged in promoting them in their parishes. These things cheer us amidst much moral desolation; and we do and must augur well for our country, our religion, and our national church, while such signs of the times are prominent, notwithstanding all the scepticism, infidelity, and blasphemy of the age. These enormities we fully believe have been pushed into a notoriety far beyond their actual prevalence, of which we have a notable instance in the division in the house of commons, on Mr. Hume's God-rejecting proposition; for which, after all the vapouring of the infidel party, all the outcry that fast-days and recognising the hand of God in national visitations were mere "humbug" (Mr. Hume's own word), all the auxiliary efforts of radical and blasphemous newspapers,—there were but ten votes in the house of commons; while not only the vast mass of the members espoused the Christian side of the question, but the great body of the people proved by their conduct on the fast day that religion has even in this licentious age a hold upon the public mind, upon which infidelity had little reckoned. The irreligious party in the house of commons has been much more measured in its language since the fast day, and we believe that it has learned a lesson which it will not easily forget. Should any scoffer or Deist ever venture to talk in parliament of the English people regarding the observances of religion as priestcraft or humbug, the friend of Christianity will have in the observance of the fast day a popular argument which the objector will not feel much satisfaction in confronting.

But to return to our topic; what, we would ask, is there in the style of preaching of which these volumes are among many specimens, that distinguishes it from that which some persons are accustomed to call "the good old orthodox style," but which we should stamp by far different epithets? for though it may be as old as the days of queen Anne, or even Charles the Second, it is certainly not as old as the Reformation; and as to its goodness and orthodoxy, these must be decided by scriptural comparison, and not by names, numbers, or human authorities. We would say then, at once—and we submit our assertion to the candid consideration of the supposed inquirer or objector—that the style of preaching currently called evangelical deals more with the souls of men than with merely outward morals; that it gets at the latter through the former, and, by the blessing of God, most powerfully and effectively so; but still this object is not the whole, it is but one effect or consequence: its leading topics are the fall of man, and the atonement of Christ; the exceeding sinfulness of sin; the need of pardon; the way of pardon; repentance, grace, faith, regeneration, adoption, justification, holiness, love, joy, peace in believing, the affections, the consolations, and the duties of the believer, time and eternity, the world and God, heaven and hell. Compare the list of topics in any of these volumes, or, we would rather say, compare the topics in our homilies or the writings of our oldest and best Protestant divines, with a hundred volumes we could name, from the first consonant in the alphabet, Blair, Blackall, and Balguy, to the last, Zouch and Zachary Pearce, ranging in a series of "much approved writers" from the days of William the Third to those of William the Fourth, and do we not instantly perceive a striking difference? It is not a matter of Calvinism or Arminianism, in any proper sense of those terms, or of any particular school or habit of thinking. The theologians to whom we refer, differ among themselves in a variety of points; but amidst all their minor differences there is essential unity, so much so that take up half a dozen volumes of this character, and as many of the mere "virtuous-conduct"

school, and the veriest tyro in divinity could explain, the most unlettered Christian can feel, the difference. There has been, indeed, of late years, a sort of "waverers;" men who admit as scriptural certain doctrines, which it was once accounted quite orthodox to resist, but who in practice do not make them strikingly prominent; and who, without being heterodox, are not in effect endeavouring to bring their hearers to Christ, are not leading them into a practical acquaintance with the real character of the Gospel—do not, in one word, preach—what lies at the root of all efficient, all "saving" preaching—*conversion*; in other words, repentance towards God, faith in our Lord Jesus Christ, and renewal of heart by the Holy Ghost. They admit these things; they allude to them; but their discourses are not practically and prominently formed upon them.

Are we, then, pleading for party; for rival schools; for names of applause or reproach? Far from it; our object is just the contrary; our wish is to send ourselves, our readers, and the candid inquirer whom we have been addressing, to the word of God. If, after reading over the above extracts and titles, it is found that the subjects discussed in them, and the leading sentiments on those subjects, with whatever imperfections, whatever mistakes, whatever minor varieties of opinion or habits of thought and writing, are in the main consonant to Scripture, must not a scheme of preaching which omits, sets aside, or softens down, these principles, be defective in the most important features of a scriptural address? It were preposterous to select the discourses of any score, or hundred, or thousand, individuals, as specimens of what Christian preaching ought to be; the standard is far higher: to the word of God is our only appeal; but when the fact is obvious that serious differences of preaching do exist, and that all cannot be right, it is an inquiry of infinite moment both to ministers and their flocks, What is truth? What, as regards man, is the great object of the Christian revelation? Is it reformation of manners, or is it conversion of heart? Is it morality, or is it spirituality? Is it the pardon of sin, the transformation of man into the image of God, the mystery of the Cross, and the salvation of the soul, or is it something less specific? Why are we not to be ashamed of the Gospel of Christ? Is it for those subordinate reasons which certain divines seem to urge as its chief claims, such as its moral tendency and beneficial spirit; or is it that "it is the power of God unto salvation to them that believe?" Let us answer these questions honestly and in the sight of God, and we shall obtain a clue which, by his guidance, will lead us to the very spirit and intent of the Gospel.

LIST OF NEW PUBLICATIONS.

- "The Apostolicity of Trinitarianism." By the Rev. G. S. Faber. 2 vols. 1l. 6s.
 "The Psalms translated into English Verse." By the Rev. E. G. Marsh. 12s.
 Sermons on the Decalogue and Fast-day. By the Rev. E. G. Marsh. 6s.
 Ministerial Devotedness. A Sermon preached at the Consecration of the Right Rev. Daniel Wilson. By the Rev. W. Dealtry, D.D.
 Submission to the will of God. A Sermon by the Rev. T. T. Haverfield.
 Village Lectures. By the Rev. J. D. Parmeter. 3s. 6d.
 Parochial Sermons. By the Rev. C. Girdleston. 5s.
 The Biblical Cabinet, Vol. I. Ernesti's Institutes. By the Rev. C. Terrot.
 Remarks on the Principles adopted by Bishop Lowth for correcting the Hebrew text. By the Rev. J. Rogers.
 "The Scripture Garden Walk." 10s. 6d.
 "The Best Match." By the Rev. E. Pierce. 1672, republished by the Religious Tract Society. 1s. 6d.

RELIGIOUS INTELLIGENCE.

ANNIVERSARIES OF RELIGIOUS AND CHARITABLE SOCIETIES.

WE have reason, upon the whole, to be well satisfied with the aspect of the late annual meetings of our religious and charitable societies. The immense extent of the great room at Exeter Hall may have given an appearance of desolation to some meetings which would have seemed crowded at Freemasons' Tavern; besides which it is much to be regretted that the hall itself is ill contrived for seeing, hearing, and speaking, so that much of the interest of many excellent addresses is lost. We mention these defects, because it is not too late to remedy them, by a new arrangement of the seats upon more scientific principles.

There may, however, be other causes which have given an alleged "tameness," so we believe runs the phrase, to some of these meetings. There is certainly a want of sufficient variety in the speakers and the speeches; and it is lamentable to see by how comparatively small a number of persons those great institutions are actively supported, which ought to rank among their zealous friends the great mass of our nobility, prelacy, clergy, and gentry; but till a more enlarged anxiety is felt for the welfare of immortal souls, till, in short, men are more anxious for their own salvation and that of others, we cannot expect that a Bible, Missionary, or Education Society, should thus revel in magnificent patronage. It is well, however, if it have the blessing of God, and the exertions of many attached friends; a few in the higher, many in the middle, and some in the humblest ranks of life.

We may attribute also something of the alleged "tameness" to the absence of that *wildness* which on some occasions has of late been displayed. It is not in the human mind to keep up long together a powerfully sustained interest; and the stimulus, at some former meetings, of controversy, debate, and excitement, may therefore have left a re-action, a languor, which was felt in comparison with foregoing scenes of warmer agitation. But if this only mean that our Societies have returned to their proper sphere, and that politics and controversy have been banished from them, we rejoice to accept this spirit of peace and love as much wiser, safer, and more Christian, than those stimulating discussions to which we allude.

The Reports of various Societies certainly were not deficient in interesting and important information; the leading portions of which will come before our readers

in the usual course, and therefore need not be anticipated.

The Church Missionary Society is flourishing in the best sense, but needs increased funds; its resources having considerably declined, while the claims on it are daily increasing, and the providence of God is opening important channels for its operations.

The Bible Society, notwithstanding all the ominous forebodings of last year, has increased in its funds, (with the exception of legacies, which no Society covets in place of living friends;) but what is far better, it is now proceeding in peace, after its late perils, and its most valued friends, of the few who quitted or seemed about to quit it, are returning with renewed affection to its bosom after their temporary disruption. The diminution of confidence in our religious Societies, which ensued in some quarters in consequence of the charges urged against the Bible Society, may have been one of the causes of the alleged relaxed attendance at some of our religious meetings; the spell seemed broken; tender spirits were distressed; and Christian feeling revolted from scenes of agitation and controversy, where all should be union and peace. But the spell has now been restored; the meeting of the Bible Society was not only overflowing as to numbers, but remarkable for brotherly union and mutual rejoicing in the great work in which its members are engaged. We do not enlarge on the subject, as our readers will find the speeches appended to our Number. That of the Rev. G. Noel would especially deserve to be pointed out for its manliness, simplicity, and Christian spirit, in retracing his steps in regard to this Society, did we not think it better to forget the whole matter, and begin anew in unity of spirit as if nothing had occurred; or such things only as have cemented in fresh bonds of unity the great body of the faithful servants of Christ of all persuasions for the circulation of his holy word.

The Naval and Military Bible Society has not prospered under its new regulation, either in an increase of friends or funds; but as it was conscientiously formed, we have no wish to interfere with those who take that view of the matter, provided they will cease from censuring those of their brethren who conscientiously differ from them in opinion.

The Anti-slavery Society was thronged, as might be expected at this crisis of that great question, by an overflowing and animated assemblage of friends to the abolition of slavery. One of the topics of the speeches, was the disastrous appointment of the House-of-Lords' Committee,

which elicited such expressions of public sentiment, as must prevent any influence which the report of a committee so formed, and for such purposes, can have upon the nation. But a much more powerful topic was the blood-thirsty persecution of the missionaries, which excited a most intense feeling throughout the assembly.

The Hibernian Society is stated not to have been well attended, in consequence of its hostility to the government plan of education; and an allusion to that topic which occurred in the Report, was struck out by the committee, in consequence of having excited some disapprobation in the meeting. We mention it as indicative of the signs of the times. We said at the first introduction of the notice of the intended plan of education, that the question ought to be kept totally apart from politics, and placed wholly upon a religious basis; but instead of this, it was made a party weapon to annoy Government. Orange and Cumberland clubs, newspapers, and speakers, mixed up the question of scriptural education, and not mutilating the word of God, with vehement attacks upon parliamentary reform, "the atrocious ministers, and their atrocious bill:" and though the Hibernian Society did not interfere with the political question, it has, we fear, suffered from the supposed identification. But we trust that the friends of scriptural education will not thus be turned aside from their object.

Among the newer Societies, (we have not professed to go through one quarter of the list,) we are glad to notice that for the Observance of the Lord's-day, at which the Bishop of Calcutta, one of the founders and warmest friends of the Society, presided. His lordship's presence was hailed with much sympathy and many prayers at various public meetings; and we trust that in this new but important institution he has laid the foundation of an edifice, which, by the blessing of God, will be of most essential importance to the best interests of religion, and of his native land.

The District Visiting Society is another important institution, which we hope to make better known to our readers. We rejoice to learn that it is extending its effects widely in various parts of the kingdom.

The British and Foreign Temperance Society was crowded to excess; and its cause was powerfully pleaded by various speakers, and among them several prelates, the Bishop of London taking the chair on the occasion. We purpose returning again and again to the object of this Society, which, though in its infancy, is one of the most important in the British dominions. The first account we believe which reached this country of the formation of a Temperance Society in America was sent to us in the spring of 1826; and we took the earliest opportunity of laying it before

our readers. We saw in it the germ of mighty benefits; and though, on communicating the subject to a variety of persons, it met with little but ridicule, we determined to do all in our power to gain a hearing for the question. So greatly have Temperance Societies increased, and so powerful has been their efficacy, that in the United States they bid fair to banish from the land the curse of ardent spirits; and even in Great Britain they have already effected much, and are rapidly advancing. We strongly urge our readers, especially clergymen, to make themselves masters of the question.

The friends of the Society for promoting Christian Knowledge have adopted a plan for circulating, by means of a committee, cheap publications, religious, moral, scientific, and generally interesting; so as to counteract the baneful effects of many of the popular publications, and to supply the religious defects of others. We shall revert to the subject when the plan is fully digested. It is a most important measure.

The anniversary sermon for the oldest of our religious societies—that for the Propagation of the Gospel in Foreign Parts—was preached this year in May instead of February, and transferred from the morning to the afternoon service; but still with a very scanty attendance, except of persons connected with the ecclesiastical and civic procession. The Bishop of Rochester, who preached on the occasion, is stated to have expressed himself in a manner which forbids the hope of any speedy effort on the part of the Society to emancipate its slaves. His lordship augurs danger; but, whatever he may have to say to that question as a senator legislating for 800,000 persons (though even there we would meet him), it is totally another question in the case of a religious society with about 300. Danger from liberating 300 slaves! Let his lordship refute if he can what has been printed and proved on this subject. Let him also disprove the truth of the Government declaration, That no ill effect has followed the liberation of the crown slaves. Let him reply to the following recent statement, which happens to have fallen into our hands at this very moment. The South-African Advertiser, a paper conducted with eminent talent and integrity, says; "Three thousand Prize Negroes have received their freedom—400 in one day; but not the least difficulty or disorder occurred: servants found masters—masters hired servants; all gained homes, and at night scarcely an idler was to be seen. In the last month, 150 were liberated under precisely similar circumstances, and with the same result. These facts are within our own observation; and to state that sudden and abrupt emancipation would create dis-

order and distress to those you mean to serve, is not reason, but the plea of any and all men who are adverse to emancipation." But we cannot here argue the question: we will, however, return to it; though it is of little use to do so for the opponents of abolition; for they never condescend to reply to the arguments; they only contrive to forget them, and then to repeat their fears as if nothing had ever been said upon the subject. If Right Reverend prelates will give their minds impartially to the question, they will soon perceive that slavery is a crime to be extinguished, not an evil to be ameliorated. As Christians, and ministers of a God of justice and holiness, we appeal to them.—In Trinidad a public meeting was held, at which a public functionary of the colony presided; when the persons assembled came to the following resolution on the subject of instruction: "Resolved, That any attempt to instil religious instruction or education into the minds of the slaves is incompatible with the continuance of slavery." Is not one such fact—and we could collect them by hundreds—an answer to all that is pretended on this side of the water about religious instruction. What says The Jamaica Record, a respectable Church-of-England periodical publication?

"Should any one be inclined to doubt

upon this subject, we now, on our personal knowledge, declare the fact to him. We tell proprietors at home—Christian proprietors—that their representatives do, by every means, and especially by secret and covert influence, endeavour to check the spread of true religion among their slaves, and to render nugatory the efforts of the minister to enforce the moral observance and the spiritual doctrines of the Gospel. This we declare to be the conduct commonly pursued by the great majority of the White people on estates in Jamaica: and this their opposition arises, not only from the general hatred which an irreligious man always evinces to spiritual truth, but also from more immediate and obvious causes. Can it be supposed that an attorney or overseer, who is living in adulterous intercourse with one of the slaves of the property on which he resides (or with one whom he has hired or bought elsewhere for the purpose), will render facilities to a clergyman to enforce the obligations of the Seventh Commandment on that property? Will he not rather 'prevent the meddling hypocrite from interfering in his private concerns'—with his private property? Such is the conduct which would in general be expected from such men; and such is the course which we personally know to be frequently pursued."

VIEW OF PUBLIC AFFAIRS.

By the unspeakable mercy of God, that grievous malady with which we were visited has nearly passed away from the land. It has pleased Him to hear and answer the prayers of His servants; and His infinite goodness and Almighty power have done for us more than we could have hoped or expected. Oh that our gratitude were as extensive and lasting as the daily and hourly demands upon it are vast and innumerable! When we observe how great has been the severity of the scourge in many places on the continent, and particularly in Paris, (though, through the mercy of God, it is rapidly passing away there also,) we shall see yet additional reason for national gratitude. We lay before our readers with much pleasure the following extract, from a letter from Berlin, written by a Lutheran clergyman, formerly resident in London. It may furnish a good example for British Christians under parallel circumstances.

"On the 19th of March, we held a solemn festival here, for the purpose of offering up our humble thanks to Almighty God for having graciously delivered us from the cholera. The morning was fine, the sun ascended with cheering splendour

for the time of the year, in the clear azure sky, and long before the hour of public service multitudes were seen pressing through the streets to reach the house of prayer, there to join in the general thanksgiving to the Lord. All the churches, without a single exception, were crowded to excess, and at the conclusion the 'Te Deum,' &c., was sung in every one by the whole congregation, accompanied by the trombones. The texts appointed to be preached from were, Psalm cvii. 17—22; Psalm cxvi. 1—9; Jonah ii. 8—10; John v. 14: from which you may easily gather that the solemn and humiliating characteristic of the festival was not thrown into the back ground. I preached in the afternoon at the Hospital, where the cholera had chiefly raged, and all who could any way be present, made a point of attending: even patients who were unable to come down stairs had themselves carried into the chapel, and the verse (expressly selected for the occasion, from that beautiful hymn, beginning

'Out of the deep I cried to thee, My God, with heart's contrition, &c.), was sung with the liveliest emotions, as was also the Te Deum. Oh! that many

happy effects of the distressing period which we have witnessed, may be manifested at the last great day! I am grieved, however, to inform you that we are threatened with a new plague, in the shape of a malignant typhus fever, which has caused greater devastations in Galicia than the cholera itself. May God in his mercy grant, that the single chastisement which we have received may lead us seriously to repent and be converted, so that our sins may not compel him to visit us still more severely! At the same time it is cheering to see in what a manner the Lord is pleased to open a way for communicating his Spirit to the hearts of men. This is in a particular manner experienced by our Missionary Society for propagating the Gospel among the heathen, in union with which several auxiliaries and associations have been recently established. Among the rest, a communication from Glogau, in Silesia, states, that at the conclusion of the afternoon's service in the different churches, a short but energetic appeal was made to the respective congregations to co-operate in promoting the missionary cause. The superintendent, with all the clergy, put down their names as being willing to patronize the undertaking, and many followed their example. A Missionary Society has also been formed at Buntzlau, and in Pomerania; so great is the zeal in behalf of Missions to evangelize the heathen, that one minister wrote to me from thence, 'Only let us know, what the Missionary Society requires; tell us that you want so and so much, and you shall have it.' Such an ardour tends to inspire many here, so that the missionary cause gains an accession of friends. I do not pretend to say that all who take share in it are vital Christians; but thus much I may with truth aver, that every where in the different committees there are decided Christians, who, without imposing a test upon every individual member, unite together in humble faith on Jesus Christ as their only Saviour and Redeemer, who is God over all blessed for ever."

But if the alarm of pestilence has subsided, the last month has not been destitute of alarms of another kind; and well may we say, when we contemplate the evils of civil discord, and their too frequent results in war and bloodshed, "Let us fall into the hands of God, for his mercies are great, and not into the hand of man." Many a time has our beloved country seemed upon the very brink of the most terrific evils; but when the moment of extreme danger appeared drawing nigh, the gathering cloud has dispersed, and has not visited us with the full outburst of its thunders. Medately we may justly attribute this to our national character and the excellence of our civil constitution, by means of which, when tumults and disturbances arise, which in many countries would lead to revolution

and massacre, they are timely repressed, by the adjustment of the national machinery, and pass away without the fatal consequences that were apprehended. But whatever may be the medium or instrument, the merciful Disposer is that Almighty Protector, who alone can say to the raging waves, Peace, be still, and there is a great calm. Whatever may be the views of Christians in matters of political arrangement, all must feel that we have recently had an escape from a fearful concussion, which, had it not been speedily averted, might have ended in results the most disastrous.

It would be unnecessary for us to dwell at length upon the events to which we allude. We need not inform our readers, that upon the first question which occurred in the House-of-Lords' Committee on the Reform Bill—namely, Lord Lyndhurst's motion for postponing the disfranchisement of the nomination boroughs till the enfranchisement clauses had been disposed of—ministers were outvoted by a large majority; that, finding the feeling of the house to be so strongly against them that they had no likelihood of carrying the bill in a state which they considered efficient, they urged the king to promise to create new peers if found requisite; that his Majesty declining this, they tendered their resignation, which was accepted; that the House of Commons addressed the King by a large majority to choose a reform cabinet; that the King empowered the duke of Wellington to form a new ministry, but with the fullest understanding that his Majesty was pledged to a large and efficient measure of reform; that the duke undertook the task on these terms, but found it impracticable, as not only was the majority of the House of Commons against him, but all the consistent anti-reformers, including Sir Robert Peel, refused to undertake office on the condition of espousing a measure which they had so earnestly reprobated; while to add to these impediments, reform meetings and organized union clubs were being held throughout the country; and innumerable addresses were presented to Parliament praying for the suspension of the supplies, and the restoration of Earl Grey's ministry; and lastly, that the King took back his cabinet with the pledge that they should have the means of carrying through their bill, which is now rapidly proceeding; many peers, and among them the duke of Wellington, having refrained from opposing it, rather than risk a large accession to the peerage.

Such is the outline of the facts. With the pledges of Earl Grey and his colleagues, they could not do otherwise than resign when they found that they had no chance of carrying through their bill in such a state as they considered beneficial for the public interest; for though the transposi-

tion of clauses proposed by Lord Lyndhurst was not in itself a vital point, yet it was well known that the real object of it was to enfranchise as few places as possible, to disfranchise none if avoidable, and if practicable to alter the qualification; in short, to "amend," or as the reformers thought fritter away, the whole bill. By re-igniting, therefore, at the first collision, both parties measured their strength: and we must say, that it was not politic or far-sighted in those who forced on the alternative; for whatever may be the merits or evils of the bill, no impartial person could doubt that under all the circumstances either this or a more extensive measure must eventually pass, and that a few more serious checks to its progress might lead to results not to be thought of without consternation. As it was, the few days of suspense were fraught with just alarm for the public safety; for though merely intemperate, or even seditious, speeches may be forgotten, not so the example of multitudinous meetings throughout the kingdom, overawing the constituted authorities, the organization of political clubs, the meditated refusal to pay taxes, the run on the Bank of England, and the popular triumph at the defeat of the House of Lords and the return of the Grey Cabinet, which the clubs do not fail to attribute to a timely display of numerical strength and bold manoeuvre, and will keep in memory as a precedent for future occasions. We cannot wonder that such men as Sir Robert Peel refused to join the projected new administration; for besides the disgraceful inconsistency, immorality, and place-hunting, of taking up the very measure which they had just protested against, and which were so justly denounced by Sir R. Inglis, the duke of Newcastle, and other strait-forward, honest anti-reformers, it was obviously impossible for the duke of Wellington's friends—whether espousing reform or not—to go on with the present House of Commons, and it would have been insanity to appeal to the people by a dissolution: nor could or would either the civil or military power have long prevented daily multitudinous meetings, throughout the country; but above all, a continued collision between the two houses of parliament would have been most disastrous in its consequences; more especially as the King himself was pledged to a reform, and a respectable minority of the House of Lords itself was in its favour.

With regard to the measure itself, we have written so often upon it that we shall only refer our readers to our former papers. We do not ourselves descry in it the dangers which many excellent men discern; we see even many advantages; but, even if we had felt considerable doubts on the subject, we should have thought it far more safe twelve months ago to have tried to amend the measure, while public feeling

would have allowed this process, and have let it pass with as little of noise or mischief as possible, to keeping up an opposition which could not but prove in the end fruitless, while it led to the agitation of other questions which might not have been speedily thought of, but for this long protracted warfare. We fear that the church, the peerage, and the crown itself, have suffered by the heats of the last twelve months, far beyond any damage that the reform bill could have done them. We are not, indeed, blind to the evils of popular elections in agitated times; but we fully believe that the great institutions of the country were, and even now are, firmly seated in the affections of the large mass of respectable householders; and that, at all events, the danger of radical and irreligious principles is not lessened; but increased, by urging the machine under high pressure, rather than allowing its force to evaporate by the safety-valve of a popular representative system. We fear much from the aspect of the times; but it is because evil principles have been carried abroad among the people, not because nomination boroughs are to be disfranchised. In the case of Ireland especially, we have the most serious dread of forthcoming events, particularly as regards the safety of the Protestant church; but it would not be just that the people—we do not mean the rabble—of that island should not have the free election of their representatives. We cannot convert a man from Popery to Protestantism by withholding from him the elective franchise; or, if we could, his religion would not be worth the purchase. And yet it is impossible not to see that, enjoying that franchise, he may vote for members of his own creed, and Protestantism thus be endangered. From this dilemma there seems to us but one way of escape; namely, that Protestantism in Ireland should rely mainly upon spiritual, and not political, weapons. It has hitherto depended too much upon an arm of flesh; it long viewed its splendid establishment rather as a means of dignity and lucre than of religious utility, and now it is experiencing the consequences; and those who are innocent of the evil, nay, who are faithful and exemplary servants of God, are suffering for the guilty. We see, then, but one remedy, namely, for Protestantism to rise to its high character; and if it should in the end be shorn of any of its outward splendour, to shine more brightly in spiritual usefulness. To keep it up much longer by mere political ascendancy is not possible; but in proportion as it acts up to its solemn obligations, it will have the blessing of God upon it, and will also command the reverence and affections of the people. If it cannot take shelter so fully as it has hitherto done under a human ægis, let it contend the more manfully in the panoply of the

armour of light; and we doubt not, even yet, that its triumphs will be secure in spite of all the radicals and infidels of both kingdoms.

The discussion of the Plurality Bill has not yet commenced in the House of Commons. All parties seem to view the present bill as very defective; and between those who dislike it for what is really good in it, and those who would wish to increase that good, it seems not likely to have an easy passage. Every effort will be made to prevent the extinction of the evil of pluralities, or even its partial mitigation. For ages every thing has been thrown into the wrong scale in this matter. The adherence to the valuation of livings in the king's books—that is, the assumed value in the reign of Henry VIII.—is an illustration of the artifices resorted to for the retention of lucrative pluralities. Notwithstanding two express decisions in the Court of Common Pleas in the reign of Elizabeth, counter decisions were given in the reigns of Charles I. and Charles II., making the king's books, and not the actual value, the standard. This is much such a decision as that which makes thirty miles distance to mean in practice forty-five. In the case of Clive, incumbent of Adderley, who had accepted the living of Clum, distant by measurement, from church to church forty-eight miles, and from parish to parish forty-three, it was argued that the country people called the distance only twenty-nine; and the Court of Common Pleas decided that the temporal courts make no account of distance, which is merely a matter of canonical regulation; and that, as it was the custom of the archbishops to take the lenient side in favour of the clergy, and to allow three measured miles to be called two computed miles, the court sanctioned the plurality. Thus the matter stands to this hour. Five pounds in the king's books may mean 500*l.*, and thirty miles, forty-five.

A royal commission has been formed for inquiring into the poor laws. It contains the names of several men of large and enlightened views; and at its head is placed the Bishop of Chester, a prelate so intimately versed in the question, and so eminently qualified to report upon it, that we look with the strongest hopes to the result of the inquiry. That a foundation ought to be laid for the abolition, prudently and prospectively, of the present wretched and impolitic system cannot be doubted by any man who has considered the necessary evils of the existing enactments.

We rejoice to state, that, upon the motion of Mr. Buxton, the House of Commons has agreed to appoint a select committee, to consider the safest and speediest mode of effecting the extinction of slavery throughout the British colonies, with safety to the colonists. Lord Althorp succeeded, upon a division, in attaching to

it the words, "in conformity with the resolutions of 1823;" which mixes up the duty of abolition with the question of compensation. There can be no doubt that every reasonable claim ought to be inquired into, and fairly dealt by; but it is most irreligious to delay an imperative act of humanity and justice, till the faulty parties can agree among themselves which of them shall pay the supposed damage; for we do not believe there will be any *real* damage, but rather that the colonies will be more prosperous without slavery than with it. We trust that the committee will be equitably selected; not like the House-of-Lords' Committee, in which the great mass of the members have a direct and powerful interest in the retention of West-Indian Slavery; while of the remaining members, either neutral or anti-slavery, there are not, perhaps, two who are qualified by an intimate knowledge of the details of the question, to arrange the counter evidence; to cross-examine the witnesses; and to prevent the report being almost wholly partial and delusive. It was necessary to have a House-of-Commons' Committee, were it only to counteract the effects of Lord Harewood's House-of-Lords' committee*. But we rejoice to see that it is not a committee to inquire whether slavery ought to be tolerated, but how it can be most speedily and safely abolished. This is at least one great point gained: and we await with much anxiety the report of the committee; though, whatever it may be, one thing is clear that the system cannot long exist. It is in the power of Parliament to decide whether the abolition shall be conducted legally, peacefully, and with due regard to the interests of all parties concerned. But it is not in the power of any set of men long to prevent it; for the oppressed classes of the colonies are beginning both to know their rights and to feel their strength; and every colonist asserts, that if they once become educated and Christianized, they will throw off the yoke; and this country neither can, nor will, send over bayonets enough to coerce them back to slavery. Why not then abolish the system at once, before it lights up a conflagration that will render the colonies a prey to spoliation, famine, devastation, and massacre? Look at the state of the press in the colonies themselves. What says Lord Howick, in his recent speech on the sugar duties? "Formerly, in the colonies at least, the discussions on this subject were all on one side, and no one dreamt of

* A note was added to the last page of our last Number, correcting the mistake of Lord Seaforth's name, for Lord Harewood's, as the mover of the committee: but as some copies, we understand, were printed off before the mistake was corrected, we repeat the erratum.

breathing a word in favour of emancipation; indeed, any one who stood forward as the advocate of the slave, would have been overwhelmed on all sides. But what is the case now? A large and influential class of free persons has grown up in the colonies, whose religious opinions induce them to adopt the notions on slavery of the hon. member for Weymouth. Among the conductors of the colonial press, powerful advocates of these opinions are not wanting. There is now a newspaper published in the town of Kingston, in Jamaica, conducted, undoubtedly, with considerable talent and ability; but, at the same time, I am sorry to say, with by no means equal temper or moderation. I do not blame the editors of this paper for the spirit in which it is written; with the example which is set by their opponents of still greater violence, it is not to be expected that they should abstain from strong language. I mention it not to censure or impute improper motives to any one, but as a fact too important to be lost sight of,—that the controversy relative to the abolition of slavery, is now raging with yet greater violence in Jamaica than it is at home. The *Watchman* on the one side, and the *Jamaica Courant* on the other, urge, in the strongest language, the extreme doctrines of either party. That such a dispute, so maintained, must produce a powerful effect on the minds of the slaves, and that it must make the existing state of things one full of danger, it is impossible to doubt. It becomes, then, urgently and vitally important to determine by what course the fatal catastrophe which this state of things threatens can be avoided."

Such is the state of things abroad; and what is it at home? Witness the war of placards which has been going on the last month on our walls. Mr. Buxton disclaims these placards on the part of the Anti-Slavery Society; and we cannot but lament, for the sake of the cause itself, that any of its friends should have employed such language as appears in some of them. But still, they are signs of the times. They shew that the question is assuming a new aspect; that the public are beginning to despair of its being fairly adjusted, without a little of the spirit of agitation, while the newspapers are bribed against them, and 6000 petitions to Parliament,—one lately pre-

sented, contained 135,000 signatures, and measured, it is said, nearly half a mile,—are scoffed at as so much waste of ink and parchment; and might be leagued against right, to keep the slave in his bonds, and to defeat the most obvious claims of justice and humanity. Earl Harewood, (the public have not forgotten, under this title, the well known proslavery name of Lascelles, the opposer of Mr. Wilberforce in Yorkshire,) has joined Lord Wynford in his invectives against "the saints;" because they wish for the abolition of this unscriptural and inhuman system. We are glad, notwithstanding the sneer, that the cause is taken up by "saints;" and we willingly give his lordship the advocacy of sinners. How is it that no prelate rises to put down these vulgar sneers at religion, under pretext of ridiculing hypocrisy? Bishop Horsley would have told his lordship, that the name is the exalted badge of our holy profession; that Christians are "called to be saints;" that his language is a sneer at our collect on All-Saints' day; and that before he levels his shafts at saints, he ought to know what are the principles and practices of the class of persons whom he thus stigmatizes. However, Mr. Wilberforce, with all his sanctity, was not the worse thought of by the freeholders of Yorkshire; and he achieved that victory over the slave trade which will, and must, shortly be followed up by the extinction of slavery; but whether it shall be a peaceable and legal extinction, or be wrought out in despair by the insurgent slaves themselves, with ruin and bloodshed, depends, as we before said, mainly on the timely wisdom, justice, and humanity, of the West-Indian proprietors and their friends in this country. The "saints" are not the parties who oppose the real welfare of the West Indies. Who is it that forbids the colonists to refine their own sugars, and to bring their molasses to our distilleries? It is the landed and other interests in Parliament, which say to the slave-holder, We will allow you slavery; but you must not interfere with corn and sugar refining; and if you will submit to the oppressions you labour under by the unjust restrictions we impose on the colonies, for the sake of partial interests at home, we, in return, will protect the sacred rights of slavery, and fight your battle with the people of England, who impatiently wish to abolish it.

ANSWERS TO CORRESPONDENTS.

AN ANXIOUS INQUIRER; J. H.; M. G. H.; G. B.; P. G. H.; AN INQUIRER; T. B.; PHILANTHROPIUS; THEOGNIS; W. B. T.; W. S.; and M.; are under consideration.

"A YOUNG CLERGYMAN" must afford to "keep a conscience," even at the risk of

injuring his worldly prospects. He will at least have peace of mind, which he would do ill to barter—higher considerations apart—by unmanly truckling, and watching which way the wind blows.

We are sorry that AN OLD SUBSCRIBER does not like the plan of printing across the page, instead of in columns. We adopted it at the suggestion of many good judges of such matters, having persisted in the old method of columns for years after most other publications had quitted it. If we were to print more widely, and with larger types, as one of our correspondents recommends, it would be a great saving of expense, but in the same proportion it would be a loss of matter to our readers. We are glad that the fault complained of is on the side of over-honesty. We assure A FRIEND TO THE POOR, that it is not because we do not claim the same title, that we have not urged so strongly as he thinks we ought, the "cow and cottage system, with spade husbandry," &c.; but from a perfect conviction, that, however wise or humane it may appear at the moment, it is fraught with ultimate evils which far outbalance the temporary advantage. It is, in truth, not an advance, but a retrogradation in society: it is precisely the system which has rendered Ireland what it is at present: it was tried, twenty or thirty years ago, in many places with the most promising success; but the final result has disappointed the expectation of the benevolent promoters. We would not wish to check the benevolent local efforts of our correspondent—far from it: every man ought to do what appears to him likely to be useful in his own neighbourhood; but, speaking nationally, and as Christian political economists, we have no hesitation in saying that the system, on a large scale, is not founded on a sound basis; and that it tends, in the issue, to depress the poor, and to augment and perpetuate those very evils which it was intended to check. There are but three ways in which the poor can ultimately, and on a national scale, be benefited:—First, by the emigration of the unemployed hands, to countries more fertile or less populated than their own; a partial and afflicting expedient, and but temporary in its effects, while the causes of the mischief are continuing at work, and re-producing the evil. Secondly, allowing the products of human industry to be perfectly free; so that the largest population, without emigrating, may produce at their own fireside what they can exchange abroad; dense Manchester making garments for Poland, and sparse Poland sending bread to Manchester, and not telling Carolina to smelt iron, or Birmingham to grow rice—as is the miserable, selfish policy of our present restrictive corn-laws. Thirdly, and chiefly, educating, moralizing, and, by the blessing of God, Christianising the population to those habits of industry, sobriety, providence, and self-restraint, which alone, under any system, can rescue them from evils such as those which we lament in Ireland.—The subject is, however, too important to be thus dismissed; and we will take an opportunity of discussing it more at large.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

WE have already briefly alluded to the anniversary of this Society in a former page: and if we now introduce the account of the proceedings at it without note or comment, it is not because we do not feel intensely upon the subject, but because the gratitude of the friends of the Society were better indulged in humble thanksgiving to God, and renewed ardour in circulating his holy word, than in mere expressions of joy and mutual gratulation—which worldly men would say were not in good taste, and Christians would avoid for better reasons. It was but a cloud, and we trusted it would pass away; but so speedy and uninterrupted a return of genial warmth and sunshine was more than could be expected: and we would desire to impute it to the blessing of Him who watches over His own word, and, we doubt not, regards with a favourable eye the feeble labours of his servants in circulating it for the healing of the nations. May they now go forth to their labours with renewed ardour, simplicity, and faith! We rejoice to observe, not only that the funds of the Society (deducting legacies) have increased during the year, but that a considerable number of large donations have been lately received, which evince the special regard of its friends.

IRISH EDUCATION SOCIETY.

WE have so often explained the object and proceedings of this institution, that we need add nothing to introduce to our readers the accompanying Report of its proceedings. We are not anxious for the oral preservation of the Irish tongue—quite the contrary; but while multitudes speak it and prefer it, and many understand no other, the Scriptures, and the means of education and spiritual instruction, ought not to be withheld from those who prefer receiving them through this medium.

THE

CHRISTIAN OBSERVER.

No. 367.]

JULY, 1832.

[NO. VII.
VOL. XXXII.]

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THOUGHTS ON CHURCH REFORM.

For the Christian Observer.

FEW persons can have traced the progress of opinion during the last twenty years, and witnessed the late commotions in the country, the popular interest taken in the subject of reform, and the change effected in the feelings of numerous persons of property with regard to it, without some apprehension for the stability of those institutions which from our infancy we have revered. This change of opinion, this spirit of innovation, indicates the existence of much evil, either in the institutions themselves or in their assailants, or in both; and though this result was long since anticipated by thoughtful persons, who were aware of the necessity of reform, and observed the rapid advancement of the nation in intelligence, it is still alarming.

If we look back at the state of the country twenty or thirty years ago, and compare it with our present condition, the first thing which must strike every observing person is the great progress of the people in education, in general information, and, however inadequately, in religious knowledge. The stimulus to exertion commenced during the war; but though the excitement encouraged improvement, it tended too much to concentrate the talents of the nation in military affairs. Much, however, had been done towards the melioration of the country in general before the peace; schools had been established, the word of God disseminated, and Christian knowledge promoted. Still, even at that period, the state of the country was by no means what it is now. And if we take the date of thirty, or even twenty years since, for the time of our observations, we shall see that the change has been very considerable. The lower classes were then generally uneducated and profoundly ignorant. The middle, under which I comprehend all who, being placed above want, obtain their livelihood by the application of capital in manual labour, possessed little knowledge beyond their business, and were easily rendered the tools of the factious: in many cases, they were held very much in subjection, but, hating their chains, were only looking for an opportunity of breaking them. Professional men had, up to that period, probably from their education, a greater intellectual superiority over the other classes of society than they have at present; but from the influence of party, and from the political power of some great families under whom they were respectively ranked, the contest was rather for party mastery, than for the establishment of the truth and the general welfare of the nation. The higher orders were in many instances kind and benevolent patrons; but drawing a wide line between themselves and all other classes of society, notwithstanding their benevolence, they were more frequently envied than loved.

It may naturally be asked, Have all the evils incident to such a state of things been removed during the last thirty years? Certainly not; yet still a considerable change, whether for the better remains to be proved, but still a considerable change, has been effected. Education has become much more general among the poor, and they consequently feel a greater disgust at injustice and oppression. The middle classes have experienced perhaps the most material change; but the effects have been very different in different individuals. A large portion, from the facility with which knowledge is now communicated, have attained a superficial acquaintance with many subjects; but having never thought deeply or accurately on any, or perhaps ever been influenced by any wish to discover truth, with great pretensions they are easily duped, and remain contracted in their views, and prejudiced in their opinions. Others of this class are men of serious and sober mind, deep thinkers on religious and political subjects, who have come forward in this great struggle for intellectual advancement, and become in their respective circles leading and influential persons. They are frequently men of strong prejudices; but they are in pursuit of truth, and are practical and discriminating in their views.

The professional classes have undoubtedly advanced, yet, from the approximation of others, they have sunk from their apparent superiority. There is scarcely a profession which is not overstocked; in which talent is not extensively exercised, and in which rivalry does not excite to diligence: and the result is, that at no period of English history could there be found the same number of persons in the country—though the very number renders the individuals less conspicuous—qualified to fill stations of trust, as at the present moment: I may add, that probably never was there so great a competition for such offices.

Nor have the higher classes been idle amidst this general spirit of improvement. It may be doubted whether comparatively they have made the same rapid steps towards advancement; whether their peculiar privileges may not have tended to cramp those exertions of which they were intended to be the reward; still they have proved to the world that rank does not enervate the understanding, or deaden the nobler feelings. Our nobility, not only at Oxford and Cambridge, but in society at large, have in many instances laid aside their vantage-ground, taken their station by the side of the sons of the physician and clergyman, and shewn that they have not degenerated from those by whose labours they were raised to honour. Thus, with a general improvement in all classes, there has been a more than proportionate approximation among them in intellectual qualifications.

The danger of such a state of things is the want of subordination, and a neglect of the experience of former ages. The educated child is apt to despise its uneducated, though experienced, parent; and the present intellectual generation disregards the wisdom in which our ancient institutions originated. Not only do men overlook the danger of hasty innovation, but they forget that many abuses which have at present crept into our establishments, are only misapplications of what in itself was useful, and which, had it not been misapplied, would have prevented the evils complained of.

On the other hand, the advantage of such a state is to be found in the facility afforded for obtaining that information which must form the basis of every well regulated change, and for sifting the information thus obtained.—To this spirit of investigation I conceive we owe in a great measure the Reform Bill. I am not arguing the merits or demerits of that measure; but, so far as I can judge, it has arisen from the abuses of the former system and the intelligence of the nation in detecting those abuses. It is

vain, therefore, to expect that under the present state of feeling, with this restless spirit of investigation abroad, any abuses will long remain undetected; or that, if detected, some measures, good or evil, will not be adopted with a view to correct them.—I apply these remarks to the machinery of our ecclesiastical institutions. I speak to its friends, its laymembers, its bishops, and its clergy. If we do not reform whatever requires reformation, we give our enemies the vantage-ground, of which they will readily avail themselves; and the consequence will be, that we shall find it difficult to retain what really and rightfully belongs to us: and the only alternative is, whether we shall stand still and allow others to attack the church establishment, or whether we shall come forward and propose remedies for those evils, which were either mixed up with our institutions at the time of the Reformation, or have since crept in during the lapse of years, or arisen from the altered state of our population.

One objection often offered to this reasoning is, that the present is not the time for concession; for that the Church has many enemies, who will use every concession for the purpose of further attack; and that consequently any innovation, even in the shape of reform, would only weaken the Establishment, and accelerate its overthrow. But, even allowing that such an argument might honestly be admitted, and that a known error may be maintained for the sake of expediency, lest a greater evil arise from an attempt to correct it, still I should demur to the truth of the intended inference. It is true that the Church has many enemies; but that an honest appeal to the people of England, and an offer to correct whatever might admit of correction, would weaken the church, I do not believe to be true. Let us remember that the Church of England, allowing for human frailty, has truth on her side. Whether, in the first place, we consider her doctrines, as a member of the church of Christ; or the right vested in a Christian government, nay, the obligation laid upon it, to provide for the religious instruction of the nation, and the consequent propriety of national church-establishments—truth is on her side; and with all the prejudices and impiety which prevail, she has an enlightened, and to a considerable extent, a religious population, to judge her cause. And who are the adversaries against whom she has to contend? They may be divided into those who are hostile to her temporalities, and those who dissent from her government, her services, and her doctrines. I omit the last class—those who differ materially from her leading doctrines—as they are comparatively a very weak party. Those who are hostile to her temporalities raise many objections to the nature of her property, and the distribution of her funds; to the alleged impediments which tithes present to agriculture, in being raised, not as originally intended, but from the capital vested in the improvement of the land. The principal danger to be feared from these reasoners does not consist in the strength of their arguments, but in the immense debt which is laid upon landed property, and the consequent restlessness of the proprietors under the pressure of the burden, which they would gladly remove; and some, of course, are not scrupulous as to the means of so doing. But, even admitting their arguments, still tithes are property; and justice therefore will not permit the present possessors to make any change, without an equivalent. But, even as a matter of expediency, to render any change permanent it must be equitable; otherwise it will lead to discontent, disputed claims, and eventually to a revolution of property.

Leaving then this class of speculators, I proceed to consider how far the objections of the conscientious Dissenter ought to be attended to, and how far, if attended to, concession is calculated to excite reasonable apprehension. This is a subject of much greater moment than the affair of tithes. If the spoliators prevail, we must submit, and I trust with

Christian patience ; but the church of Christ may still remain unpolluted, and we may be both employed and provided for in some other quarter ; and even if impoverished, we might still be a useful, though less efficient, ministry. And He only who knows all things can tell whether if our darker side be towards earth, our brighter may not be towards heaven. But far different is the consequence, if we allow any unnecessary cause of offence to remain ; if we are negligent in the administration of our church establishment ; and if the great advantages which we enjoy become solely instruments of worldly aggrandizement to individuals, instead of advancing the exalted purposes for which ecclesiastical establishments were originally founded, and tithes and other property dedicated to religious uses. In this case we are answerable in the sight of God, not only for the misapplication of his gifts, but for the divisions to which we have been instrumental.

The objections raised by conscientious Dissenters against our Church, generally refer to the union of church and state. Now it cannot be denied, but that, with all allowances for exaggerated statements, our church establishment has often served the purposes of private friendship, or the payment of services, while the advancement of real religion has been overlooked ; and that, in the distribution of church preferment, interest and political intrigue have often been the instruments of advancement to the highest stations, while piety, theological attainments, or an aptitude from character and habit to govern the church, have been disregarded. I have heard it stated, and I believe truly, that but for the interference of the civil power with ecclesiastical benefices, and particularly with the bishoprics, thousands and tens of thousands of Dissenters would enter the Established Church. While this system remains ; while the road to preferment has an evident tendency to secularize the clergy, and the advantages held forth are continually the reward of worldly conduct and intrigue, we cannot expect, say they, or even hope, that the governors of the Establishment will be influenced by Christian motives. And this being the case, they remain independent of a church whose discipline, they consider, has a tendency contrary to the word of God.

Such language may, with some, be merely the expression of a wish to gain possession of the temporalities of the Establishment, and thus introduce their own discipline ; but I believe that it is also the feeling of many conscientious Dissenters, who are anxious for Christian unity. Should we endeavour then to make an alteration in the system of church patronage, because some persons conscientiously differ from our mode of distribution ? I would answer this question by putting another : Is the church right in principle ?—for if we are right in principle ; if the evils complained of do not necessarily attend the system, and the remedies proposed are likely to introduce as many if not greater evils, we should firmly adhere to the present till something better can be found. I am not insensible of the evils of our present system of patronage ; but I believe that, on examination, we shall find that in each particular, the argument would be unfavourable to the objector. I expressly pass over the question of the union of church and state, as a subject irrelevant to the present argument ; and shall merely state, that the conviction of my own mind is, that we are sanctioned by Scripture and by experience, in keeping this union undiminished.—The second topic ; namely, Whether the evils of which the objectors complain, might not, by a judicious reformation, be removed, will form the subject of subsequent papers. But in whose hands would they place church preferment ? If bishops are to be elected by the clergy of their respective dioceses—unless we not only make them no longer peers of the realm, but also take away their temporalities, and change the whole nature of our Establishment—we shall have elections for Bishops as popular as those for Members of Parliament ; intrigue within intrigue will disgrace

the church ; and prelates will often take their seats on the bench, cramped for life by promises for preferment. Or, if the election, instead of being in the body of the clergy, were in the hands of Chapters, we should then see the cabala of the Cardinals' College renewed every vacancy. If, therefore, we regard the welfare of the church, and the peace and quiet of the members of it, I see no sufficient reason for taking it out of the hands in which it now rests. There may be, and are, many evils arising from the present system ; but there would be more in an election of bishops ; evils which would sap the foundation of Christian peace, and tend more than any thing which can be devised, to raise the ambitious part of the clergy, and to leave the devout and retiring in obscurity. But, though it may be impossible, even with the hope of gaining ten thousand proselytes, to concede a point which involves so many serious consequences, a gradual approximation, leading to a final reconciliation, is by no means hopeless, if we honestly endeavour to correct such faults as admit of reformation. A large body of the Dissenters, as I have been informed by some who have been acquainted intimately with their regulations, feel strongly the evils of their own system : and the spirit of schism which has been secretly working in their congregations for many years, begins to shew itself openly in the dissensions it has produced. It would be extraordinary if it were not so ; for surely dissent itself is not infallible. I believe that much of it has arisen from human passion. The love of distinction may have mixed with zeal, diligence, and true religion, and thus have burned with a brilliant and imposing light ; though not with sufficient purity to cause it to last ; and many Dissenters begin to feel the evils and sin of separation. These, as Christian brethren, I would beseech to consider seriously the duty and advantages of returning to the communion which they have forsaken ; while at the same time, we should as diligently inquire whether we have not contributed to the differences which exist, by unnecessary backwardness in avoiding even the smallest alterations. It is easy to raise the cry against our opponents, of being schismatics ; but before we do so, it would be wise to inquire, whether the present state of our church does not require much amendment : whether the complaints raised against her temporalities have not originated in the ambitious or covetous spirit too often apparent among some who profess to be her attached members : and whether the present system of awarding preferments has not greatly tended to promote this eagerness. These are points which every churchman should bring home to himself, before he loudly cries out against the sin of schism. Sin it is, and may God in his mercy keep us from it ; but woe to those by whom the offence cometh.

There are some objections raised against our church establishment which appear to me well grounded ; and the faults alleged ought to be corrected, if the objections can be substantiated, and the alterations would not involve greater evils. The objections raised against our Episcopacy are, first, the frequent change in the sees ; secondly, the too great wealth of some few of them ; and, thirdly, their drawing their funds from tithes, which ought to be appropriated to the parochial clergy. Deans and chapters are often derided by Dissenters as useless ; ignorantly, I allow ; but we have given great cause for the accusation. Pluralities find but few advocates. And, finally, our ecclesiastical laws are totally ineffectual in advancing church discipline.

I shall endeavour to explain my own views on these particulars ; and I trust with a desire to see the truth, to ascertain how far the accusations of our opponents are correct, and how far they affect the well-being of our Church. While, however, I admit that faults (I mention them as faults which may be cured, for I believe they are of that class,) have crept

into our Establishment, they are not faults which can justify a separation. Faults may have arisen either from inadvertence or human frailty; faults which Popery had rooted deeply into the times, which the Reformers could not remove, and which the violence of the Non-conformist might be thought to render it dangerous, at that season of peril, to discuss; yet, take the Church as a whole, consider the Scriptural language of her Articles, the fervent simplicity of her Liturgy, the writings she has produced, the piety of many of her members, the blessing on her ministrations at home and abroad, and I firmly believe she has held, and by God's blessing will hold, her station as the glory of the Reformation, and the purest branch of the church of Christ.

(To be continued.)

ON THE NATURE AND SIGNS OF OUR LORD'S SECOND ADVENT.

To the Editor of the Christian Observer.

OUR Lord had been prophesying in the temple at Jerusalem; He had there wept over that favoured but rebellious city which had slain the Prophets; and had uttered this appalling sentence, "Behold your house is left unto you desolate." He then went forth, with his disciples, to the Mount of Olives. The disciples, accustomed, like their countrymen, to consider the temple as an edifice that was to last till the end of the world, struck with these words of their Master, called his attention to the place he had just quitted and made him observe the buildings of the temple, their magnificence, and their solidity. Jesus simply replied to them "See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down" (Matt. xxiv. 3). He then proceeded on his way; and having reached the summit of the mountain he sat down, having beneath him the city of the Great King, and the sanctuary of the Lord. The disciples, whom his first answer had filled with uncertainty and anxiety, came privately to him, saying (see Matt. xxiv. 3), "Tell us when shall these things be? And what shall be the sign of thy coming, and of the end of the world?" In this there was a three-fold question.—Tell us (1) when shall these things be? (2) what shall be the sign of thy coming? (3) the sign of the end of the world? These three questions are not a repetition or tautology, but are distinct from each other, and refer to three different events: and it is not distinguishing these events which has rendered the subject obscure.

Of these three questions, the *first* refers to an event which is *past*, namely, the destruction of Jerusalem and of the temple; and the *third* to an event and a period, yet *future*, and at a distance, namely, the end of the world. But the *second* relates to the period in which we ourselves live, and therefore possesses the highest interest to us. It is *the advent or coming of the reign of the Redeemer upon the whole of the habitable globe.*

Our Lord replies to these three questions successively, in his discourse. To the *first*, which relates to the destruction of the temple and of Jerusalem, in Luke xxi. 8—24 inclusive, where he says that there shall be *great distress upon the land, and wrath upon this people (namely, Israel), and they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled.* To the *second* question, namely, the advent of his reign of righteousness and peace upon the whole of the habitable earth, he replies in verses 25—36 inclusive, of the same chapter

(Luke xxi). And finally, to the *third* question, concerning the end of the world, he replies as recorded by St. Matthew, in chapter xxiv. 36, to the end; this Evangelist alone relating this answer, because he alone relates the question which occasioned it.

Now the question which concerns us is the middle one, or the advent of the reign of Christ upon earth; and it presents to us two points for consideration, namely, What are the signs of the advent of this reign of the Redeemer? and, What are we to understand by that advent?

1. With regard to the signs of the coming of our Saviour's reign, he himself in Luke xxi. distinctly specifies *three*.

The first sign we have in verse 14, namely, that Jerusalem shall be trodden down by the Gentiles, until the hour or time of the advent of the Saviour's reign. Now it is clear that *that* hour has not yet arrived; for, from the ruin of Jerusalem to the present time it is the Gentiles, that is, people who are *not* Israel, whatever religion they may profess, who tread under foot the hills of Sion. But it further results from our Saviour's prediction, that, since it is only *until* that period that Jerusalem will be thus trodden under foot, she will no longer be trodden down when that period shall actually have come, but, on the contrary, Israel shall be re-established in Jerusalem. If we do not admit this, Jesus would have spoken a word without meaning. And this is perfectly in accordance with innumerable promises in the word of God. For instance, we read thus in Zech. viii. 7, 8, "Thus saith the Lord of Hosts, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God in truth and in righteousness." Here are two things which clearly shew that Zechariah is not speaking of the seventy years' captivity; because, first, this prediction occurs in the writings of a prophet who flourished *after* the Babylonish captivity; and secondly, the Lord declares that he will *save or bring back his people from the east and from the west*, and, in other passages, from all the lands or countries of the earth: which can in no respect be applied to the return from Babylon, for that was a return only from the east. But it is perfectly applicable to the present captivity of the children of Israel, who are now dispersed among all the nations of the world.

But what is to precede Israel's return to Jerusalem? The conversion of Israel, according to St. Paul (Rom. xi. 26): "All Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and he shall turn away ungodliness from Jacob." This conversion of Israel, which is to precede the advent of the Redeemer's reign upon earth, has not yet been accomplished. But do we not behold in our days the symptoms and first beginning of that conversion? For from the time that Titus planted the Roman eagle on the ruins of Jerusalem, when has so much care for Israel been evinced by the Christian church, and so much zeal to bring that banished people to the knowledge of the Redeemer? How many Christian Missionaries are there, both Gentile and Jewish, who are saying to Zion, "Thy King cometh unto thee full of meekness." Establishments are forming in this and in other countries to receive the returning fugitives of the house of Jacob; and among the dispersed tribes there prevails a spirit of inquiry and of anxious expectation; many are looking to Him whom their ancestors pierced. In Holland and in Germany, converted Jews have consecrated their learning to the glory of their Redeemer; and in various parts of the earth, a great number of the branches which were broken off from the good olive-tree, have been collected by the hands of the King of Glory, and have been grafted anew upon their own olive-tree.

The second sign is, the *fulfilling of the times of the Gentiles*. In Luke xxi. 24, our Lord declares, that the signs which are to precede the approach of the reign of God, will take place at the same period when *the times of the Gentiles shall be fulfilled*. Now what are these times of the Gentiles, and when will they be fulfilled?

From other passages of Scripture, we learn, that the times of the Gentile are a period, comprising a certain number of ages, during which not only Israel according to the flesh shall be subjected to the Gentiles, but also the true Israel—the church of the living God—shall be, more or less, under the oppression of a powerful enemy, among nations that were originally Gentiles, or heathens. And that enemy, who is clearly indicated in numerous passages of Scripture, is, among others, by St. John termed “a great city which reigneth over the kings of the earth” (Rev. xvii. 18). Its name I need scarcely mention: it is the city seated upon seven hills. But how long, according to the word of God, is that city to reign over the nations and kings of the earth? Astonishing as it may appear, that time is indicated by several of the sacred writers under different designations; all of which, however, concur in representing exactly the same period. In the seventh chapter of Daniel, towards the close, the prophet announces that out of the fourth monarchy (which all expositors acknowledge to be the Roman monarchy), there shall proceed a *prince* or king, different from the ordinary kings of the earth. In the 25th verse of the same chapter the prophet says, “He shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws; and they shall be given into his hand,” that is, exposed to his tyranny, “until a time, and times, and the dividing of time.” According to the incontestable usage of prophetic language, by the word *time*, we are to understand a *year of years*, such as were at that period reckoned, that is, 360 years. Now add one time, or 360 years, to two times or 720 years, and to half a time or 180 years, and you will have a total of 1260 years. Next, turn to Rev. xi. 2, where you read that *the Gentiles will tread the holy city under foot forty and two months*. These forty-two months of St. John, are, as all expositors allow, months of years; and if we multiply 42 by 30 we shall find the amount to be 1260 years. And lastly, if we turn to Rev. xii. 6, we shall see that the prophet is there speaking of a thousand two hundred and three score prophetic days, that is, of 1260 years. It appears, therefore, clear to every one who believes that the Scriptures are the word of God, that the reign of that great city above alluded to, was scarcely to extend beyond twelve ages and a half.

Now, in order to know the end of that period, we ought to know its exact commencement, and there lies the difficulty. Some eminent expositors think we are to place the beginning of this period of 1260 years in the former part of the seventh century of the Christian æra, at which period all the countries formerly comprized under the Roman monarchy, acknowledged the spiritual dominion and authority of Rome. This would place the end of that period, and the universal coming of the Redeemer's reign, which is to follow it, in the latter part of the present century. Fully conceding that this hypothesis is by no means destitute of strong foundation, I prefer to believe that it is extremely difficult to fix that period precisely; and therefore it becomes fallible mortals to exercise great modesty and prudence in this matter. But, however this may be, it is very evident to all who are conversant with history, that we are not very far from the expiration of the 1260 years, during which that city exercises its dominion. It is therefore equally evident, that the captivity, the humiliation, the low state of the true church of Christ, will not continue

much longer in the world, and that she will soon hear the prophetic voice, "Arise, shine, for thy light has come, and the glory of the Lord has arisen upon thee."

Lastly, The third sign, which seems to refer to the times in which we live, and which is specially deserving of attention. This sign is given in Luke xxi. 24, 25, where our Lord, in reply to his disciples' question, What should be the sign of his coming? says, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth: for the powers of heaven shall be shaken." In prophetic language, the *sun*, *moon*, *stars*, and *powers of heaven*, denote every thing that is lofty and eminent upon earth; as the kings, princes, sovereign states, and powers of the world; that the *sea* denotes the great mass of the peoples of the world, always formidable, even when they appear to be quiet; and that the *waves* represent the various nations and tribes that compose it.

Now, what a remarkable scene is that which is to precede the reign of righteousness and peace upon earth! According to the ideas entertained by human wisdom, that reign is to be brought about by a progressive improvement; the nations of the world gradually advancing in righteousness, obedience, and peace. But, according to the word of God, the tranquillity that is to prevail among men is to be preceded by universal subversion, and the advent of the King of Peace is to be announced by unheard-of troubles. Let us look around, and contemplate the events at this time taking place in the world. What period in all history has presented a picture so corresponding to the predictions of Christ as that in which we live? "The powers of heaven shall be shaken," says our Lord, "the sun shall be darkened, and the stars shall fall from heaven" (Matt. xxiv. 29). We see the *sun*, which had for a short season illuminated the nations of Europe with a gleam of prosperity and peace, suddenly veil itself, and covered with thick clouds. "The powers of heaven," that is, all authority and power, which emanated from God, shaken to its very foundations. We see kings—those stars which the Almighty has placed in the political firmament—precipitated from their thrones into the midst of the people, who are the agitated waves.

"There shall be," our Lord continues, "distress of nations, with perplexity, the sea and the waves roaring." And when were the different nations more like the roaring sea, with its dashing billows, than at present? When was there such distress among the nations as now? When have we seen dignities so overthrown, fortunes and estates so undermined and displaced, and the populace, in different countries, thundering with a voice so like that of the raging waves? Our eyes—those of us who are old enough to recollect the great events of the last forty years throughout the world—have seen, our ears have heard, and our souls within us have been dismayed at the things which have taken place upon the earth.

"Men's hearts failing them for fear, and for the anxious expectation of the calamities which are coming upon the earth."—I need only refer to the anxiety which pervades every thinking and every feeling mind in our own country as well as abroad, in contemplating the utter insecurity of all the existing governments of Europe.

Is it possible, after this actual state of the world, to determine *precisely* the period when the universal reign of God will come? There is a declaration of our Lord which seems to indicate that the generation which shall behold this distress among the nations shall not pass away before the advent of the Son of Man should come, and the deliverance of his people be nigh at hand. "*Verily*," he says, in Luke xxi. 32, "this generation

shall not pass away till all shall be fulfilled ;" meaning all those things which he had been specifying, and which we have been considering. If, by *this generation*, our Lord means the generation of men that shall actually be alive at that time, then it is evident, since we are part of that generation, that we also shall behold the advent of the Saviour's reign. Many interpreters, however, observing that the original word (*γενεα*) rendered "generation," also means *race, species, or nation*, are of opinion, that this word must be applied to the Jewish nation or race ; and that our Lord's meaning is, that, although Israel is to be dispersed among all nations, yet they shall not pass away, they shall not cease to exist, until the time when he himself shall found His empire on earth with power. Time alone will shew which of these two interpretations is correct.

When the sacred writers speak of the coming of Christ, they make use of imagery, which suggests to us a thought very nearly approaching to the truth. "Ye yourselves know perfectly," says St. Paul (1 Thess. v. 2, 3), "that the day of the Lord so cometh as a thief in the night ; for when they shall say Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." This language seems to indicate, that the joy of the reign of Christ which shall bring forth the whole human race to God as one man, is preceded by political and moral sorrows and subversions. These afflictions, preparatory to the reign of God, succeed, and will succeed, one another after certain intervals. Thus, an interval of fifteen years of peace succeeded that terrible subversion, which for a quarter of a century had shaken the whole world politic to its very centre. Perhaps the subversion, revolution, or commotion, call it what you will, which is now taking place in different parts of Europe, may be followed by a season of tranquillity, until the last visitation shall come, after which the Son of Man will appear with power and great glory. However this may be, we may, I think, conclude, that the reign of God our Saviour is not very far distant. The actual circumstances of the age in which we live are as sure a sign of its approach as the shooting of trees in spring is of the approach of summer. Such is the similitude employed by our Lord, in Luke xxi. 29—31 : "Behold the fig-tree, and all the trees : when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, (namely, the things we have been considering,) know ye that the kingdom of God is nigh at hand." And thus we know that the reign or kingdom of God is now nigh at hand.

II. But our second inquiry was, What will then take place ? Our Lord says (Matt. xxiv. 30), "Then they shall see the Son of Man coming in the clouds of heaven, with power and great glory." The application of these words, which many, most I believe, refer to the appearance of Christ for the last judgment, to his second advent, will perhaps surprise some persons ; but if it can be shewn that an intervention of his power, much less great than that which will take place for the establishment of his reign among all the peoples and nations of the world is here intended by our Lord, as being an *advent or coming* of himself, their surprise, I trust, will be removed. Now, we all know that the ruin of Jerusalem is represented as an advent of Christ in many passages of Scripture ; in Luke xxi., and especially in this part of our Lord's address to Peter, concerning John, AFTER his resurrection : "If I will that he tarry till I come, what is that to thee ?" (John xxi. 22.) John was the only Apostle who survived the destruction of Jerusalem. I presume not to enter into the *nature* of Christ's coming ; but whatever that may be, we clearly cannot be surprised that our Lord, in order to convey an idea of the advent of his universal reign upon earth, here makes use of an expression, which he

employed when he was speaking of the destruction of Jerusalem, in a comparison doubtless less important.

And how will the advent of the Lord be? He tells us, "With power and great glory:" with power against his enemies; with great glory in his people. Of the precise *order* in which his enemies will be destroyed, it were presumptuous to conjecture. Of those enemies there are three described.

The first enemy whom the Lord will destroy by his great power, at the advent of his reign, will be *the reign and false prophet of the impostor of the East* (Rev. xvi. 12): "The sixth angel has poured out his vial upon the great river Euphrates, and the water thereof was dried up." And have we not seen in our days the most formidable blows struck at Mohammedanism? Look at its tottering state in the East. See what the pacha of Egypt is doing, in opposition to all the prejudices of the Moslems. The progress of information, through the medium of the journal he has established, will contribute still further to shake the prejudices of the followers of the Arabian impostor. Then again, see what a shake to its very centre the Ottoman empire received in the recent war with Russia, and the dismemberment of Greece. It is true, there is much ignorance and superstition among the many thousands of nominal Christians who are under the Turkish sceptre; but what may we not expect, in addition to the political commotions—I had almost said subversion—from the increasing facilities given to faithful missionaries, to carry the pure Gospel of Christ into every country where Mohammedanism is prevalent.

The second enemy whom the Lord will destroy at the advent of his reign, is that *man of sin, the son of perdition* (2 Thess. ii. 3, 4), as St. Paul terms him, who "opposeth and exalteth himself above all that is called God; so that he, as God, sitteth in the temple of God, shewing himself that he is God;" deciding in an infallible manner upon all truth: so that, Bellarmine tells us, if the pope decree vice to be virtue, and virtue vice, we are bound to believe it. Who further pretends, as God himself, to reign over the kings of the earth, with all power, and signs, and lying wonders,—rather miracles of falsehood (*τερατα ψευδας*) (2 Thess. ii. 9); "Forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving by them that believe" (1 Tim. iv. 3). Need I add that this second enemy of all righteousness, is the papal antichrist? But hear the sentence which the Holy Spirit has denounced against him, after having described his rise and his reign: "The Lord shall consume him with the spirit of his mouth, and shall destroy him with the brightness of his coming" (2 Thess. ii. 8). Already, what formidable attacks have been made in our time against his political and usurped sphere of power. It is true, that the hurt of the beast was healed, at the peace of 1815, by the restoration of the bishop of Rome to those dominions which his predecessors had acquired by fraud, or by pretended donations; and there are (or at least there were not long since) at Rome, professing Protestant diplomatic ministers, who were of opinion, that this man of sin, as being the spiritual head of so large a portion of Christendom, ought, therefore, to be an independent prince: so that it is probable that the nominal reign of the Roman pontiff may be protracted a little longer. But, if we may credit the accounts which appear from time to time in the journals, his power is tottering to its very centre; and, were it not for the dread of Austrian bayonets, the popes, in all probability, would have been shorn of all their ill-gotten dominions. So much for the attacks on the political power of the man of sin. Now for his spiritual tyranny. Though Popery is increasing in some parts of North America, it is principally by the emigration thither of Romanists from Europe, and principally from

Ireland and Scotland. It is also increasing most fearfully in various parts of England; through whose neglect or want of watchfulness, I presume not to say. But increasing it is; and I fully expect, that we shall have to fight over again the battles of the Reformation. But while Popery is flourishing in some parts of the world from peculiarly favourable circumstances, on the continent it is tottering. In Italy, almost every man of education is unhappily an infidel. He may, from dread of inquisition, externally conform; but internally he hates Christianity, which he confounds with the abominations of Popery. In Spain, Blanco White has told us how widely infidelity prevails; and his testimony is strikingly confirmed, by the involuntary testimony of an apostate to Romanism, M. de Haller, who, in his German work entitled "Spain and the Revolution," says, "Spain has always been a country where there have been numerous atheists." In Germany, numerous conversions have taken place from Popery to true religion; and the Romish clergy have made repeated reclamations against the constrained celibacy of their clergy: and of the general commotion that exists there, the treatise on Catholicism in Silesia contains numerous very important details. Then, for France, I scarcely need say how small a depth of root Popery has in the soil of that country. Infidelity, contempt of superstition, weariness of the yoke, or thirst for that truth which is still unknown, meet our view, according to the various minds of men. But, with the exception of such men as the Abbé de la Mennais and his adherents, who are zealous sticklers for Romanism, scarcely any where in France do we observe any attachment or veneration towards the corrupt system of Popery, or sincere faith in its doctrines, or obedience to the arbitrary observances imposed by it.

These are some of the more prominent features among the various signs of the times, which lead me to think that the reign of the second enemy to Christ's universal and spiritual reign, the papal antichrist, is drawing to a close; and we know, from the sure word of prophecy, that it shall be destroyed,—utterly annihilated by the glorious spiritual advent of our Lord. "The kings of the earth," says the prophet and evangelist John, "shall bewail her, and lament for her, standing afar off, and saying, Alas! alas! that great city Babylon, that mighty city: for in one hour is thy judgment come" (Rev. xviii. 9, 10).

The third and last enemy which the Lord will destroy at the coming of his spiritual reign, is *Infidelity*; that anti-christian spirit which—under the names of neologism, rationalism, anti-supernaturalism, utilitarianism, or the new era of society, as the followers of Robert Owen term it—is now dispersed, I might say is rampant, among all the nations which bear the name of Christ. "When the Son of Man cometh," says our Lord, "shall he find faith on the earth?" St. Peter (2 Ep. ii., iii.) and Jude have predicted the infidel antichrist at great length, and in terms too precise to allow us to hesitate a moment as to the application of their predictions. And how has this anti-christian infidelity spread through every rank of society, from the highest to the lowest! It has undermined society, and threatens the subversion of thrones and nations. Ultimately we know that this enemy shall be subdued; for Christ must reign till he hath put all enemies (and infidelity among them) under his feet.

But, if the Lord, at the coming of his spiritual kingdom, will thus destroy all his enemies by his power, he will, on the other hand, establish his people with "great glory." The gradual, and now extensive diffusion of the Gospel, from the rising to the setting sun, from the northern to the southern pole—the multitudes which are going to and fro, and increasing the knowledge of the Lord—are all so many proofs of the fulfilment of those predictions which announce the ultimate triumph of the Redeemer's

kingdom.—I have already occupied so much space that I can only, for brevity's sake, refer my readers to the writings of the divinely-inspired Prophets, for a full display of the splendour of that spiritual reign of God which I consider is at hand. There are, however, two or three characters of that spiritual kingdom, which claim to be noticed first. In this reign of God, the knowledge of the truth shall be diffused over the whole habitable globe. "It shall come to pass," says Isaiah, "in the last days, that the mountain of the Lord's house shall be established upon the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it" (Isa. ii. 2). "All flesh shall see the salvation of God;" "All the ends of the world shall remember and turn unto the Lord;" "All they that go down to the dust shall bow before him" (Psa. xxii. 27, 29). "The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 9).—Secondly, It will further be a reign of universal righteousness and peace. "The wolf shall lie down with the lamb," &c. (Isa. xi. 6; lrv. 25.) "They shall break their swords into ploughshares, and neither shall they learn war any more" (Isa. ii. 4; Micah iv. 3).—Lastly, This spiritual advent of our Lord will, to all his believing people, be a reign of joy and glory. For thus saith Jehovah himself, when announcing this reign, "Behold I create new heavens and a new earth. Behold I create Jerusalem a rejoicing, and her people a joy" (Isa. lrv. 17, 18), "Behold I extend peace to her like a river, and the glory of the gentiles like a flowing stream" (lxvi. 12).

Jesus SHALL reign, where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
'Till moons shall wax and wane no more.

Even so come, Lord Jesus! Come quickly.

H.

ON THE INTERPRETATION OF JOHN XI. 25, 26.

To the Editor of the Christian Observer.

HAVING lately met with what appears to me an incorrect gloss on John xi. 25, 26, by a correspondent in your volume for 1829, p. 289, I do not hesitate, though at this distance of time, to state the grounds on which I object to it, since every attempt to throw light on a text of such infinite importance, or to guard it from misinterpretation, deserves attention. The writer, J. M., is persuaded that the last clause, "whosoever liveth and believeth in me shall never die," is intended to refer "to those believers who shall be living on the earth when the Lord comes again." To this I object: first, that no expression occurs in the whole dialogue which leads us to surmise that the peculiar case of those believers is here adverted to by our Lord; and that such wholly unauthorized additions furnish a dangerous precedent for interpolating, when it suits a preconceived theory: and, secondly, that the word ζωει is thus limited to the inferior meaning of the present natural life, while its correspondent terms in the same speech ζωη and ζωσεται have the far nobler sense of a life enjoyed by virtue of our union with Jesus Christ.

The reason assigned by your correspondent for his interpretation is, that if it be not allowed, "the last clause will express little or nothing more than is contained in the preceding." To me, the last clause appears to convey an invaluable addition; for it declares that the life into which believers shall enter at the resurrection *shall never end*. "I am the resurrection and the life," saith our Lord. "In and through me is the resurrection, and that life inseparably connected with it, of which the resurrection is the commencement. The believer in me, though he die, shall enter

into it; and every believer in me *, who does enter into it shall die no more through eternity.' Indeed, if Martha could have misapprehended ζῶν as meaning our present mode of existence, it would have misled her to expect that her resuscitated brother would not again submit to the sentence passed on every child of Adam.

Vitringa, in his pious and elaborate treatise on the "Temporal Death of Believers" (Obs. Sacr. lib. ii. c. 7, 8), strives to press this text into his argument; but I think unsuccessfully. He holds that the life here spoken of is spiritual life, in its most comprehensive sense; that living principle infused into the regenerate soul by the Holy Spirit, which gives to temporal death a character essentially different from its natural one. Scriptural as his doctrine is, I cannot bend this text to the support of it. For it requires that the word ἀποθάνη, ver. 26, should be interpreted in the figurative sense of a spiritual death; while the same word in ver. 25 can only be understood of the literal, natural death. "He that believeth in me, though he undergo natural death, yet shall he live." Vitringa, therefore, is exposed to the same objection which I have urged against your correspondent, though with relation to a different word.

Jones of Nayland does not hesitate to expound both vers. 25 and 26 of "that spiritual life which we now live" (vol. vii. p. 185). He must therefore interpret καὶ ἀποθάνη so as to harmonize with this meaning of ζῶν and as representing the state of spiritual death. But, surely these words mean a definite event, not a state of mind. Νεκρὸς οὐρα̃ς is St. Paul's expression for an habit or state of death (Eph. ii. 1—5; Col. ii. 13).

Both the discourse of our Lord with Martha, and the event which gave occasion to it, relate to death in its popular acceptation, from which the regeneration of the soul gives no exemption. I cannot satisfy myself that the dialogue contains any intimation of the impending miracle. But as this notion is opposed to a whole host of commentators, I propose it with diffidence. It appears to me to refer exclusively to a much higher matter—not to the miracle, which required neither preface nor illustration in order to explain or magnify it, and which, after all, was but a single exertion of Almighty power and beneficence. The *general doctrine* which Christ seizes this invaluable opportunity of illustrating and impressing is, that through Him the glories of the resurrection, of which the recal of Lazarus to life was but a faint shadow, are offered to, and may be enjoyed by, the whole human race. In answer to Martha's implied solicitation, Christ makes no promise of granting it; he points her faith to the *future* resurrection, in which every pious Jew reposed his hope. And she, in ver. 24, makes an explicit confession of this faith. Then, in the passage which I have been discussing, he declares that *He himself* is the great agent in the resurrection, and requires from her an equally explicit avowal of faith in Him as such, before he undertakes to perform this great miracle. She then most solemnly and fully confesses that Jesus is the Son of God, the promised Messiah; and by necessary, though tacit, consequence, that she expects every good gift of God through Him alone. This is the whole which I read in the words of Scripture. I acknowledge, however, that at ver. 40, Jesus intimates that he had led Martha to hope for the immediate revival of her brother. But the gracious promise itself, which would naturally follow her confession of faith, appears to be omitted for the sake of brevity. The insertion of it would have given us no information which we do not now possess. A similar omission of a part of the conversation, occurs in the direction alluded to by Martha to call her sister (ver. 28), the insertion of which would have unnecessarily encumbered the narrative. T. B.

* "He who liveth and believeth in me" is an Hendiadys, a figure of which the Hebrews are fond; for example, Luke vi. 48, *ἐσθλαὶ καὶ ἰσχυροὶ*, "the living believer in me," the believer thus raised to life.

ON THE BAPTISM OF ADULT CONVERTS.

To the Editor of the Christian Observer.

A BROTHER in the ministry, labouring in the midst of a large heathen population, has had his mind much exercised on the subject of admitting persons from among them into the Christian church by the sacrament of baptism. As his difficulties are expressed in the following extract from his letter, I will state them in his own words; and he will feel greatly obliged if some of your correspondents will kindly consider the question, and favour him with their views through the medium of your publication. As he is not the only person engaged in the same work, who has difficulties on the subject, the discussion may be useful to others also, as well as to the clergy at home, who are occasionally applied to for baptism by adult persons who had not been taken to the font in infancy. On the identity of the baptism of John and Christian baptism, it is probable most of your correspondents will think my friend's view not correct: I feel, however, certain that his object is not to excite controversy on this point, but to ascertain what is his duty as to the state of mind in which persons professing a willingness to embrace Christianity from among the heathen ought to be admitted to baptism. The following is my friend's statement:—

“My thoughts have been much directed to the subject of baptism, in consequence of the system of proselytism pursued here by the Baptists, which has led me to a conclusion at variance in a measure with our own practice with regard to adults. Ours is, I conceive, too much *believer's baptism*. We restrict the administration of the ordinance to those of whose *belief unto salvation* we ourselves are assured, and by so doing depart, I conceive, from the practice of John and the Apostles. The inconveniences of this system are great: our minds are in a state of perplexity in every case of apparent conversion; the converts are flattered whenever we administer the rite, think all attained, and immediately lose all their earnestness, and become as different from what they were before as light from darkness. I think that we ought to shew to the natives, that we *begin*, where now they imagine that we *leave off*. No resting point will then be before them, but that which is beyond the grave, where delusion is no longer possible.

“My propositions are two: *first*, that the church has been, and ever will be, under one unvarying covenant of promise; *secondly*, that the same parties are admissible under every dispensation of this covenant. I recognise but *one* baptism from the beginning, and that the same to the adult and the infant, *unto repentance, unto faith, and unto obedience*, a token of the grace in the covenant, and not of that grace in the member of the covenant. This grace I consider as offered freely to all, and therefore the token of it as freely offered also. The Catholics have freely granted the ordinances of God, but not the word of God, to mankind. The Protestants, just the contrary. The Catholics baptize, but fail to teach. We teach, but delay, and so fail in baptizing.

“The question seems to turn upon the identity of John's baptism and Christian baptism. If this identity be not granted, it appears to me, that the following consequences will follow: The Head and the members of the Christian church partake of different ordinances; it is not true that there is only *one* baptism; the baptism of the Apostles is questionable, since they did not receive it from Christ; and the conduct of Aquila and Priscilla, in merely expounding to Apollos the way of God more perfectly, rather than administering to him an ordinance necessary to salvation, but

which he had not received, for he knew only the baptism of John, is inexplicable. John baptized the people unto repentance, teaching them to look to Christ for salvation; the Apostles did the same (see Acts ii. 38; Acts viii. 12, 16). If it be asked, Why were John's converts rebaptized? I answer, It does not seem certain that they were: Acts xix. 5 is ambiguous; the antecedent may be the people baptized by John, not the twelve Ephesians; the people of whom the Apostle Paul was speaking, not the people to whom he was speaking. If this be not allowed, we may imagine that the twelve had received a spurious baptism, and therefore the administration became necessary.

"I am most anxious that the point should be considered. I am sent to preach the Gospel and baptise; but if I must be satisfied, *first*, that the preaching has produced a saving effect, I shall never fulfil my commission, for I fear that I shall never meet with a single convert of whom I am not jealous with a godly jealousy; but if I may baptize *unto repentance, faith, and obedience*, as I see John did, I may be the happy instrument of admitting many into the visible church of Christ."

Such is my Reverend friend's difficulty; a scriptural solution of which I shall be glad to see in an early Number of your work. W. B. T.



RELINQUISHED MISSIONS—MORAVIAN MISSION TO CEYLON IN 1740.

For the Christian Observer.

WE have not forgotten our purpose of occasionally laying before our readers accounts of relinquished missions, the narrative of which is often as interesting and edifying as of those which have by the mercy of God proved successful; but the pressure of papers, and our unwillingness to urge one topic too frequently, have caused us to suspend our notices. We resume them with the following account of an attempted mission in Ceylon, in the year 1740, by two Moravian Brethren, David Nitschman, and August Eller a physician. It promised to be successful; but the Brethren were expelled in about twelve months by the bigotry and intrigues of the Dutch clergy.

The missionaries give the following account of their embarkation from Holland.

"Jan. 18, 1739.—We went on board a Dutch East-Indiaman lying in the Texel. The ship was full of men; and we were obliged, for three successive nights, to sleep among a crowd of noisy, turbulent people, on the bare deck,—the captain not noticing us, or appointing any place where we might put up our hammocks. During this delay, some evil-minded persons made known, that we belonged to the Herrnhuters (a nickname then given to the Brethren), who had been about that time most grossly abused and calumniated by certain Dutch and German authors. At first we were only laughed at, and loaded with reproaches; but at length the hatred of the crew against us was stirred up to such a pitch, that we were pushed about, and thrust into dark corners: some spat in our faces, others threw dirt upon our clothes. But, as we were enabled to bear it all patiently, our persecutors at length felt ashamed of their violence, and let us alone.—Another circumstance contributed towards our escape. The captain suffered from a most excruciating pain in his head. The surgeon on board having tried all his skill in vain, the patient applied to me. By the mercy of God, my prescription was blessed in such a manner that he was perfectly restored. Now the conduct of the whole crew towards

us was changed. Two of them had been more troublesome than the rest. One was the cook, and the other a trumpeter, called Meedeler, a Roman Catholic from Paderborn. The latter was very inquisitive, by which he gave us an opportunity to preach Jesus unto him, from whose meritorious sufferings and death alone he could hope for salvation. The Gospel proved to him, by the power of the Holy Spirit, a savour of life unto life: he received it with eagerness and joy, and, as long as we were together, approved himself a humble believer.

"Having been detained four weeks in the Texel by contrary winds, on the 18th of February a favourable breeze sprung up and sent us to sea.

"About the middle of April, we entered the Atlantic Ocean. A malignant disorder had meanwhile spread among the crew; and on leaving the Channel, we had eighty on our sick list. Deaths now began to occur frequently, and soon three or four died every day. Brother Nitschman was likewise again attacked by an inflammatory disorder, and lay dangerously ill. The ship's surgeon, his two mates, and some of the sailors, during their illness, grew raving mad, and were obliged to be bound. Brother Nitschman was likewise seized with delirium, but lay quiet; and his mind seemed occupied with the affairs of the kingdom of God, and communion with our Saviour. In this most deplorable state of things, one surgeon having died, and the other lying bound and senseless, the captain entreated me, for pity's sake, to undertake the medical care of the sick crew. I agreed, and having gone my first round to visit all the patients, on returning, near the galley, I was suddenly seized with dizziness: my senses forsook me, and I lay in this state for four-and-twenty hours. Having recovered my recollection, I cried to the Lord, that He would restore me to health, chiefly for the sake of my poor sick brother and the other sufferers. He heard in mercy my fervent prayers; I recovered that same day, without the use of any medicine, and was again able to attend my poor companion. At this time the disorder raged most violently among the ship's crew. Seven persons died that day. Afterwards it began to abate. Brother Nitschman likewise grew better."

In July they arrived at the Cape of Good Hope, having lost eighty-five of their crew, and had much comfort in communicating with their missionary brother, George Schmidt, located at that station. They had here again to repel the false statements which had been sent out to the Cape against their community, as "the most wicked and dangerous sect upon the face of the earth." The governor and clergy were satisfied with their explanations; and one of the latter, a venerable minister of seventy-five years of age, who had been fifty years at the Cape, exclaimed, tears flowing down his cheeks as he spoke,—“Thanks be brought to Almighty God by me his unworthy servant, that he grants to me, at the close of my days, the satisfaction to see that done by a simple farmer (meaning Brother George Schmidt), which I and my brethren have wished to see for these fifty years past, even the conversion of the Hottentots. I am put to shame, and shall be ashamed of myself through all the remainder of my life.”

The brethren add, little thinking what interesting and affecting associations their words would awaken nearly a century after, “O what a large field is before us in Africa! How do our hearts glow within us, when we see these poor people, and hear them spoken of! When will the Lord send messengers of peace to the Caffres also, who are Brother Schmidt's neighbours! Surely the aim of this mission is not to preach the Gospel to the Hottentots only. I think it reaches farther, and that the Brethren will yet be established, and their work be blessed, in this country.”

The missionaries landed in Ceylon on the second of January 1740, without a friend, or a letter of introduction, and found that their enemies had

preoccupied the ground, by sending out malicious tales against them. The governor, Von Imhoff, behaved kindly ; but the Dutch clergy, with the exception of Mr. Wetzeliu8, the senior pastor, ill-treated them, and utterly ridiculed the idea of their preaching the Gospel to the natives.

" We now returned to the governor, and told him what reception we had met with. He gave us neither promises nor directions, but said that we were always at liberty to wait upon him.

" Some days after this, a person appointed to visit the sick, whose name was Portous, accosted us in the street, saying, that he had heard much of us, and pitied us that we were put to so much expense by lodging at the public inn, and that, though he had a sick wife, he would gladly take us into his own house. On the following day his wife died, and we accepted of his kind offer. In our conversation with this man concerning the way of salvation, we perceived, that he reasoned right, and was not without experience of the truth in his own heart. He was born in Holland, his parents having left France for their religion's sake. In the evenings, many people came out of curiosity to see us. We sat still and spoke little, dreading all controversy, which made them still more inquisitive. At length they began to inquire, what new doctrines we taught. Some thought to tempt us by offers of money and provisions ; others wanted to lead us into disquisitions on religious topics, but we avoided entering the lists with them. There were, however, men among them, who shewed us some regard, and told us in what way the clergy ridiculed and reviled us. The above-mentioned partner in the mercantile concern, Jacob Balde, visited us, and offered us a draft for four or five hundred florins ; adding, that he should not expect payment, unless we could well afford it. Notwithstanding all his representations of the necessity of having here money enough, we declined his offer, being resolved to be in no way entangled."

Wetzeliu8 recommended the governor to appoint them a station among the Cingalese, which offer they gladly embraced. In the mean while they did not neglect bearing their testimony to their Saviour, as occasion offered.

" The Rev. Mr. Wetzeliu8 frequently examined us, and carefully watched all our movements, for the space of four weeks, sent for us one evening, and informed us of the resolution which his Excellency Mr. von Imhoff and he had taken respecting us. He then began to speak of the difference of religious opinions between the Lutherans and the Calvinists ; which afforded us an opportunity of observing how great a blessing had of late years attended the simple preaching of the Cross of Christ, to which the Lord by his Spirit had directed us more and more, and in which we found, by manifold experience, every thing contained, by which we may learn, and receive power, to live by the faith of the Son of God, and to walk in his ways, without entering at all on minor points of dispute. He was much affected, and confessed that the love of controversy was a main evil in the Protestant churches, and much to be lamented. He expressed great love to us ; and we thanked the Lord, that He had disposed the heart of this upright and venerable teacher of the Gospel to favour our undertaking.

" Two men of rank and learning, and possessing such high authority, as the governor and the principal clergyman, having thus condescended to notice us, many Europeans laid aside their suspicions, and visited us often, by which we obtained frequent occasions of declaring the love of God our Saviour to lost mankind, and His will concerning our salvation. Yet the infamous slanders against us which they continually heard from others kept them in a kind of suspense respecting our integrity. Our kind host, Portous, was, however, not to be shaken, but felt the power of the Gospel, being eagerly intent upon obtaining salvation by faith in a crucified Saviour."

The following is the account of their setting out on their journey, and their arrival at the intended scene of their mission.

" April 2d, we set out on foot, accompanied by our host, Portous, his servant, and the ship's chaplain, Ahlers. Five other friends, among whom was the trumpeter, Meedeler, kept us company for about eight miles. Some expressed their apprehensions, that we should be exposed to danger of our lives, and meet with great hardships, if we dwelt among the heathen : but the joy of the Lord filled our hearts, and the enjoyment of that grace which we had ourselves experienced from the meritorious sufferings of our Saviour, enkindled within us an ardent desire to win souls for Him. Strengthened by these influences, we spoke boldly, and without hesitation, to our companions, and appealed to Meedeler and to a soldier belonging to the navy, called Munster, who both had experienced the truth of what we declared respecting the efficiency of the blood of Christ to cleanse from sin and guilt. They were greatly affected by this appeal, and made a bold confession of their faith, promising to follow the Lord Jesus, even in sufferings and death. In this state of mind they left us and returned home, but the domine and our host went with us to the place of our future dwelling, which we reached on the following day. Its name was, Mogurugampelle, meaning, The shadowy grove for pilgrims to rest in.

" The Landdrost had appointed a Cingalese soldier to be interpreter. This man delivered to us the message of the Captain of the district, who had come an hour's walk to meet us, and behaved with great friendship. He said, that he accounted it an honour that we would come and live among his people : that Mr. von Imhoff had recommended us in strong terms, and desired that means might be afforded for us to learn the Cingalese language ; all which should be done, as directed. We received the message with great joy, hoping soon to be able to make them acquainted with their God and Saviour.

" Our companions, Portous and Ahlers, staid two days with us, during which we conversed much together concerning the gift of free grace by faith in our crucified Redeemer. They both promised with mouth and hand never to slight the offers of salvation by Christ Jesus, and frequently to give us an account of their welfare at Colombo.

" We were now left alone ; though creatures of different kinds did not fail to trouble us with their unwelcome visits. Lizards, large and smaller serpents, scorpions, and centipedes, were constantly creeping about our room ; and close to the house, crocodiles of various sizes had their haunts. We kept house together in peace, but were much surprised not to see one Cingalese enter our dwelling for nearly the first month. After that period a few of them called upon us, but they were very shy. We treated them with all possible kindness, by which we gained their confidence. They now came in such numbers, that we were obliged to request them to confine their visits to the afternoon, as we wanted the first part of the day for our work. They told us, that some evil-minded Christians at Colombo had warned them against us, and told them, that they should avoid us, as persons who did not believe in a God. That had been the reason why they would not visit us in the beginning ; but that now, being convinced of the contrary, they should no longer give heed to such falsehoods."

Hearing pleasing intelligence from Colombo of the spiritual progress of their converts, and particularly that " twenty persons had been brought from a state of spiritual death to life," Brother Eller made a visit to that place, and held daily devotional meetings with his little circle of religious pupils. We meet with such incidents as the following :—

" My road to the town lay near the house of our friend called Nortje. I called, but did not find him at home. His wife, however, who had two

months ago been one of our most bitter enemies, gave me, most unexpectedly, a welcome reception. With tears she entreated forgiveness for her former conduct, by which she had sinned against us ; adding, that she had prayed for, and received forgiveness, from our Saviour. She then sent a person to conduct me to our former host, Mr. Portous, where I found nine other persons assembled, who were reading the Bible together. They rejoiced at my arrival, and I found among them that which is so beautifully described in the Acts of the Apostles, as the state of the first congregation of believers, ' They were of one heart and of one soul.' Nortje, who was one of those who accompanied us part of the way to our dwelling, related, that after that time he had had no rest by day or night, till he had found mercy and peace in Jesus ; that he also felt a call in his heart to join the Brethren, for he was one of the Waldenses by birth, and his parents, when they were obliged to fly from their country, had carried him in their arms into Holland.

" On the next day we met at brother Nortje's house, and the Lord was present with us to bless us. Nortje's only son, a boy of uncommon understanding, though only about seven years old, was present. By the influence of the Spirit of God, he had lately been made attentive to the concerns of his immortal soul, and in the warmth of his heart, spoke to his playmates, the two sons of the Secretary De Moor, and described to them the blessedness of knowing Jesus as our Saviour. By his conversation these two dear children had been led to seek the same favour. They fell on their knees and entreated the Lord, with many tears, to have mercy upon them, and to give them new hearts, as they were by nature totally corrupt and spoiled by sin. The father, seeing this, was awakened by means of his children."

The clergy complaining of these things to the new governor who had succeeded Von Imhoff, Eller was ordered to quit Colombo. The governor would listen to no explanation, or make any inquiry into the character of the missionary : the order was irrevocable. Nitschman being apprised of the expulsion of his colleague from Colombo, and coming over to explain matters, met with the same sentence of banishment ; upon which he told the governor, that, rather than live in contention with the government, he and his companion would return to Holland ; which the governor, taking him at his word, peremptorily ordered they should do ; and thus the mission, after all the labour and expense, abruptly terminated. Von Imhoff afterwards attested the good conduct of the missionaries ; and some remonstrance appears to have been made to the government, as the late Sir Alexander Johnstone discovered in the Dutch records of the island a reprimand to the governor from the home authorities ; in which it is stated, that " if his excellency had examined into the complaints of the clergy against the missionaries, he would have discovered that they originated in envy and jealousy, and were unworthy of notice ; for that the Moravian Brethren were esteemed among the most useful subjects of the state." This governor seems to have been a very indifferent sort of personage, and was shortly after dismissed from his appointment. In the mean time the missionaries had been banished, the mission closed, and the converts persecuted and scattered abroad. Eller speaks with much feeling on this last point.—

" Some of the members of this little flock had to suffer trials and persecution. Portous was summoned to appear before the Ecclesiastical Council, and having faithfully answered many questions put to him, he was commanded to separate himself from the Brethren. To this he replied, that he neither could nor would do it. He was told that then he must quit the colony. He answered that he was willing to give up all, and his life too, for Jesus and his kingdom's sake. Hereupon he was immediately sent on

board a ship bound for Batavia. Contrary winds obliged the captain to put into Tutacurin, on the Malabar coast. Portous landed, inquired for the visitor of the sick, and preached the Gospel to him with such power and effect that his heart was changed. He became an evangelist in his turn, and in a few months was the means of awakening and joining together in Christian fellowship above thirty persons, of which he sent us a report. This man also delivered to Domine de Bruin, and to others of his Dutch friends, the most lively testimonies of the truth and power of the Gospel.

"After his banishment, another member of our society, called Noese, was summoned to appear, and excommunicated, because he would not leave our communion. The Rev. Mr. Wetzeliuss, however, protested publicly against this cruel treatment, and caused a remonstrance to the following effect to be inserted into the church books: 'That he considered it as a most unjust and violent procedure to treat this man in the manner described, for there had been no proof adduced that those two men whose society he was ordered to forsake taught any errors: That he (Mr. Wetzeliuss) had himself offered to institute an inquiry into their doctrine, but in vain: That consequently he herewith declared, not only to the church at Colombo, but to all Dutch classes and synods, that, after strict examination, and a half-year's intimate acquaintance with the two men, who were here called Herrnhuters, he acknowledged them to be genuine Moravian Brethren, and true and worthy members of the church.' On reading this protest the inquisitors were confounded, and began to be more moderate.

"Another person was indeed sent away, but obtained a lucrative post at Jafnapatam, from whence he wrote to us that the Lord had granted him there to find eight or ten persons who were seeking to obtain life eternal, and whom he had brought into society. A reader called Erffson, a colleague of brother Portous, was, indeed, at length moved by threats to quit our connexion, but afterwards joined the society again, and wrote to his mother at Amsterdam, that, if she wished to know how to be saved, she should get acquainted with the Brethren."

The Cingalese themselves were much grieved at the conduct of the "Christians at Colombo," in dismissing the missionaries for whom they testified a warm regard. Thus in less than twelve months had much been effected, and a foundation for future operations been laid, when, in the mysterious providence of God, the whole work was cut short. Yet in this short space, many who were ordained to eternal life had believed; and even the dispersion of the converts, like that in the early church, tended to the furtherance of the Gospel.

With regard to the conduct of the governor and the Dutch clergy, wicked as it was, it is but a parallel to innumerable expulsions of Christian missionaries of exemplary character even in far more modern times. Even in our own East-Indian empire, within the last quarter of a century, missionaries were forbidden to reside in the British territories; and the establishment at Serampore, which is situated within the Danish boundaries, owes its origin to the intolerance of England. How serious was the contest at the renewal of the Company's charter, before a door was permitted to be opened for missionary labours, is too fresh in memory to need recital. And then what shall we say of our West-India colonies, where not only are missionaries banished, but imprisoned in dungeons, their chapels razed to the ground, and their lives endangered, and in some instances sacrificed, for no crime but their allegiance to their Divine Master? Let not then England, Protestant England, cast the first stone. Offences, our Saviour predicted, should and must arise; the world hates the Gospel now as much as ever it did, and all who will live godly shall suffer persecution. *(If our clergy*

458 *Dr. Blayney's Collation and Correction of the English Bible.* [JULY and laity, our bishops, priests, and deacons, our missionaries, and all who are striving to further the kingdom of Christ, would duly take this into their estimate, and expect it and be prepared for it, there would be more of patience and less of astonishment and vexation under trial. "Marvel not if the world hate you"—the marvel would be if the fact were otherwise. "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

DR. BLAYNEY'S COLLATION AND CORRECTION OF THE ENGLISH BIBLE.

For the Christian Observer.

AMIDST the differences of opinion among Christians, it is truly gratifying to see the anxiety of all who are worthy of that name, to watch over the purity of the Sacred Text; the discrepancies of which, in various manuscripts, numerous as they are, are found, upon collation, to be of such a very subordinate kind, as to affect in their aggregate no one point of faith or practice. A portion of the jealousy felt by the commonwealth of Christians in regard to the original text, is evinced more or less by each portion, for the purity of its own vernacular standard; so that till that standard, however defective, is amended by the collective piety and wisdom of that church, its members, in their associate capacity, wish to avoid partial and irresponsible alterations, and to have the accustomed text even with its faults, rather than trust to the skill and accuracy of every new editor.

In our own country, we have the advantage of possessing an incomparable translation of the Sacred Records. No person, indeed, considers it to be perfect, and many amendments might be suggested which would be very desirable, and which may in time be adopted; but till this takes place, King James's translation is to the vernacular reader, and for ecclesiastical purposes, the received text; and it would be very hazardous to allow of any alterations, without much consideration, and by public sanction.

But with regard to this translation itself, it is well known to every critical reader that the copies differ; and that those which are now printed by our universities and king's printer, are not precisely, letter for letter, the same as those printed two hundred years ago; and upon this a question has of late been raised, as if there had been some unwarrantable deviation from the standard. The text which has long been used by the authorized presses, is that of Dr. Blayney; and it may therefore not be uninteresting to the biblical reader, to see Blayney's own account of the matter. The following is a letter, addressed by him to the delegates of the Oxford University press, in the year 1769, relative to his collations and corrections.—

"To the Reverend the Vice-Chancellor, and the other Delegates of the Clarendon Press.

"The Editor of the two editions of the Bible lately printed at the Clarendon Press thinks it his duty, now that he has completed the whole in a course of between three and four years' close application, to make his report to the Delegates, of the manner in which that work has been executed; and hopes for their approbation.

"In the first place, according to the instructions he received, the folio edition of 1611, that of 1701, published under the direction of Bishop Lloyd, and two Cambridge editions of a late date, one in quarto, the other

in octavo, have been carefully collated, whereby many errors that were found in former editions have been corrected, and the text reformed to such a standard of purity, as, it is presumed, is not to be met with in any other edition hitherto extant.

"The punctuation has been carefully attended to, not only with a view to preserve the true sense, but also to uniformity, as far as was possible.

"Frequent recourse has been had to the Hebrew and Greek originals; and as on other occasions, so with a special regard to the words not expressed in the original language, but which our translators have thought fit to insert in italics, in order to make out the sense after the English idiom, or to preserve the connexion. And though Dr. Paris made large corrections in this particular, in an edition published at Cambridge, there still remained many necessary alterations, which escaped the Doctor's notice; in making which, the Editor chose not to rely on his own judgment singly, but submitted them all to the previous examination of the select committee, and particularly of the Principal of Hertford College, and Mr. Professor Wheeler. A list of the above alterations was intended to have been given in to the Vice-Chancellor at this time, but the Editor has not yet found time to make it completely out.

"Considerable alterations have been made in the heads or contents prefixed to the chapters, as will appear on inspection; and though the Editor is unwilling to enlarge upon the labour bestowed by himself in this particular, he cannot avoid taking notice of the peculiar obligations which both himself and the public lie under to the Principal of Hertford College, Mr. Griffith of Pembroke College, Mr. Wheeler, Poetry Professor, and the late Warden of New College, so long as he lived to bear a part in it; who with a prodigious expense of time, and inexpressible fatigue to themselves, judiciously corrected and improved the rude and imperfect draughts of the Editor.

"The running titles at the top of the columns in each page, how trifling a circumstance soever it may appear, required no small degree of thought and attention.

"Many of the proper names being left untranslated, whose etymology was necessary to be known, in order to a more perfect comprehension of the allusions in the text, the translation of them, under the inspection of the above-named committee, has been, for the benefit of the unlearned, supplied in the margin.

"Some obvious and material errors in the chronology have been considered and rectified.

"The marginal references, even in Bishop Lloyd's Bible, had in many places suffered by the inaccuracy of the press; subsequent editions had copied those *errata*, and added many others of their own: so that it became absolutely necessary to turn to and compare the several passages; which has been done in every single instance, and by this precaution several false references brought to light, which would otherwise have passed unsuspected. It has been the care of the Editor to rectify these, as far as he could, by critical conjecture, where the copies universally failed him, as they did in most of the errors in Bishop Lloyd's edition. In some few instances he confesses himself to have been at a loss in finding out the true reference, though the corruption was manifest in the want of any the most distant resemblance between the passages compared together. Cases of this sort indeed did not often occur; so that a very small number only of the old references are, with the sanction of the committee, omitted, and their places more usefully supplied.

"It had been suggested by the late Archbishop of Canterbury, that an improvement might be made in the present editions of the Bible, by taking

in a number of additional references, of which many useful ones, as he supposed, might be furnished from other editions referred to by him, and particularly from a Scotch edition, of which the present Vice-Chancellor was kind enough to lend a copy. The references found in it, which were indeed very numerous, having been severally turned to and examined, such of them were selected as the Editor judged most pertinent, together with others that occurred from his own reading and observation. In doing this he has endeavoured to keep clear of mere fanciful allusions, of which too many presented themselves in the before-named Scotch edition; and to adhere as near as possible to the plan marked out in the former collection made by Bishop Lloyd; pointing out such passages chiefly, where the same history or the same name were introduced, the same matter treated of, or sentiment expressed, or at least where parallels might fairly be drawn; and sometimes where a similar use of a particular word or expression tended to illustrate the application of it, on another occasion. The number of references being thus augmented considerably, the collection upon the whole will, it is hoped, be regarded as useful in the light of a concordance, material as well as verbal, always at hand.

"In this state the quarto copy was sent to press; and the first proofs carefully collated with the copy, both text and margin; after which the second proofs were again read, and, generally speaking, the third likewise; not to mention the frequent revisions of proofs besides, which are common in correcting the press. This proved indeed a very tiresome and tedious task; but was not more than was absolutely necessary in order to attain the degree of accuracy that was wished. A particular attention was required with respect to the figures belonging to the marginal references, where errors were continually creeping in, after a manner that would appear highly astonishing to those, who have never been concerned in correcting multitudes of figures, as they came from the press.

"When the quarto sheets were printed off, the forms were lengthened out in order to make up the folio edition; in doing which the parts were often so jumbled together, and such confusion introduced by misplacing the references, and mistaking the chronology, that nothing else would suffice than a fresh collation of the whole with the quarto copy, and a repetition of almost the same trouble and care in the revisal, and in making up the running titles anew, as had been used before. But the Editor thinks he has just reason to congratulate himself on the opportunity hereby given him of discovering and correcting some few trivial inaccuracies, which in spite of all his vigilance, had escaped his notice in the quarto edition. So that the folio edition is rendered by this somewhat the more perfect of the two, and therefore more fit to be recommended for a standard copy.

"The Editor humbly hopes this account of his proceedings will not be unacceptable to the board; and will think his time and pains not ill bestowed, if he shall have succeeded in his desire of giving satisfaction to those who honoured him with the employment, and of contributing in any wise to God's honour and the public utility.

"Hertford College, Oct. 25, 1769.

B. BLAYNEY."

There cannot be a doubt that Blayney's edition formed an excellent standard; and as such it has been received and approved, not only by our authorized English presses, but by the authorities of the Episcopal Church in the United States, who have adopted it as their sealed book. The copies issued by our universities and the king's printer, being from this text, it has had a most extensive circulation, not only through the ordinary channels of trade, but by means of the Christian-Knowledge Society, the Bible Society, and other institutions; and it would surely not be desirable

to go back to less correct copies; or even if it were, this would be a matter to be settled by the curators of the authorized presses; not by any particular institution, whose object it is to circulate the Bible in the received version. The copies which have been so long printed by our universities, and used in our churches, must, *primâ facie*, be considered of the authorized version, unless it can be shewn that the readings have been tampered with; which is not the case, Dr. Blayney's text being merely a careful typographical revision. His headings and references, however, deserve minute inspection and comparison; and the whole matter requires the serious consideration of sound biblical critics; in order that as the question has arisen, it may be determined in a wise and judicious manner, and not by prejudice or party spirit.

OXONIENSIS.

ON THE MEANS OF PROVIDING FOR THE SUBSISTENCE AND COMFORTS OF THE POOR.

For the Christian Observer.

THE remarks in our last Number, respecting the subsistence and comforts of the poor, being too brief for distinct specification, we will endeavour to explain our meaning more clearly. The subject is so closely connected with higher interests, and particularly with parochial plans of Christian benevolence and utility, that we consider the discussion of it strictly akin to the purposes of our Miscellany; and we shall be most ready to offer our columns for useful suggestions respecting it.

Agricultural produce, either home grown or imported, must of necessity be the basis, not only of national prosperity, but even of existence; for though men may live very comfortably in the absence of the higher class of luxuries, and not miserably in the absence of the lower, they cannot so much as vegetate without a constant supply of food. In a nation like this, the great mass of such produce must be raised upon our own soil: it is a mere fraction that, under ordinary circumstances, can be imported; for the chief articles of food are too bulky, and their carriage and freight too heavy, to allow of their being readily transferred from vast distances, and in enormous quantities, so as to supply the wants of many millions of people. It were, moreover, the most healthy and happy state of things, if our population were not larger than could be abundantly and cheaply furnished with the staple articles of food, not only from our own soil, but from its better portions, without the necessity of resorting, with great labour and expense, to the more barren and ungrateful; which would be abundantly useful for secondary objects; and also form a reserve to fall back upon in case of need. In this state of things, commerce and manufacture would do their legitimate office of supplying the population with whatever was necessary, desirable, or even luxurious; and as food, the prime article, was abundant, every thing else would adjust itself to the scale of general comfort, nay, indulgence.

But this is not the actual condition of things in Great Britain; nor is it likely to be so, either here or elsewhere, in the present reckless, improvident, uneducated, and irreligious state of the human character. For want of intelligence, and a high sense of moral obligation, the first result of plenty is almost always over-population; and then commence all the miseries of straightness. The matter comes to this, that a country not over-peopled in proportion to its agricultural resources will continue thriving and prosperous, if by means of education, religion, and the inculcation of moral and provident habits, the great mass of the people feel

it to be a sin, a pain, and a disgrace, to plunge not only themselves, but wives and children, into squalidness and pauperism. The population thus adjusting itself to the means of comfortable subsistence, and no person thinking that he has a moral right to enter the marriage state till he has a reasonable prospect of honestly maintaining a family, there would be no necessity for importing the ordinary articles of food from abroad; and the worst that could happen to such an empire, from the loss of commerce, either by war or otherwise, would be that certain luxuries would be rendered less accessible; but the money or goods that went to pay for them, would be forthcoming to purchase others of home production in their stead. Such a change might not indeed be pleasant or desirable; but it would not be absolutely ruinous to the nation, so as to cause famine and starvation, as would be the case if the mass of the people had depended for their daily articles of food upon importation from abroad. We say that it would not be desirable; far from it; for God has given to different places different products for their mutual advantage: and if the native products and industry of England; if our coals, and iron, and machinery, will purchase tea, sugar, coffee, wine, oranges, timber, gold, silver, and various raw materials of manufacture, as silk and cotton, it were absurd to throw away these advantages, for the sake of rendering ourselves more independent. Divine Providence has made international good-will and intercourse a mutual benefit; and to depart from it is a reciprocal evil. Still, as a people, it were very possible to go on, the population being restricted to the capabilities of the soil, without absolute ruin; and to live upon our own corn, and milk, and meat, and other native products, even if every port in the world were closed against us.

So much for the case of a country, moral, provident, and not over-peopled. But such is not the present case of England. It is abundantly clear, that the ratio between the food and the consumers is not such that all are well and liberally supplied. We want more bread, or fewer mouths; for none is wasted: all is consumed; but it is not a full allowance for all. Emigration would lessen, for a time, the number of consumers: but this is a remedy both harsh and partial. Insufficient and unwholesome food will have the same effect: but such a result cannot be thought of without horror, though it is always in operation in densely peopled countries. The main object, therefore, is to procure bread for the present population, and to regulate matters more wisely for the future; so that the food and the consumers may henceforth be more naturally balanced. If it be true (not to argue the point), that more food can be procured by spade husbandry, cultivating poor and waste lands, and what is called the cow-and-cottage system, we would gladly accept this assistance as a temporary expedient; but as a temporary expedient only, and while measures were in progress to prevent a recurrence of the evil; for permanently, and unaccompanied by improved habits in the population, it would only increase the calamity. In a right state of things, far more food in the aggregate is raised by the labourer working in his usual calling, instead of every man being his own provision grower; for the hours of labour, where there is no glut of it, are regulated by human strength and endurance, and the extra hours devoted to raise provisions (except as a light voluntary task), are a cruel overstraining of the physical frame, which, in the end, leads to premature exhaustion; and thus eventually abridges, instead of increases, the average produce of a working man's life. If we were to contrive a plan to deteriorate a peasantry both in mind and body, it would be that before and after the regular hours of agricultural toil, (which the master will take care shall, in the long run, be as much as can be profitably exacted,) the labourer, instead of enjoying rest and family intercourse, the opportunity

for attending to domestic business, sedentary occupation, and the cultivation of the mind and heart, should be deprived of a portion of sleep, repose, devotion, reading, conversation, or even the healthful, quiet enjoyment of his food, to cultivate his provision grounds, much in the same manner as the Negro slave is ground down by a very similar process. It is, therefore, only under peculiar circumstances, and as a temporary expedient, that we can think well of this system; more especially as every economist admits that it does not pay its expenses: for if the land thus cultivated would fairly reimburse the cultivator, it would not go begging for pauper labour and spade husbandry; but the owner would keep it in his own hands, and pay the labourer for his work upon it. The case is not always mended if the wife and children are the chief cultivators; for nothing eventually injures a peasantry more, both in mind and body, than taking the wife from the important duties of the cottage, or forcing the children to labour before their strength is equal to it. The system, therefore, can answer only where the market is so overstocked with labour, that full work is not to be had; so that half-productive labour becomes better than none, and the man prefers earning a penny loaf on a piece of barren land, to wasting the day and earning nothing, though the loaf is not as much as he eats while earning it. We of course do not mean to apply our remarks to small gardens, used only for healthful recreation, and the production of cottage esculents: no cottage indeed ought to be without one; they are essential to health and comfort: but we speak of a forced and artificial system of labour, added to the average hours of human toil; for in many allotments there is actually the oppressive stipulation, that the ground shall not be cultivated during the usual hours of labour,—a most cruel and absurd expedient, calculated to grind down a peasantry to mental and moral degradation, and premature old age. An allotment, with such a stipulation, is no boon, but a severe tax.

The next expedient, then, is the importation of foreign corn and other articles of food: and here we wish to explain further what may have been misapprehended in our former remarks. What the degree may be in which a country like ours may safely be dependent upon other countries for bread, we cannot undertake to decide. The Venetian States lived entirely upon their commerce: but we should be grieved to see England in a similar condition; for then, if she lost her commerce, she would lose her food also, and be ruined, as other countries have been which were thus circumstanced. We did not, therefore, mean literally that Birmingham should import corn wholly or chiefly in return for her manufactures, but only that there should be no onerous restriction on her doing so, if she sees fit; that is, in other words, if it be for the public advantage. It were incomparably better and more natural, that the Birmingham manufacturer should procure his corn from the Warwickshire landowner or farmer, and give him in return the commodities which he wishes from distant countries; such as tea, sugar, wine, and other luxuries which the foreigner yields, in exchange for Birmingham hardware. It is at most but a fraction of his agricultural produce which the hardwareman will find it necessary or desirable to import; and never any, while the home price is not too heavy; in other words, while the home supply is equal to the home appetites. At present, this clearly is not the case: manufactures are cheap, and food is comparatively dear; labour of all kinds is abundant, and the labourer cannot live: a man is willing to work, but no person at home will give him a bushel of corn for his manufacture: why not then, in reason, let him send it abroad and bring back bread in return? Here is at once a just and immediate expedient to supply our half-fed population. An artisan who has worked for such a time as required a certain portion of food to sustain his health,

and which quantity of food the Pole or American would gladly give him for the material produced by his labour during that time, has a right to say to the English corn-grower, that he cannot give it to him for a much smaller allowance, on which he cannot live. As a matter, therefore, both of justice and expediency, we cannot but repeat, that the chief and almost only method in which the wants of the population can at present be relieved, is by allowing the redundant portion to get food from abroad. The quantity required would be but a fraction of the whole; but it is unjust and inexpedient to withhold this fraction. The food at hand will naturally be first used, and the landowner will supply as many mouths as he can: it is only the surplus population, those whom he cannot supply, who will try to get assistance from other countries.

Thus, then, for a time the evil may be stayed, but for a time only; for in the present state of the moral habits of a large mass of our population, the same exigence will again arise, and as many, nay more, persons be unprovided for after the free-trade importation as before. We therefore view all the above resources,—emigration, cottage husbandry, and even the power of procuring bread from abroad, in return for manufactures,—as but temporary expedients. The last indeed is the best, and we cannot say how far it might be extended; but it has its limits in the glut of manufactures in foreign countries, the rise of corn there, the expenses of freight and importation, and in various other matters. The great bulk, therefore, of such a population as ours must evidently be supplied from our own fields, only that it might be under a more healthy and less excited system of cultivation than at present. There is no fear that the landowner will ever want customers, and good customers too, though not up to the unfair price of scarceness or monopoly.

This expedient, then, of the importation of food, subject only to a reasonable impost, would produce immediate plenty; and time would thus be afforded to prevent a recurrence of the present evils. And here we can only repeat again and again to satiety, that there is but one effectual prevention; namely, education, good morals, habits of prudence and forethought; in one word, and above all, religion. It is visionary to represent emigration, cottage allotments, or free trade, as calculated to furnish bread upon an unlimited scale. As well might we say, that the earth could supply the wants of a billion billion of inhabitants. There must be care, and providence, and morality, or there will be want, wretchedness, and starvation. If we can elevate the minds, and improve the morals of the people, we conduce to their temporal well-being; we cause them to be well clothed, well housed, and well fed. Were we to decimate them to-morrow by emigration, to import millions of quarters of corn by free trade, and to give cottage allotments under every hedge, there would after a few years be just as great a repletion and as much want of comfort as before, unless with the temporary resource were combined a prevention of the recurrence of the exigency by means of intelligent, thoughtful, and virtuous habits. The poor laws alone would speedily undo all that had been done; and the temporary plenty resulting from emigration, cottage husbandry, or a free trade in corn, would be followed by larger accessions of vice, misery, and consequent depopulation. The Gospel is the real panacea for the political as well as moral evils of a country. Men who fear God and keep his commandments, will build up a nation in those habits of piety and good conduct, which are the foundation of public happiness and prosperity. At present the well-doer suffers, unknown to himself, from the ill conduct of others. A moral, thrifty, provident labourer or artizan often finds himself in a condition in which he cannot procure work, or provide comfortably for himself and his family. Without his

being aware of it, the poor laws raise the price of his provisions and reduce the value of his labour: so that he is half starved, because others have not been as moral or provident as himself.

The great object appears to us to be this; to provide for the present exigency, and to prevent its recurrence. The former head embraces all the specifics which have been suggested; such as emigration, a free trade in provisions, and amended husbandry: the latter looks to the education, morals, and religion of the people; by which alone, under the blessing of God, a population will adjust itself to the means of honest and comfortable subsistence. With regard to matters of charity, they rest upon other grounds. If a man is starving, there can be no question but that his neighbour, even though his own wants should be great, ought, as a Christian, to share his pittance with him; but when planning a national system, it is not wise or Christian to prefer one which necessarily induces such a calamity. Any system, however humanely it may sound, is really cruel, which inevitably causes want and immorality; while a system of harsher name which prevents them, and tends to generate physical comfort and virtuous and religious habits, is truly benevolent and philanthropic. Without education, church-building, parochial instruction, and a general improvement of the habits of the labouring and mechanical classes of this country, legislators and political economists will toil in vain to devise remedies for our national evils. And this is in the usual order of God's providence; for, however strangely the doctrine may sound to secular theorists, there is nothing more clearly revealed in Scripture than that God exercises a retributive justice towards nations, and causes blessings or curses to fall upon them according to their moral character. This result, indeed, flows out of the natural order of things as Divine Providence has arranged them, and there is no escaping from it.



ACCOUNTS OF AMERICAN DIVINES.

For the Christian Observer.

THE friendly and edifying intercourse which has taken place during the last few years, between religious persons in Great Britain and the United States of America, has done so much towards drawing together the ties of amity and mutual respect between the two countries, at least the virtuous part of both, that if any statesman of either, should, for party purposes, wish to foment jealousies between them, or to precipitate them into hostilities, he would find on both sides of the water a formidable host of opponents to thwart his nefarious project. Indeed, independently of the religious amity which so happily subsists between the two countries, every sound political economist, every honest and enlightened statesman, and every true patriot, desires to cherish friendly and neighbourly intercourse, conducted upon principles of mutual respect and esteem; and disclaims, despises, and spurns the absurd party-spirited and drivelling gossip of Quarterly Reviewers, and other elderly gentlemen, and their caterers of falsehood and folly, male and female*, who have disgraced themselves and

* We are sorry that our courtesy should be taxed to say female; but with Mrs. Trollope's late silly flippant book thrust in our faces at every corner, we cannot, in conscience, omit the epithet. The contempt, (indignation were too elevated a word,) with which such effusions are viewed on the other side of the Atlantic, may be judged of by the following critique on Mrs. Trollope and her friends of the Quarterly, which has just reached us in a recent number of a respectable religious publication, the New-York Observer. It is contained in a letter from an American

their country, by their soppyish vanities, and affected patriotic contempt for all that is American.

We have thought that it would conduce to a further mutual acquaintance between the religious part of the community in both worlds, if we were occasionally to publish interesting biographical notices of Transatlantic divines, whose names and virtues (with a comparatively few exceptions) are scarcely known in England; whereas, our eminent men are as familiarly known, and as highly valued in America, as in their native land. The following passages from the *American Quarterly Review*, relative to some of the New-England divines, may serve to introduce our notices; and we shall be thankful to any of our American friends, who will occasionally furnish us with interesting and useful memorials.

gentleman, who was travelling in England, addressed to the conductors of that publication. We omit several passages containing personal allusions, the republication of which might not only be open to the law of libel, but is unnecessary to our purpose, as we have nothing to do with the authoress, but only with her book; and this we find to be full of vulgar party-prejudices, illiberality, scandal, and sneers at religion and decorum. The following is all that we think it requisite to extract of the "Yankee" comment; and we envy not the *Quarterly* critic the castigation which he has drawn down upon himself and his ally. The Fanny Wright alluded to is the Mary Woolstoncraft of America, a goddess of reason, lecturer on moral philosophy, a mother, says the *Quarterly*, though not a wife, and the would-be founder of a new sect.

"We, *Americans*, as they call us here, have received another scurrilous attack in the *Quarterly Review*, as you will see, and doubtless hear—as it must be likely to make some little talk. One Mrs. Trollope.....has found it convenient to make an excursion of two or three years through our country, and has had the cleverness to make a *clever* book, 2 vols. on 'The Domestic Manners of the Americans.' The long fasting of the *Quarterly*, having created a most voracious appetite of this particular kind, had prepared them well to pounce on the offer of such prey. And here is their first sentence: 'This is exactly the title-page we had long wished to see.'

"And who do you imagine this Mrs. Trollope is, that is in such high credit and authority with the *Quarterly*, and into whose fellowship and sympathies they have so cordially entered? A companion and fellow-labourer with Fanny Wright. And yet such are the kennels into which the *Quarterly Reviewers* stoop to descend, that they may rake up and gather materials for abusing a community, which they have resolved, in despite of all evidence, and pledged themselves, to hate and persecute.

"And really what apology can be found for such an ungracious assault, sustained by such authority, at this particular juncture? It would seem at first glance to be wanton; a mere love of dealing in scandal; a malice, or at least an ill humour, so highly charged with unhappy ingredients, as to be utterly blind to reputation in the choice and employment of the instruments of its gratification. For surely, nothing could have been more unworthy, or more disreputable, than the selection of such authority."

"Basil Hall happened to have some accidental connexions in life, and some accidental accomplishments, to save his lack of correct moral principle, and to rescue him from the infamy of ingratitude for hospitality, and of slander returned in reward for politeness. And it was not so barefaced an outrage done to morality and decency, that his abuse of the American States and of American society should be adopted and commended in the *Quarterly Review*. But here—here is a daring of public opinion, which savours strongly of mere malice.

"Is the secret of this gratuitous and unprovoked assault, of this bold thrust, to be looked for in the present critical condition of the great political party, to whose interests this prominent British *Quarterly* is known to be devoted? Is it indeed true, that the example of the American government, of American society, and of American prosperity, has presented such an imposing and attractive spectacle to the world, as gradually to have kindled and stirred up to action such a spirit of emulation in the bosom of this mighty people, resolved to be free, that those, whose interest it is to hold them enslaved, are compelled to resort to such defamation; to a *chapter* of defamation, originating in such authority, and sustained by such authority and infamous means? I confess that when I look at the facts which have given occasion for these queries, and at the probabilities which they suggest; and at the consequent necessity of sustaining such a cause by such means, my disgust and indignation at this base slander are gradually attempered down into a feeling of pity, mingled with contempt."

"The hosts of the northern divines have been abundantly celebrated by their colleagues, disciples, or friends. They supply curious and animating specimens of a numerous race of theologians and godly pastors; men who preached unweariedly 'with acceptance,' and wrote with fulness and power; who rendered themselves, by indefatigable application, towering scholars—biblical, classical, and oriental. A number of them won, by their books and domestic renown, the highest academical honours from European universities. The various toils of the pastors and teachers, seem to have been favourable to longevity; for the proportion of them is not small, who passed forty or fifty years in the ministry, and never suffered themselves to lie fallow for a day. Increase Mather was a preacher sixty-six years; he commonly spent sixteen hours a day in his study; and his sermons and other publi-

"The world are gravely told by these reviewers, in proof of the savage condition of the United States, that they have no king and no court, and nothing to supply their place! Alas, for the United States! And they have no aristocracy, and no national religious establishment! Alas for such a state of things! And alas for them here—as they are likely soon to be deprived of such a blessing. And do you think I am not serious in these allusions? Look into the Quarterly, and read for yourselves. And they (Americans) have no national debt of 800,000,000 to bind them together; which is all proved a real and undoubted calamity. They have no literature, but a storm of newspapers; no scholars, no artists, no public libraries, except at Philadelphia, and one or two other places; no private libraries; no steam-boats, except a few miserable things upon the rivers; the climate of their vast country is deadly for six and eight months of the year, except the regions of a small district, far above New-York; four-fifths of the settled portion of the country is cultivated by slaves, and the slaves are necessarily constituted lords during the long unhealthy season; they have no Botany Bay for their rogues; and, being averse to hanging, they are likely soon to become a nation of rogues; and even now, such is the popular ascendancy of this portion of the community, that most of those condemned to capital punishment, receive pardon, &c.: and as to their state of society, consult Mrs. Trollope, who is most worthy of credit, and exceedingly graphic in all her descriptions. And moreover, if a man of genius happens to be born in America, as may happen in the freaks of nature in any part of the world, he is sure to expatriate himself, and come over to England, where alone genius is patronized. And as for the poor Cincinnatians, on whom especially Mrs. Trollope has wreaked her vengeance, how they will ever rise from the blighting of her hand, I know not. It is true I have been at Cincinnati, and have never seen the things, nor experienced the evils she describes; but of what avail is this merely negative evidence, when opposed by so credible a witness?

"And now, what do you think of all this, and much more of the same kind? Have we not great reason to be edified by the criticism of these reviewers? That we have no king, no nobles, no church united with the state, is our misfortune, visited upon us in reward of our crime, for having once in a *pet* rejected these advantages. All these benefits, however, I suppose, we might create at any time, when we get wise enough to see it best. And a national debt, too, we might manage to bring about at any time, by borrowing a few hundred millions, and spending it in supporting a race of idlers at an enormous expense, or in some other prodigality. It is much easier, as all the world knows, to create a debt, than to liquidate it. It is quite comfortable indeed, to make a virtue of necessity, and a still higher attainment to be so happy under the burden, as to pity those who are exempt from it.

"Reviewers are supposed, at least they generally claim to be, *wise and knowing*. And it is not to be presumed that they, who in the majesty of their character, say 'We,' in the discharge of their episcopal functions over the Quarterly Review, are so ignorant of the United States of America, as to imagine, that some five-sixths, or nine-tenths of their territory is overhung by a deadly *malaria* the greatest portion of the year; that the sickly influences of all the valleys created by their boasted rivers are uniformly fatal to the human constitution; that '*four-fifths*' of their cultivated territory is worked by slaves; that they have not a steamboat upon all their waters which could buffet an ocean wave for '*ten minutes*'; that they have no literature of their own, and no books, except a little light reading imported from England; that they have no arts, no men of genius, no spur to human improvement; no progress in things of value, and withal no society worthy of the name; in a word, that '*all the freedom*' and all the privileges '*enjoyed in America above what is enjoyed in England, is enjoyed by the disorderly at the expense of the orderly.*' In all these, and many other statements of this description, originated by these reviewers, or subscribed to by them, they are honest or they are dishonest. If they are honest, what

cations bore a rational ratio to that allotment.—His son, *Cotton Mather*, was even more laborious and prolific. His biographers aver, that no person in America had read so much as he: and it is recorded in his diary, that in one year he preached seventy-two sermons, kept sixty fasts and twenty vigils, and wrote fourteen books. His pulpit discourses were 'equal in length to those of his brethren,' which, as he himself informs us, usually went a good way into the second hour. His publications amounted to three hundred and twenty-two; some of them being of huge dimensions. John Higginson boasts that no less than *ten* of the Mathers were serving the Lord and his people in the ministry of the Gospel of Christ.

"The father of *Jonathan Edwards*, the Rev. *Timothy*, died in the 89th year of his age, having been a minister for sixty years. Jonathan rose at four o'clock every morning, spent thirteen hours every day in his study, indited his sermons in full for nearly twenty years after he began to preach, and reached the figures 1400 in numbering his miscellaneous writings. Eighty-two sermons are enumerated in the extensive list of his publications. He left, moreover, 'a great number of volumes in manuscripts.' According to his biographers, he read with great avidity and delight, when he was not more than twelve years old, Locke on the Human Understanding. We have strong doubts whether he then comprehended this author; but he afterwards proved himself, in his celebrated treatise on the Freedom of the Human Will, as deep a thinker and close reasoner in metaphysics as the English philosopher. By this masterly work, he gained at once the highest reputation in Europe.—*President Stiles*, of Yale College, 'a man of low and small stature, and of very delicate structure,' died in a good old age, a prodigy of acquirements and faculties. He was an indefatigable preacher, an able professor of metaphysics, theology, jurisprudence, and history; a

becomes of their claims to be knowing? The dilemma into which they are cast probably does not trouble their consciences. To be convicted of a defect of moral principle is a predicament, from which they can easily escape in a matter of this kind. To attain their object, the foul aspersion of a community, by whatever means, is the only thing for which they are solicitous: and this they are sure of accomplishing to a limited extent.

"It is possible, indeed, and to some extent it is probably true, that an habitual and bigoted adherence to the narrow policies of a selfish oligarchy—selfish not only in relation to its own degraded and oppressed subjects, but selfish in relation to all the world—has blinded their eyes to all worth beyond their own domestic circle, and necessarily subjected them to the dominions of a contracted mind. And so far the plea of ignorance is some apology. 'Seeing they would not see—and hearing they would not hear.'

"But you must not imagine that I hold the English community generally responsible for the sentiments expressed in the Quarterly Review. Be that far from me. Although such slander always has its influence to the prejudice of those who are traduced; yet the circle in England is very limited, in which it is entertained either with satisfaction or credit. As I have before had occasion to remark to you, we have as much respect in this country, as we could reasonably expect or desire. And that estimation, ordinarily favourable and generous, has long been acquiring its slow and sure dominion in the public mind.

"All such attempts as those of the Quarterly Reviewers, are generally properly appreciated. The steady growth and unexampled prosperity of the United States, and the testimony that we are rapidly advancing in every species of improvement that is desirable to man and in human society, has been expressed and reiterated in so many and such credible forms, that all reasonable men feel and know the story to be true. And it is the amazing influence of this testimony and of this knowledge over the conditions and destinies of human society on this side of the Atlantic, which fills the possessors of unrighteous advantages with so much inquietude, and tempts them to such unworthy and desperate resorts as those which have been the occasion and subject of these strictures. And they are worthy of notice, only as it is important, in all proper ways, to rebuke the insolent, when their effrontery unchecked is likely to do mischief, and when a proper self-respect claims a vindication from the aspersions of the vile."

voluminous author in print, and unconscionable reader; an almost universal linguist; an adept in mathematics, natural philosophy, and astronomy; and his cabinet manuscripts, at his death, consisted of forty volumes, besides an unfinished Ecclesiastical History of New-England. His hobby was the discovery of the Ten Tribes of Israel; a pursuit in which he took incredible pains, and addressed voluminous epistles, in Latin, to Rabbis, Jesuits in Mexico, Greek Bishops in Palestine, Moravian Ministers in Astracan, and to Sir William Jones in Calcutta. The missive to Sir William consisted of more than seventy pages in quarto.—Dr. *Samuel Johnson* born in Connecticut, was another such omnivorous and omniscient divine; in learning not inferior to the Johnson in England, in temper and manners much his superior. He was the head and oracle of the Episcopal Church in Connecticut.—There was a Rev. *Ivory Hovey* of Massachusetts, long a principal physician of the body, who wore the robe of ninety years without the staff; preached sixty-five years; wrote so many sermons that they could scarcely be counted, and kept a journal in short hand, which finally occupied *seven thousand octavo* pages.—*Samuel Hopkins*, from whom the sect called *Hopkinsians* derive the name, reached the age of eighty-three, though he frequently devoted eighteen hours a day to his studies, and framed sermons and syntagmata without number. We observed among his works a dialogue, dated 1776, 'shewing it to be the duty and interest of the American States to get rid of their slaves.'—The Rev. *Solomon Stoddard*, of Northampton, Mass., who published a variety of polemical and other tracts, and plenty of sermons, wrote so fine a hand, that *one hundred and fifty* of his discourses are contained in a duodecimo volume which may be commodiously carried in the pocket.

"The great plurality of our clergy sided with their country in all the disputes with Great Britain: they prayed and preached in favour of independence; at the proper period some even took up arms. It was especially natural and consistent in New-England ministers to be republican patriots: they were proclaimers of civil and religious liberty—sturdy Whigs, from the settlement.—Old *President Stiles*, with his puny body and large soul, preached a discourse on the occasion of the death of George II. and the accession of George III., in which he admonished the latter against suffering any retrenchments of the liberties of New-England. In the best known of his works, his *History of the three Judges of Charles I.*, he is all for 'republican renovation;' he announced, before our Revolution, that the 30th of January, which was observed by the Episcopalians, in commemoration of the martyrdom of Charles I. 'ought to be celebrated as an anniversary thanksgiving, that one nation on earth had so much fortitude and public justice as to make a royal tyrant bow to the sovereignty of the people.'—*Jonathan Mayhew*, the famous leader in what was called the Episcopal controversy, was a republican of the boldest parts.—Such pastors contributed not a little to prepare the people for a prompt and inflexible resistance to every attack on their rights.

"It is unquestionable, that the lives of the American clergymen have been sound as to morals, and active as to the duties of the priesthood. Making every allowance for the prudence or partiality of biographers, it is yet most edifying to find such a proof, as these records afford, of domestic virtue, public exemplariness, devout diligence, combined with various talents, profound learning, scientific honours and personal ascendancy. The vices and the irregularities with which the ecclesiastical bodies of Europe and South America are reproached, have no place in the true history of ours: indolence, luxury, substitution, simony, licentiousness, horse-racing, cock-fighting, gambling, street-mendicancy; none of these things can be cast upon any portion worth mentioning of the dead or the living

ministers of the Gospel in our country. This fact is, in part, one of the effects, and therefore one of the merits of our political system, and the order of our society."

We have not space to commence our notices at present; but we hope to avail ourselves of an early Number, to lay a specimen before our readers.



ALLEGED OMINOUS DREAM AND SUPERNATURAL APPEARANCE IN THE LANSDOWNE FAMILY.

To the Editor of the Christian Observer.

MR. EASTMENT'S remarkable narrative, (see *Christ. Observer* for June, p. 391,) is peculiarly interesting in its bearings, and well deserves attentive consideration, by some pious and judicious correspondent. A primary point in all such statements is to obtain correctly the facts of the case; for want of which, innumerable supposed prodigies have been obtruded upon the world, which being at length discovered to be false, men acquire a habit of distrust and incredulity, which by its abuse becomes prejudicial to them in higher matters, and tends to injure the interests of what is irrefragable truth,—even of revealed truth itself. The doctrine of a Divine Providence which governs the affairs of men, and without which not a hair of our head falls to the ground, is most blessed and consoling to the mind of every true servant of God; but in proportion to its importance, should be our caution not to disparage it by light surmises and groundless narratives.

I am induced to urge this point of extreme accuracy in the detail of facts supposed to bear upon the doctrine of Divine Providence, from having recently perused in Mr. Warner's *Literary Recollections* a ghost story, which, if believed, would at once settle the question of modern supernatural appearances. With some persons Mr. Warner's opinion may stand very high; and as he has perseveringly assailed, in numerous publications, what he considers the enthusiasm and superstition of "Methodists" and "Evangelicals," it will of course be concluded that he is a peculiarly cool observer and accurate narrator. But such are the anomalies of human nature, that some men may think a fabulous ghost story or gossiping dream worth recording, who are mightily sensitive in other matters. Mr. Warner's narrative is as follows:—

"My sincere respect for the memory of the Rev. Joseph Townsend, Rector of Pewsey, would, were I to follow its impulse, lead me into a length of remark upon his character and attainments, incompatible with the nature of my work: I will therefore close this biographical sketch with the communication of a very singular fact, related to me, in the first instance, by him; but which has since been confirmed, by a voucher scarcely to be resisted,—an indisputably true report, of Dr. Alsop's *viva voce* declaration on his dying bed.

"Lord William Petty was the third son of the old Marquis of Lansdowne, and brother of the present highly gifted Lord of Bowood. He had attained the age of seven or eight years; as remarkable for the precocity of his understanding as he was unfortunate in the delicate state of his constitutional health. The Marquis, called to London by his parliamentary duties, had left the child at Bowood, for the winter, with Mr. Jervis his tutor, and suitable domestics. The late Dr. Priestley also, the Marquis's librarian, made one of the party. On an ill-omened day, beautiful and brilliant, but intensely cold, the gamekeeper, in compliance with Lord William's request, took the lad before him on horseback. His Lordship

rode with his waistcoat open, and chest exposed, and an inflammation on the lungs was the immediate consequence of this incaution.

“On the first appearance of indisposition, Mr. Alsop of Calne, the family apothecary (himself much attached to the child), was summoned to attend his Lordship. His treatment promised a favourable result; and after a few days he left him, in the forenoon, apparently out of danger. Towards evening, however, the symptoms becoming decidedly worse, the family were alarmed; and Mr. Jervis thought it right to call for Mr. Alsop's immediate assistance. It was night before this gentleman reached Bowood; but an unclouded moon shewed every object in unequivocal distinctness. Mr. Alsop had passed through the lodge gate, and was proceeding to the house, when, to his utter astonishment, he saw Lord William coming towards him, in all the buoyancy of childhood, restored, apparently, to health and vigour. ‘I am delighted, my dear Lord,’ he exclaimed, ‘to see you; but, for Heaven's sake, go immediately within doors; it is death to you to be here at this time of night.’ The child made no reply; but, turning round, was quickly out of sight. Mr. Alsop, unspeakably surprised, hurried to the house. Here, all was distress and confusion; for Lord William had expired a few minutes before he reached the portico.

“The sad event being, with all speed announced to the Marquis of Lansdowne, in London, orders were soon received at Bowood for the interment of the corpse, and the arrangement of the funeral procession. The former was directed to take place at High Wickham, in the vault which contained the remains of Lord William's mother: the latter was appointed to halt at two specified places during the two nights on which it would be on the road. Mr. Jervis and Dr. Priestley attended the body. On the first day of the melancholy journey, the latter gentleman, who had hitherto said little on the subject of the appearance to Mr. Alsop, suddenly addressed his companion, with considerable emotion, in nearly these words. ‘There are some very singular circumstances connected with this event, Mr. Jervis; and a most remarkable coincidence, between a dream of the late Lord William and our present mournful engagement. A few weeks ago, as I was passing by his room door one morning, he called me to his bedside. ‘Doctor,’ said he, ‘what is your Christian name?’ ‘Surely,’ said I, ‘you know it is Joseph.’ ‘Well, then,’ replied he, in a lively manner, ‘if you are a Joseph, you can interpret a dream for me, which I had last night. I dreamed, doctor, that I set out upon a long journey; that I stopped the first night at Hungerford; whither I went without touching the ground; that I flew from thence to Salt-Hill, where I remained the next night; and arrived at High Wickham, on the third day; where my dear mamma, beautiful as an angel, stretched out her arms, and caught me within them.’ ‘Now,’ continued the doctor, ‘these are precisely the places where the dear child's corpse will remain on this and the succeeding night before we reach his mother's vault, which is finally to receive it.’

“‘I make no further remark on this singular narrative, than to assure the reader of my own solemn belief of the truth of all its particulars.’”

Upon this “singular narrative,” two inquiries arise; namely, Are the alleged facts true? and, Do they, if true, necessarily convey the inference that the dream was ominous, and the supposed appearance a visible emblem of the departed spirit (for spirit itself is invisible) of the young nobleman?

Let us first suppose the facts to be correctly stated. The dream, if such a dream occurred, would have been somewhat remarkable from the accidental coincidences of the case; but it would not, of necessity, have been preternatural. A child of precocious intellect, and peculiarly susceptible feelings, might dream of seeing his deceased mother, and of beholding

her "beautiful as an angel," as he had doubtless heard her described since her departure. The feeling of flying without touching the ground, is often the sensation of delirious dreams, and might have been natural enough after the anodyne which the medical attendant seems to have administered for his disorder. The places where he appeared to rest, were probably the well-known places where funeral processions from Bowood to the family vault were accustomed to halt, and might have been often alluded to in his hearing. He might also have some idea of his own danger, and have even held conversations on the subject with a nurse or other attendant; and the whole being mingled in a dream, there would not have been any thing unaccountable in the circumstances, even if we admit them to be truly related. Dreams quite as remarkable may have occurred in millions of cases, but not have been noticed, because not followed by any peculiar coincidence.

Then, with regard to Mr. Alsop, it would not be incredible, if suddenly summoned at night to visit this interesting child under such perilous circumstances, and feeling how much depended upon the event, not only as respected his patient and the noble family, but himself and his own prospects, more especially in the absence of the surviving parent, he should have been anxiously meditating on the subject as he hasted by moonlight into the grounds of Bowood, and have started nervously at a passing shadow, a moon-beam, an owl, or a boy stationed to look out at the lodge, and hastily running in to announce his approach: the boy might even be clothed in the cast-off apparel of his young master. Many a sensible man has been taken off his guard in a moment of reverie, and, mingling up the subject of his intense meditations with some trifling impression suddenly darting upon him, has connected the one with the other before he could awake to recollection. I have no right, or need, to suppose, in addition to all this, that Mr. Alsop might have been spending his evening as was too commonly the habit in those days, when, according to Dr. Johnson, "half the sober men went to bed drunk every other night." I merely allude to these points, in order to shew that such a passing story, even if true, would not of necessity present any thing supernatural; more especially as there was not apparently the slightest object to be answered, and none is stated to have been even conjectured, by the supposed manifestations. Where a supernatural interposition is professed, not only should the facts themselves be well authenticated, but they ought to be of such a nature as not to be accounted for upon ordinary principles. Such were the miracles of Scripture. Joseph and Daniel's solution of the various dreams submitted to their consideration involved minute predictions of events which none but He who knows the end from the beginning could have foreseen. Our Lord's miracles also were of the same unequivocal character.

Thus then I would maintain, that the facts stated to have occurred, even if authenticated, would not of necessity prove any thing supernatural: they might be extraordinary; they might furnish matter for serious reflection; but as long as a rational solution was at hand, without a miracle, they ought not to be considered as involving that consequence. But the truth is, that the facts themselves are not certified; and the reports alluded to by Mr. Warner are so vague that no calmly reflecting person would venture to ground upon them any serious inference, much less a prodigy. Such was my feeling at the first perusal of the case as stated by Mr. Warner; but that feeling has been much strengthened by a narrative of the facts, published by one of the parties immediately connected with the circumstances; namely, Mr. Jervis, the young nobleman's tutor. The following is the substance of Mr. Jervis's statement.

Of Mr. Townsend, from whom Mr. Warner first heard the report, Mr.

Jervis speaks in high terms, as "a man of great worth and respectability;" but he adds, that he was "predisposed to entertain some visionary and romantic notions of supernatural appearances." As estimates of mental character take their colour from the habits of mind of the estimator, I pass by this preliminary, not being acquainted with Mr. Jervis, and not knowing how far he extends his views of what is "visionary and romantic." It is, however, very possible, that his two neighbours, Dr. Priestley and Mr. Townsend, were both in extremes; and that the latter was as credulous in regard to a ghost story, as the former was incredulous in regard to some of the truths of holy writ. But be this as it may, Mr. Jervis states, that he has no recollection of Mr. Townsend being at Bowood about the time when these extraordinary occurrences are said to have taken place, so that he could only have spoken of them by hearsay and report.

Mr. Jervis further tells us, that Mr. Warner has faulted even on the threshold of his details, by mistaking the address, designation, age, and disorder of the young nobleman; which, though these are only subordinate matters, shews that the story has not been reported with such accuracy as to warrant implicit credit to the other particulars. The young nobleman was the Marquis of Lansdowne's second son, the Hon. William Petty, not the third, who is the present eminent owner of the title. The child was in his tenth, not his eighth year, and his disorder was not an inflammation of the lungs, but of the lower viscera; so that the "riding before the gamekeeper, with his waistcoat open, and his chest exposed," loses much of its point; added to which, Mr. Jervis tells us, that neither riding with the gamekeeper nor careless exposure could have happened under those habits of personal and domestic discipline which the preceptor superintended as anxiously as the studies of his pupils.

Mr. Jervis proceeds to state, that the particulars of the conversation said to have passed on the road, (not to Wickham, but to High Wycombe in Buckinghamshire,) are wholly without foundation. In truth, *neither Dr. Priestley nor Mr. Jervis attended the funeral*: the former continued with his family, and the latter remained with his surviving pupil at Bowood. No communication of the nature alluded to was ever made by Dr. Priestley to Mr. Jervis on this or any other occasion; and such was the free and friendly intercourse subsisting between them, that, had such a circumstance occurred to either, it would, Mr. Jervis says, have been unreservedly imparted to the other. It is stated in Mr. Warner's account, that as Dr. Priestley was passing the chamber door of the young and interesting sufferer, "he was called into his room, and cheerfully accosted by him." Now it so happens that Dr. Priestley had no apartments in the mansion at Bowood, nor was he ever accustomed to sleep there: he resided in a house at Calne; and more than this, Mr. Jervis confidently asserts, that Dr. Priestley never saw Mr. Petty during his illness.

The next point is the alleged "appearance to Mr. Alsop," whom Mr. Jervis had sent for to his pupil. Mr. Warner says, that the statement was "confirmed by a voucher scarcely to be resisted,—an indisputably true report of Dr. Alsop's *viva voce* declaration on his dying bed." Whence he obtained this "*viva voce* declaration," he does not mention; so that there is no possibility of bringing the story to the test. Mr. Warner ought not to have omitted the evidence for this supposed "voucher," in order that his readers might weigh it. But in the absence of all positive testimony to its truth, we have Mr. Jervis's solemn declaration that he never heard of any such occurrence till it was pointed out to him in Mr. Warner's pages. No distant rumour, not even a whisper of the kind, ever reached him; Mr. Alsop never breathed a syllable to him on the subject, either at the time

of Mr. Petty's death or afterwards. Surely this one fact alone is decisive as to the authority of the tale. Mr. Jervis admits, that it is possible that before his death Mr. Alsop's mind being weakened and impaired, his ideas confused, and his judgment clouded by infirmity or disease, he might give way to the suggestions of fancy, and the delusion of an imaginary scene; but as it is not mentioned that he ever narrated the story in former years, much weight would not attach to a statement made under such circumstances. Till, however, Mr. Warner lays before the public, the "vouchers" for his "indisputably true report," the whole narrative may be fairly viewed as apocryphal; more especially as so many of the other circumstances, and particularly Dr. Priestley's alleged conversation with Mr. Jervis, are proved to be fictitious.

Here, then, is an excellent ghost story spoiled in its birth, from the unlucky circumstance of its being published during the lifetime of one of the parties, who, at the distant period of, I suppose, nearly half a century, survives to disprove all the leading particulars. Had Mr. Jervis been dead, or had Mr. Warner's narrative not happened to meet his eye, or had he confined his refutation of it to an oral declaration, or a solitary and perishable written statement, this dream and apparition might have been hereafter quoted as indisputable, and have been added to the popular collections of similar narratives, which circulate current as veracious histories. One such tale cleared up is a public benefit; it tends to free the mind of superstitious notions, and to guard the understanding against idle fallacies and irrational alarms. I might add, also, that it is of great service to the cause of true religion, which nothing more tends to injure than mixing up truth with fiction. A sound understanding will discriminate between them; and while it rejects false tales, will cleave the more closely to those inspired oracles which are the dictate of Infallible Wisdom. A man who believes a silly ghost-story, may be at heart a good Christian; but his judgment will not weigh much with others, as accrediting his decision.

I would not, however, be understood to say, that notwithstanding Mr. Jervis's counter-statement, there may not be some scintillations of truth in the narrative. Mr. Warner's veracity is beyond question; and though he seems to have taken up the tale on light grounds, he could not have taken it up on no grounds at all. Some gossip it is likely enough passed upon the subject; probably some nursery tale, or village wonderment; for what old house in the country was there half a century ago, that had not some strange specialities belonging to it? and what person of rank quitted the world without some omen or presentiment? It is possible, as I have before remarked, that the child might really have had some dream, which his nurse afterwards persuaded herself was prophetic, till by dint of repetitions and additions, it took the form above narrated. Mr. Alsop may also have said that he could have fancied he saw the beloved child, as he rode up the grounds of Bowood on the night of his death; and that he knew not how to account for the deception, whether caused by the moon-beams, or his own hurried fancy; but without meaning to attach any real importance to the matter. Some such vague story, not worth a thought, may possibly have existed; but had it been of the slightest moment, or attracted the attention of the neighbourhood, it could not surely have been unknown to Mr. Jervis, or the Lansdowne family, or been reserved to be introduced at this late hour, without a tittle of evidence, on the rumoured, but unproved, narrative of two persons long since dead.

In offering the above remarks, I should add, that I do not mean them to apply, directly or indirectly, to the general question of prophetic dreams, visions, or other supernatural manifestations. These things, we know from the Word of God, actually were in former times for special purposes; and

there is no declaration that they never shall be again ; though I certainly see no cause either in reason or Scripture, in our own day to expect them. To the Christian, they do not appear matters of much moment ; he knows that a communication does exist between the unseen and the visible world ; but the particulars of its mode he is not anxious to discover ; he is in the hands of an all-wise and gracious Father, and there he is contented and safe. It would not, to such a man, be a subject of terrific apprehension, if he thought that dreams may still be ominous, or the appearances of departed persons be permitted to haunt the earth ; for what can harm him if he be a follower of that which is good ? But still he would not wish to be betrayed into weak fancies ; it is not for the glory of God, the good of his neighbour, or the welfare of his own soul that he should be so ; and therefore, without any feeling of presumption or profaneness, which some are apt to attribute to an enlightened inquiry into such subjects, he searches for evidence, he investigates truth, and is not willing to put up with error, because it happens to assume the garb of voluntary humility, or superstition, not religious, feeling.

M.

REVIEW OF NEW PUBLICATIONS.

THE LITERARY POLICY OF THE CHURCH OF ROME.

The Literary Policy of the Church of Rome, exhibited in an Account of her Damatory Catalogues, or Indexes, both Prohibitory and Expurgatory.
By the Rev. JOSEPH MENDHAM. Second edition ; much enlarged.
1 vol. 8vo.

AMONG the most original and effective of the innumerable speeches delivered on the question of the Roman-Catholic disabilities in Ireland, were two by Sir R. H. Inglis, on the prohibitory and expurgatory book-catalogues of the Church of Rome. Such things have been heard of generally, and as applying to dark ages : but that these indexes are numerous, extensive, and with the newest dates upon them, seems not to have been generally known ; and the intelligence produced a powerful sensation in the House of Commons, more especially when Sir Robert read the names of some of the works and authors which are excluded by this inquisitorial system : including many of the most valuable efforts of the human mind, literary and scientific, as well as theological.

An attempt was made, both in the evidence proffered to the House of Commons, and in the publications of Mr. Butler and others, to set aside this argument, by urging, that the Indexes were not authoritative or generally received, at least in Ireland. " Few of them " (the Roman Catholics), said Mr. Butler, " know of the existence of the Index Expurgatorius ; " and in like manner, Dr. Murray, the titular archbishop of Dublin, when examined before the House-of-Commons' committee in 1825 *, stated,

* Mr. Mendham, in alluding to this House-of-Commons' examination, extracts the following question, as an illustration of the sapience with which theological inquiries are sometimes conducted in that Westminster assembly of divines : " What is the distinction you take between schism and heresy ? Is it that the one is voluntary, and the other involuntary ? " This sagacious leading question was put by some honourable member, to " the most reverend " the titular archbishop of Tuam, Dr. Kelly, who very gravely replies,—doubtless suppressing the smile which might have led to a committal for contempt—" No : schism and heresy are different things ; schism refers to

that "the Index Expurgatorius has no authority whatever in Ireland; it has never been received in these countries; and I doubt very much whether there be ten people in Ireland who have ever seen it: it is a sort of censorship of books, established in Rome; and it is not even received in Spain, where they have a censorship of their own: in these countries it has no force whatever." In both these attestations, the word "Expurgatorius" only, is used: but the indexes are of two distinct kinds, expurgatory and prohibitory; the latter forbidding certain books and authors, the former weeding out, or altering, passages or expressions in books not altogether forbidden. Mr. Mendham hopes, that in the above disclaimers, "no equivocation lurked under the ambiguity of the epithet, *Expurgatorius*." We should not think there did, but that the parties meant to say that no damnatory catalogue, either expurgatory or prohibitory, is authoritative in Ireland. Whether they were correct in so saying, is another matter. How such laxity can be permitted in an infallible church, we cannot comprehend. If a book be heretical, it is heretical in Ireland as much as in Rome; and it is poor discipline to forbid it to one nation, and not to another. Should it be replied, that the prohibition is only locally authoritative,—though we cannot believe that this is the fact,—still it must be the duty of every faithful adherent of the church, to obey her injunctions for conscience sake: so that whether the rule be, or be not, technically binding, the result is the same; that in proportion as persons are true sons of the papal church, their consciences are grievously cramped and enslaved by this ecclesiastical tyranny. Nay, even granting that neither in authority nor in conscience is any index binding in a given place, the good will of the imposer is still equally manifest; and the intention of the Church may be gathered from the rule, notwithstanding it is not obeyed. Admit that England or Ireland is not under the power of the Index, this fact betrays only the impotence of the papal authority, and not any change in its spirit. It might diminish the effect of Sir Robert Inglis's speech, or of the first edition of Mr. Mendham's work, in their bearing upon the question of Roman-Catholic disabilities in Ireland; but it does not lessen the force of either, as applied to the question of the real character of the Church of Rome, and the duty of every faithful servant of God, every lover of his country, every friend of civil and religious liberty, to oppose the narrow, bigotted, sectarian, inquisitorial, spirit of that corrupt hierarchy. Whether it be one legitimate way of so doing, to withhold political privileges from its members, is a point which will be variously argued; and as it is now legislatively settled as regards the particular case in question, we shall not open the discussion anew. One man infers, that persons being under such a system of mental usurpation are not fit to enjoy the same civil rights as their Protestant neighbours, though they equally contribute to the burdens of the state. Another man comes to the opposite inference, that we ought to avoid the spirit which we reprobate; and that, therefore, we ought not, with a view to repress the influence of that corrupt church, to imitate her, in employing persecution or political disabilities, to effect our object. It is, however, too late to re-argue the facts as regards the particular purpose contemplated either in the parliamentary evidence, or by Mr. Mendham or Sir Robert Inglis;

the government and discipline of the church, and heresy to its doctrines." The theological acuteness of the honourable examinant, whoever he was, may be likened to that of certain West-Indian legislators, who, when they wished to condemn the missionaries as preachers of seditious doctrine, gravely inquired whether, by the doctrine of man's fall and corruption, was not meant the state of colonial slavery. Upon second thoughts, however, we see more point in this question than the honourable legislators themselves suspected. As an illustration of the fall of man, and his depravity, it was a good question; an exceeding good question, and very pithy.

for the legislature has decided, whether rightly or wrong, that Popery shall not be any longer a bar to civil privilege; so that we have now to deal with it in another and wider aspect; and we confess that in this view, Mr. Mendham's work, as it now appears in the second edition, assumes in our eyes an importance greater than when it was first published; because it now relates to a topic of general and important interest, detached from matters which might be thought to warp the judgment. Our Roman-Catholic neighbours cannot now pretend that, like cowards, we strike them while they lie prostrate under our feet. No: we have given them, whether wisely or not, the same political rank as ourselves; they stand on the same footing: we have no vantage ground; so that we meet them upon equitable and honourable terms, our only weapons being those of truth and righteousness, the sword of the Spirit, which is the word of God. We have thrown away secular arms; we have left to Rome herself all the infamy of persecution, (if indeed it could be fairly said that we ever employed it;) and now we can have no motive, themselves being judges, but to discover what is reason, what is Scripture, what is for the glory of God and the welfare and salvation of mankind.

With regard, however, to the alleged non-application of the dam-natory indexes to the British dominions, and the air of extreme surprise and outraged innocence of Dr. Kelly and his friends when questioned respecting them, it must not be forgotten, that although the Roman Index is said to have no authority in France, in Austria, in Spain, in the Netherlands, in Portugal, in the kingdom of Naples, in Piedmont, and in the papal portions of Great Britain and Ireland; yet almost all of these nations have a peculiar Index of their own, identical, except in some secular particulars, with the Roman; and in Spain and Portugal, till of late, more intolerant, but still essentially Roman. Mr. Mendham, whose argument we are using, adds a sufficient reason why the papal see may have seemed to be lax in enforcing the observance of its Indexes; namely, that in countries where the prevailing religion was not Roman, it was politic to make a merit of necessity, and not to press claims which could not be allowed, and could only lead to opposition and reprisals. It may be true, in point of fact, that the library of the Jesuits' seminary at Clongowes in Ireland, or Stonyhurst in England, is not so strictly orthodox as to contain no one prohibited or expurged book;—it *may* be so; we do not know that it *is* so; and we feel well assured that nothing is wanting in either of those establishments, that can be devised for perpetuating the mental darkness of Popery among the pupils; so that there is not likely to be much licence as to heretical studies;—but even if, in point of fact, there is this laxity, it is not less true that it is utterly opposed to the institutes of the society, which peremptorily enjoin, that the librarian shall keep in the library a list of prohibited books, *et videat ne forte*, (for such a crime could not be supposed to be voluntary,) *ullus sit inter eos ex prohibitis, aut aliis, quorum usus communis esse non debet*. But it is no new thing, either for the Church of Rome, or her favourite children the Jesuits, “those skilful rowers,” as the pope called them, like other rowers, to look one way and row the contrary; and to regulate the enforcement of injunctions by policy rather than principle. Thus, when the bull of Pius V. in 1569, which excommunicated and deposed Queen Elizabeth, and enjoined disobedience upon her subjects, was found to be incapable of being enforced, the pope politically made it binding on Elizabeth and her heretical subjects, but gave dispensation to the members of his own communion, to obey and serve her, till he should determine otherwise. If this had been to prevent the effusion of blood, there had been some reason for it; but it was mere

crooked policy, in order not to lose his hold of those who, if it came to a personal struggle, would go over to the stronger power, and thus be lost to the see of Rome, when a favourable moment should arise for rebellion. A secret dispensation prevented this difficulty. They might affect to serve the queen truly and loyally; but they were ready furnished for treason the moment the pope should find it politic to withdraw his indulgence. We would not take up these "old stories," if they were merely solitary exceptions; but the whole policy of the Papal Church has ever been of the same subtle and slippery character. The question, Has Popery changed? was much argued for and against, in the discussions on the relief bill. Some of the secular advocates for the measure argued that it had; that the tiger had become a lamb; that the march of mind, the refinements of society, the liberal tolerating spirit of the age, had rendered Popery as mild and bland a religion as could well be devised. The opposers of the bill urged the contrary; and produced in proof, among other arguments, the damnatory Indexes, which contain a proscription of many of the best books and authors in various languages, and this not in old worm-eaten injunctions, but in recent catalogues, and in various countries, up to the present hour; among others, by the Jesuits in France itself, who, as lately as 1826, actually published in that land of infidelity, the Roman Index, which was followed up the next year, by "a List of Works condemned since 1814." These last are stated to have been in general such as richly deserved condemnation, as being irreligious and immoral; but this makes little difference in the present argument, which is merely as to the power claimed by the papal hierarchy of censorship, and the right of directing the consciences of its followers, who are bound blindly and implicitly to obey its decisions.

Between the above opposing statements the truth seemed to us to be, that the Church of Rome—infallible, immutable, Rome—has not changed, but that the temper of the times around her has changed; so that though persecution is still her code, the general indignation of mankind renders it, for the present, a dead letter. If she could do nearly as she did in the dark ages, we believe she would; but she finds it impossible to carry her wishes into effect. She has attacked every species of knowledge sacred and profane, from the heretical science of Galileo to the heretical circulation of the Bible: but, notwithstanding her thunders, Bibles are still read; and no Papist, we presume, maintains that the sun turns round the earth, though the infallible Church declares it. Here, then, is the practical point; not to maintain that Rome has changed, or to expect to change her; but to endeavour to bring men out of her, that they perish not in her abominations. We have no hope that the Papal Church will reform, or that she will ever cease to be bigotted and persecuting, so far as her power extends; but we have strong and bright hopes that her power will be crippled from without, and that damnatory catalogues, though they may continue to be fulminated, will become eventually inert in staying the progress of scriptural truth. If the papal priesthood only offered in a pastoral manner their advice as to the character of books or doctrines, we should applaud their paternal anxiety, however much we differed as to their estimates; but to issue lordly mandates of censorship, continuing the human mind in trammels, and giving us not reason or Scripture, but authority for their dictates, is such a stretch of inquisitorial arrogance and usurpation, as must surely revolt the feelings of "this inquiring age," and repel every lover of truth and honest investigation from her Cimmerian pale.

Mr. Mendham points out as follows the character of the two classes of damnatory catalogues:—

"The Prohibitory Index specifies and prohibits entire authors or works, whether of known or of unknown authors. This book has been frequently published, with successive enlargements, up to the present time, under the express sanction of the reigning pontiff. It may, indeed, be considered as a kind of periodical publication of the Papacy; and no attempt or wish is discoverable to prevent its most extensive publicity, at least in countries professing the papal faith.

"The other class of Indexes, the Expurgatory, whether united with the first or not, contains a particular examination of the works occurring in it, and specifies the passages condemned to be expunged or altered. Such a work, in proportion to the number of works embraced by it, must be, and in the instance of the Spanish Indexes of this kind is, voluminous. In these, publicity was so little desired that it was the chief thing guarded against. The earlier editions, in particular, were distributed with the utmost caution, as will incontrovertibly appear in the sequel; and were only intended for the possession and inspection of those to whom they were necessary for the execution of their provisions. The reason is obvious. It certainly was little desirable that the dishonest dealings of the authors of these censures should be known, either to those who were injured by them, and to whom they would afford the opportunity of justifying themselves, or to the world at large, whose judgment they must know would, in many instances, be at variance with their own. And evidently it was not their interest to discover, and even officiously (as it were) to point out those very passages in the writings, not only of reputed heretics, but of reputed Catholics, which expose the most vulnerable parts of their own system *. These apprehensions are sufficiently proved to have been well founded by the avidity with which the opportunity, whenever it occurred, was seized, by Protestants, of re-publishing these curious, as well as iniquitous, documents. And we can scarcely avoid feeling something like sympathy with the anger and invectives of those who, though frequently themselves smarting under the same lash, and yet, the more for that very reason, are indignant that the censures of their own brethren by these ecclesiastic critics should no sooner be published at Rome, Paris, or in Spain, than they are sent into the world afresh, and everywhere dispersed, by heretical editors, for the direct and most provoking purposes of proving how little unity subsists among self-nominated Catholics." pp. 3-6.

To go through the long and noisome catalogue of these numerous indexes would be tedious and useless. Mr. Mendham has collected an astonishing number of them, as published in various countries from the dawn of the Reformation to almost the date of his own work. We will present a few notices of some of them, sufficient to give a general insight into the matter, referring the reader for fuller details to the work from which we borrow our materials. It might be improved in lucidness of arrangement and intelligibility of style—for whether it be our fault or the author's, to us the sense sometimes appears obscure—but it contains a vast body of facts collected with great learning and research, and is highly valuable for historical reference. It is a book of document, and will be treasured up in libraries long after the light popular books of the day have strutted their hour and been forgotten. It may also be a means of exciting public attention among the members of the Roman-Catholic Church itself, to the barbarous system of literary proscription which hides the key of knowledge from mankind, and would retain the world in the trammels of ignorance, under the pretext of making them wise unto salvation. When education has made such general progress among the members of the Church of Rome, that they shall determine to read and judge for themselves, and there shall be no interested reasons for adhering to the superstitions of a corrupt church, as has hitherto been the case, Popery will not long survive the ordeal. May this volume be one of the instruments in the hand of God, towards effecting this consummation.

* * * Their *Indices Expurgatorii* (for that use we may make of them) are very good common-place books and repertoires, by help of which we may presently find what any author (by them censured) has against them. It is but our going to their Index, and by it we are directed to the book, chapter, and line, where any thing is spoken against any superstition or error of Rome; so that he who has the Indices (unless idle or ignorant) cannot want testimonies against Rome.—*Genuine Remains of Bishop Barlow*, London, 1693, pp. 70, 71. The author was well acquainted with the editions known in his time, particularly with those preserved at Oxford."

The use of *dammatory* indexes (we employ this epithet as taking in both classes, prohibitory and expurgatory) is to be traced to the anxiety of the Papacy to keep its votaries from becoming acquainted with the writings of Luther and the other Reformers. Our own country seems to have led the way in this deed of darkness; for as early as the year 1520, in consequence of a brief from Leo X., dated a few days before the issue of the bull against the German Reformer, Cardinal Wolsey directed the English bishops to require that all the books and writings "of *one Martin Luther*" (or a certain Martin Luther, *cujusdam*) should be delivered up, under pain of the greater excommunication. In 1526, Archbishop Wareham, of Canterbury, ordered Bishop Voysey of Exeter, to inquire after English translations of the New Testament, which he declared to be full of heretical pravity, whether with or without notes, that they might be committed to the flames. He condemned also eighteen books by name, being productions of Tyndale, Huss, Zuingle, and Luther. Three or four years after, a provincial council was held at Canterbury, from which was issued a catalogue of prohibited books, to the number of nearly seventy. We find also an instrument issued in 1530, by the primate and others, by command of the king, condemning divers heretical and erroneous opinions; the very first of which, from the book of *The Wicked Mammon*, is, that "Faith only doth justify us." There were similar proceedings from time to time in particular dioceses. The first edition of Fox's "*Book of Martyrs*" (*Acts and Monuments*) contains a list of books condemned in "certain injunctions issued in the year 1539," but which has been omitted in all the subsequent editions. Copies of the first edition are exceedingly rare. Mr. Mendham has referred to one preserved in Magdalen College, Oxford. The list begins with Miles Coverdale, enumerating his translation of the Bible and all his publications; then follow the names of Joy, Beacon, Tindale, Frith, and others. Another royal "proclamation for abolishing of English books" is dated 1546, the last year of Henry VIII. This war upon the human intellect and upon Divine truth ceased during the reign of Edward VI., but the bigotted and sanguinary Mary revived it by a proclamation in 1555, "for the restraining of all books and writings tending against the doctrine of the pope and his church." The convocation of Canterbury repeated the condemnation in 1557; and the whole was consummated in 1558, the last year of this wretched queen, by a brutal proclamation, declaring that any person having a condemned book in his possession, and who should not burn it without shewing it or reading it to any other person, should be "reputed and taken for a rebel, and without delay be executed for that offence, according to the order of martial law." This was the last act of this ferocious bigotry in our happy island, and a fit accompaniment it was to the sanguinary atrocities of Smithfield. It had been well, if burning books or torturing their meaning were all; but this was but a concomitant to the torturing and burning of their authors and readers. How shall we ever be sufficiently grateful to God, either as men or as Christians, for delivering us from this yoke of superstition and tyranny? Alas! how little have we reflected upon the value of our privileges; how little have we turned them to spiritual account, either as regards ourselves, or those who are still in the thralldom from which we have been delivered.

A very absurd notion it was, that condemning or burning books was the way, in the end, effectually to prevent their circulation; but absurd as it was, those who held it, made it no jesting matter; and we need not remind our readers, how many faithful servants of Christ were imprisoned,—how many were stripped of their property—how many were whipped and tortured—how many perished in dungeons—how many suffered at the stake, for violating these barbarous injunctions. These severities in some places,

particularly in Spain and Italy, extinguished the Reformation, or drove the Reformers to less intolerant countries. But in general, where information had already made progress, prohibition only inflamed the public avidity for the denounced books, and actually served as a guide to ascertain where the strongest arguments against Popery were to be found. The methods used for concealing the forbidden articles, and the devices used in printing and circulating them, would form a curious chapter in the history of the Reformation.

"He who was afterwards Pius V., when he held the office of Inquisitor of Como, (and a most diligent one he was,) ferreted out a cargo of twelve bales of heretical books sent from the Valteline to his station, for the purpose of distributing in the larger towns of Lombardy, Romana, and Calabria. He detained them at the holy office: but the vicar and chapter of the place espoused the cause of the merchant to whom they were consigned; and the poor Inquisitor was obliged to give them up. When he was stationed at Bergamo, the priest there, depraved by the reading of heretical books, had filled two chests with this forbidden ware, and concealed them to obtain an opportunity for distribution. There is another curious anecdote to the same effect in *Aymon's Synodes Nationaux*, &c. 'Monsieur de Bourbon, Lieutenant of his most Christian Majesty, told me,' says the writer, 'yesterday, that two days ago he had taken a vessel, where he found, in wine casks, a great quantity of books, sent from Geneva, of the most distressing character that can be conceived, and had destined them to the flames.' Geneva has the same credit from another writer, the historian of the society of Jesus, Sacchino, who, under the year 1562, relates that that heretical city introduced into Lyons *vim infinitam librorum pestiferorum*, which was intended, not only for France, but for Constantinople and the East; but that the zealous and active Possevinus procured, *ut pestilentium illa farrago voluminum flammis aboleretur*." pp. 56, 57.

We have given to England, as above, the bad eminence of first promulgating prohibitory indexes; for though the Church of Rome, in her corporate capacity, was the originator of these acts of tyranny, and a censorship had been appointed at the capital of her empire in the tenth session of the council of Lateran in 1515, forbidding, under heavy penalties, the printing of any book without ecclesiastical licence: no formal index of condemned books was issued in Italy till towards the middle of the century. In 1548 or 1549, appeared in the vernacular tongue an Index compiled at the command of Pope Paul IV., by no less a person than the infamous Casa, Archbishop of Benevento, whose own name the pope was compelled, for very shame, to insert in a subsequent edition of that very catalogue, on account of the licentiousness of his publications. In this list we find the principal Reformers, and many writers now forgotten. The literary fate of Casa is remarkable, and furnishes a curious commentary on the infallibility of the pretended successors of St. Peter. First appears, under papal sanction, his own damnatory catalogue, of course without his own name; next Paul IV. inserts it; then Pius IV. in the celebrated Index of Trent omits it; Sextus afterwards re-inserts it; some future pope or editor again leaves it out, and thus the matter continues to this day: so that, though a good catholic may not lawfully read the Bible, he may revel at pleasure in the licentious poems of Archbishop Casa. One can only wonder at the blindness and obstinacy of those who see nothing incongruous in these proceedings, or, seeing them, still retain their blind allegiance to the church which perpetrated them. And then what kind of theology or morality must it be which has a Casa for its arbiter!

The Spanish and Belgic Indexes (both countries being at that time under the same sway), form a very fruitful branch of this pestiferous Upas. Charles V. directed the University of Louvain to draw up a list of dangerous books, which was published in 1546, accompanied by a royal ordinance denouncing death as the penalty for printing or selling any unlicensed work containing error. The Louvain catalogue exhibits Bibles in different languages, the writings of the Dutch and German Reformers, and a list of authors condemned by a previous ordinance. A new catalogue.

492 *Review of Mendham's Literary Policy of the Church of Rome.* [JULY was published in 1550, containing the bad books printed since the last catalogue. The editors deprecate the wonder of the reader at seeing so many Bibles in the list, by observing, that the greater the danger the greater should be the caution.

The first Spanish Index—prepared by the Inquisitor-general, by order of Philip II.—was published in 1558. A fuller one appeared the next year. The pope's brief, which accompanies it, lets out the awkward fact that some persons who had been permitted to read heretical books, in order to refute them, had themselves been seduced by them to their own destruction and the scandal of the faithful; to guard against which, the good infallible man revokes all his former licences, and forbids the reading of condemned books by all persons whatsoever. Llorente notices some proscriptions of "orthodox" books in this catalogue; and adds, that the legend says that when St. Theresa complained of these prohibitions, "the Lord said unto her, Disturb not thyself; I will give thee the book of life." The members of the Church of Rome might learn an excellent lesson from this legend;—to appeal to God, instead of to man; and to find in his wisdom and mercy a refuge from the barbarous tyranny of their own infallible church.

The Gallican Church began its career of proscription in 1544, by a small alphabetical catalogue of sixty-five books, issued by the University of Paris, "under the correction of the holy mother of the church, and the holy apostolical see." A larger catalogue followed in 1551, in which the worthy authors record their joy at the recent burning of several heretics at the stake by order of the supreme senate. Luther, Calvin, and Erasmus, says Mr. Mendham, seem to be the great inspirers of the Parisian panic, as of that of Spain.

The Roman Indexes appear to have begun in 1548 or 1549; the first, which was printed at Venice, being issued in consequence of the Scriptures and religious books finding their way into Italy from other countries. Various others followed, particularly a celebrated one in 1559. A few notices of this Index will interest our readers, and also throw light upon the general character of these papal documents. It is divided into three classes; namely, entire authors, particular works, and anonymous pieces. There is a long catalogue of prohibited Bibles and Testaments; and an inhibition from reading any orthodox book, even including the fathers, if printed by a heretic, unless it be first licensed by the Inquisition: and this licence will not be granted unless every name, reference, or remark, written by, or relating to, any person in the prohibited list, be first expunged or rendered illegible. The penalties are severe; among others, excommunication. This index, as we have seen, had one merit; it inserted the name of M. Talleyrand's poetical predecessor, John Della Casa. Mr. Mendham gives us the following curious specimen of its contents.

"There are some things, however, not undeserving of attention, connected with the insertion of the name, *Desiderius Erasmus*. It occurs under the class of *Auctores quorum libri, et scripta omnia prohibentur*. And yet, after the name, the words follow—*cum universis Commentariis, Annotationibus, Scholiis, Dialogis, Epistolis, Censuris, Versionibus, Libris et Scriptis suis, etiam si nil penitus contra Religionem, vel de Religione contineant*. This is somewhat of an illustration of the title, *De omnibus Rebus et quibusdam aliis*. But this is not all. Be it known, then, that in consequence of this proscribed writer's dedication of the first edition of his Greek Testament, with Annotations, in 1516, to the reigning pope, Leo X., the head, infallible as by many he is believed, of the Roman church, directed to him a brief, which Erasmus has carefully inserted in the second, and in every subsequent edition of his Greek Testament, highly commending the lucubrations of his dear son, and proceeding thus—*Quas nuper a te recognitas, et pluribus additis annotationibus locupletatas, illustratasque fuisse certiores facti, non mediocriter gavisi fuimus, ex prima illa editione quæ absolutissima videbatur, conjecturam facientes, qualis hæc futura, quantumve boni, sacræ Theologiæ studiosis, ac*

orthodoxæ fidei nostræ sit allatura. Mactis igitur, &c. How should we ever have been extricated from this collision of papal authority, had not the healing meditation interposed of the Spanish Index, published about half a century after, in 1612, and to be described in its place? In the Expurgatory division of that Index, and under the long article *Desiderii Erasmi Roterodami Opera*, at the beginning of the censures on the sixth volume, we read the following words—'Ad marginem Epistolæ Leonis P. P. X. ad Erasmus, quæ incipit, *Dilecte fili salutem*, et habetur seq. pag. post inscriptionem hujus Tomi, adscribe: *Dulcibus encomiis pius Pater nutantem orem allicere conatur.*'

"There is another article possessing some peculiarity: it is *Lib. inscrip. Consilium de emendanda Ecclesia*. This *Consilium* was the result of an assembly of four cardinals, among whom was our Pole, and five prelates, by Paul III., in 1587, charged to give him their best advice relative to a reformation of the church. The corruptions of that community were detailed and denounced with more freedom than might have been expected, or was probably desired; so much so, that when one of the body, Cardinal Caraffa, assumed the tiara, as Paul IV., he transferred his own *advice* into his own list of prohibited books. The genuineness of this work, which was frequently reprinted, and of which I have an edition printed at Antwerp, in the succeeding year, 1588, is past the possibility of controversy; and stands forth as an act of self-condemnation so palpable and confounding, as to necessitate from its incorrigible authors a further self-condemnation, which, however, only aggravates the original disgrace.

"We may add, and conclude with, another instance in this Index, of an exactly corresponding description. *Aeneæ Sylvii commentaria de actis et gestis Concilii Basileæ*, softened and explained in the following Tridentine Index to—*In actis Aeneæ Sylvii prohibentur ea quæ ipse in Bulla retractationis damnavit*. In that Bull, § 4, he observes with admirable simplicity, *Dicent fortasse aliqui, cum Pontificatu hanc nobis opinionem advenisse, et cum dignitate mutatam esse sententiam*. Haud ita est, longe aliter actum, &c. This was a very necessary procedure when he became pope, under the title of Pius II.; and before that time he could not pretend to infallibility. He might with justice have given the same ingenious account of his change of sentiment as was given by a pontifical brother in the same predicament, *that when he was raised higher he saw things more clearly—at least differently.*" pp. 46—50.

The whole of the preceding Indexes in various countries were antecedent to the Council of Trent; but it was reserved to that celebrated tribunal to give in this, as in many other instances, new strength and consistency to the worst parts of the Papal system. The subject was fully discussed in the seventeenth session of that council in the year 1562; and in the next session a decree was passed declaring that as the disease of pernicious books had not yielded to the salutary medicines hitherto applied, it was proper that certain fathers should be appointed to consider what more ought to be done for the censure of books. The result was, that in 1564 was published the celebrated "*Index librorum prohibitorum, cum regulis confectis per patres à Tridentina Synodo delectos.*" These rules, ten in number, having been thus solemnly decreed, generally received, and not rescinded, may be fairly considered, whatever Dr. Kelly or Mr. Butler might urge to the contrary, as the statute law of the Church of Rome; and rules more bigotted, more despotic, more calculated to chain down the human mind to ignorance and servile obedience, were never set forth for the regulation of any church or community. We, indeed, cheerfully acknowledge that they are laudably characterised by an anxiety to restrain many classes of really bad books, such as obscene works (though we know not how to reconcile with this the studied omission of Casa who had been in the former list), and works of astrology, necromancy, and magic; most of which, however, had been far better restrained by the diffusion of knowledge and religion, than by a thundering edict. It is ceded, also, that they did not reject works not written by Protestants, provided they were first examined and approved by Catholic authority; which, however, was quite tantamount to a prohibition wherever religion was concerned. We admit, further, that it is the duty of all persons to endeavour to counteract the influence of heretical publications; but this does not in the least abate our vehement indignation at the intolerance of the means employed, or our horror in viewing the end to which they were directed. The means were mental and spiritual despotism, the usurpation of the rights of private conscience, the most narrow-

mind ed intolerance, and the most unrelenting cruelty. The end was the withholding from men the word of God, which would have led them to discover the errors and sophistries of a degraded and corrupt church. It is said in reply, that the censors only contended for what they honestly considered to be truth; but why, then, conceal the key of knowledge, and why not fairly subject the system by which they got their gains to the pure and infallible light of the revealed will of God? There can be but one sufficient reason for men's preferring darkness to light; namely, when they know or suspect that their deeds are evil.

The prohibitory edicts of the Council of Trent, in regard to the reading of the Scriptures, have, of late years, for party purposes, been so softened down and explained away, that it may not be superfluous to state what is said on the subject in these celebrated "ten commandments" of the Church of Rome, which certainly were not coincident with the commandments of God. The third confines the use of translations of the Old Testament to "learned and pious men," and this only "at the discretion of the bishop," and with the further restriction that they are to be used solely "as elucidations of the Vulgate version." Thus unlearned readers are wholly precluded; and learned also, unless they can obtain an episcopal licence, which few persons were likely to apply for, and many Popish bishops would not, in those days, have granted. And then the Vulgate translation is actually made the standard instead of the original text; and the student is to read, not to correct what is wrong in it, but only to confirm its errors. Is this justice or common sense?

So much for translations of the Old Testament. Translations of the New, made by any of the persons included in the first class of prohibition (and how many vernacular translations were there from the pen of others?) were wholly and absolutely forbidden. Even "the learned and pious" might not use them; a bishop himself might not permit them, or so much as read them; "they are allowed," it is added, "to no one, since little advantage but much danger generally arises from reading them." This extreme jealousy could only result from a consciousness that the New Testament did not favour the Church of Rome; for if it did, why prohibit vernacular versions to the clergy and other "pious and learned men," who could readily correct the mistakes of heretical translation; or if not, this might have been done for them in the Index, and the result left to their own honest decision. It is decreed further, that if notes were added to the Vulgate, or to any allowed version, they were not to be read even by those who were licensed to read the text "till the suspected places have been expunged by the theological faculty of some Catholic university, or by the general inquisitor."

Vernacular translations by Roman-Catholic authors, could not in common decency be wholly, and in every instance, forbidden; for that would have been tantamount to a confession that even a Papist could not make the Bible speak Popery; besides which, such a prohibition we might have supposed would not be thought practically necessary, as vernacular Roman-Catholic translations or copies were not generally accessible or in demand; so that the versions made by Protestants being forbidden by the preceding rule (partially in the case of the Old Testament, and wholly in the case of the New) the inquisitors, we might have thought, needed not be in any great alarm lest the use of the Scriptures should become general. But to make safety doubly safe, the fourth rule enjoins that no person shall read even a Catholic version in the vulgar tongue without permission from the bishops or inquisitors, to be procured only by special recommendation from the priest or confessor, the permission being in the form of a written certificate. It was not likely that many persons would expose themselves to

this severe ordeal, more especially as the very application might be followed by an order on the turnkey of the Inquisition to prepare a dungeon and a rack for their reception. The rule expressly enjoins, that no "regular" shall read or purchase one even of these licensed Bibles without special permission from his superior. This shews the peculiar jealousy of the Council of Trent with regard to the religious houses, lest the light of the Gospel should penetrate them, and expel the darkness of Popery. The preamble to this fourth rule is very significant. It declares, that "it is manifest from experience that if the Holy Bible translated into the vulgar tongue be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it." The inquisitors were certainly right, using the words "evil" and "good" in the sense of defection from, or adherence to, the Church of Rome.

Such is the character of these celebrated rules; and can any man who reads them deny that the Papal hierarchy does avowedly and systematically oppose itself to the popular reading of the Scriptures? The decisions of the Tridentine Fathers, be it remembered, have not been revoked or cancelled; so that they are still the statute law, or, to say the least, the authoritative decision and practical guide, of the clergy and laity of the Roman-Catholic communion. Let the authorities of that church boldly throw open the word of God, correctly translated in the vulgar tongues, to the people, and then, though we shall still think them deluded, we shall admit them to be honest; but in fairness we ought to add, we shall confidently expect to see the speedy downfall of their system.

We shall not delay our readers with an account of the re-impressions of the Trent Index, which henceforth became the basis for damnatory catalogues, in various countries, with such additions, omissions, or alterations, as were thought expedient. Neither shall we attempt to follow Mr. Mendham in detail, in his notices of the post-Tridentine Indexes, or reprints of Indexes, of Belgium, Portugal, Spain, Italy, Poland, Bohemia, Sweden, Austria, and France. They are all in the same style of ecclesiastical narrow-mindedness and tyranny. A few detached facts will suffice as an example.

A Spanish (or Belgic) reprint of the Trent Index, with additions, soon appeared in three languages; French, Flemish, and Latin. It contained a royal edict; and the infamous duke of Alva was enjoined to enforce its provisions. This index restores to the condemned list those Bibles and Testaments, which the Trent Index had dropped. Another followed, in which is inserted an order, that none but the king's printer should print it, or any person sell or possess it without licence. The king orders books which were capable of correction, without destruction, to be purified, according to an expurgatory index drawn up and provided, which the bishops might lend to confidential booksellers, to be used privately, for correcting the books which they sold, or those of their customers who might apply to them to mutilate their volumes as prescribed, in order to their undergoing the official censorship; otherwise the parties were likely to visit the dungeons of the Inquisition. The precautions taken that the expurgatory indexes should not get abroad, and the secrecy of the process of mutilating books, abundantly exhibit the character of the whole proceeding. The Indexes became increasingly cautious; for it was found that the too explicit mention of heretics and heresies, led to inquiry; and total suppression, where practicable, became henceforth the favourite rule of censoring. Thus the Spanish Index of 1632, with officious communicativeness, under the word Luther, added, "*Islebii natus in Saxonia, an. 1483. prædicat contra indulgentias 1517. ab Ordine Religioso et a Fide Catholica Apostata, et Heresiarcha, 1517. reperitur in lecto misere*

406 *Review of Mendham's Literary Policy of the Church of Rome.* [JULY *exanimis* 1546;" but as it was better that good Catholics should not know any thing of Luther, or his concerns, this notable piece of information is omitted in subsequent editions.

We might add a curious chapter on the discrepancies of these various works of an infallible church. There is sometimes a silent warfare between two indexes; thus an Italian author attacks a Spanish, the Spanish replies; the Italian Index puts the replicant's works in the condemned list; and the Spanish Index, in honour of Spain, reverses the decree. So again, an author not condemned, but a good Catholic, prints something which an inquisitor does not like, but dares not directly censure: he therefore only adds a note to the effect, that when the author said *white*, he doubtless meant *black*; and thus infallibility is honoured, and church unity preserved. Bertram spoke of the eucharist, in a manner that might afford a handle to heretics. What is to be done? Why, the Index distinguishes, by logical legerdemain, between the species and accidents, and the substance, and thus dexterously extricates him; though with the very curious admission, that Bertram himself knew nothing of this subtle philosophy. Bossuet himself is condemned in an Austrian-Belgic Index; and authors often figure in one list, and are emancipated in another. Sixtus V., in his Index, says, that certain holy doctors, in opposing heretics, had used language which the church, by the Holy Ghost, afterwards rejected; nevertheless the said doctors are not on that account to be the less revered, as they did not, in their hearts, mean to oppose the decisions of the Church. This pope actually cancelled all the indexes of his infallible predecessors, and issued a new one of his own, to be received, under heavy penalties, to the exclusion of all others. Pius IV., when pope, inhibited as we have seen, to suit some purpose of the holy see, his own commentaries written before his elevation. The reader is sometimes admonished not to be surprised, at finding some name in the list which he might not have expected to see there; for, though the writer was wrong while living, the church has corrected his mistakes since his death. In short, the whole is one tissue of extravagance and absurdity; though there is always so much of method in the madness, as to shew that the perpetrators of the deed were not a little shrewd and determinate in their aim.

Among the books condemned in the Index of Sixtus V., just alluded to, was Cardinal Bellarmine's "*Disputations against the Heretics of this Time.*" The cause of this extraordinary entry was, that Bellarmine, that redoubted champion of Rome, in defending the power of the pope, had unluckily admitted, that, although it was direct as to things spiritual, it was only indirect as to things temporal. "It is edifying to remark," says Mr. Mendham, "that the controversialist got into as much trouble with his Most Christian Majesty, for allowing his holiness any temporal power at all, as with his holiness for not allowing him enough." The pope, whose virtues were not of the mildest class, was so greatly displeased, that Bellarmine was obliged to submit to censure, revocation, and self-correction; but in revenge, he lampooned his potent castigator when he was dead, and could no longer retaliate. Copies of the Index of Sixtus V., are extremely rare: his successor, Clement VIII., wished to suppress it, and affected not even to know that it had ever been published. He issued in place of it a new infallible index of his own (dated 1596), expunging twenty-two infallible rules, which Sixtus had inserted, and re-instating the infallible Tridentine ten, which Sixtus had suppressed. Of so many grateful varieties is papal infallibility susceptible! Sixtus's Index strengthens the exclusionism of the Trent code, by declaring that it does not allow bishops to grant licences to buy, read, or retain Bibles, or any parts or summaries of them, in the vernacular tongues. It most clearly,

as we have seen, *did* allow it, under certain specified conditions; though, in point of fact, the licence was not likely, with such restrictions, to be often applied for or obtained; but to make all sure, Clement, at no greater expence than a falsehood, declares that it did not allow the permission at all; and thus the matter was settled. If any known Catholic should quote the language of the Trent Index, to shew that the reading of the Scriptures was not absolutely forbidden, we would ask how he would construe Clement's infallible construction of it?

The Italian church was not partial to *expurgatory* indexes, which some of its zealous offspring so much delighted in; and for a good reason, that as there were *prohibitory* indexes, which included all the more marked books, and the ecclesiastical authorities were further permitted, and enjoined, privately to expurgate others, as they might consider needful, it was not thought politic to noise abroad to the world what might be so much more effectually managed by tacit arrangements. There was, however, one partial attempt at an expurgatorial index, of which Mr. Mendham gives the following interesting account:—

“ We now advance to perhaps the most extraordinary and scarcest of all this class of publications. It is the first and last, and incomplete expurgatory Index, which Rome herself has ventured to present to the world; and which, soon after the deed was done, she condemned and withdrew. But it is time to give the title: *INDICIS LIBRORUM EXPURGANDORUM in studiosorum gratiam confecti. Tomus Primus. In quo quinquaginta Auctorum Libri præ cæteris desiderati emendantur, Per Fr. Jo. MARIAM BRASICHIELLEN Sacri Palatii Apostolici Magistrum in unum corpus redactus, et publica commoditati editus.* Romæ, Ex Typographia R. Cam. Apost. MDCVII. Superiorum Permissu. 8vo. After a selection of some of the Rules in the last edition of the Prohibitory Index, the Editor, in an address, informs the reader that, understanding the expurgation of books not to be the least important part of his office, and wishing to make books more accessible to students than they were without expurgation, he had availed himself of the labours of his predecessors, and, adding his own, issued the present volume, intending that a second, which was in great readiness, should quickly follow; (but, alas! it was not allowed so to do.) Dated, Rome, from the Apostolic Palace, 1607. The remonstrances and opposition created by this work made the rulers of Rome, who are not very willing to lose subjects, sick of the work of their servant, and very careful not to put their authority to the hazard in future. The experiment, indeed, was not only harsh, but gratuitous. The *Instruction* of the immediately preceding Index had given complete power, by means of proper agents and prescribed corrections and expurgations, as the case required, of doing *that* secretly and securely, which, on the expurgatory system, must be done openly and with responsibility.

“ But the circumstances and contents of this volume are so extraordinary and important, that a rather minute examination will well reward our pains by the discoveries which it will present. If none more valuable result, it will afford some additional, and, it may be, unexpected insight into the logic and policy by which ecclesiastic Rome finds it expedient to support her system of faith. We will, therefore, discuss some of the articles, most important, not only to our particular purpose, but generally and in themselves, in the order in which they stand, which is, as usual, alphabetic. The first name, which will excite not only our attention but our surprise, is that of B. Arias Montanus, who was the principal person concerned in the fabrication of the Belgic Index. He occupies about six pages of the present; and there suffers the same castigation and mutilation which he had formerly inflicted upon others—*neque enim lex æquior ulla est*, &c. The *Biblia* Roberti Stephani would furnish some remarks; but we shall find another place for them. We proceed then immediately to the longest and most important article in the whole volume, the *Bibliotheca SS. Patrum*, 1589, per Margarinum de la Bigne. We may dispose at once of the more regular and constantly recurring expurgations by observing, that in the general title of each volume the word *Sanctorum*, and wherever besides *Sanctus*, or *S.*, and *Divus*, or *D.*, is in the Roman sense, misapplied, i. e., applied to any who are not in the list of Roman saints, or inserted in the Roman Martyrology, these titles are either expunged or altered. The same general remark may be made respecting the names, and more especially the praises, of those who are esteemed heretics in the Italian church. An instance, of rather sweeping dimensions, to this effect, occurs in the very outset of the critique. It is important further to observe, that as our expurgator was walking over rather tender ground, he has found it prudent to soften a large portion of his censures by the yet ominous words *Cautè lege.* In Anastasio

Niceno we read the following censure on the *text* of the *antient*, (for he is not allowed to be *Divus*)—*Quidam non facientes mandata existimant se recte credere. Quidam autem facientes, regnum expectant tanquam quæ debetur mercedem; ambo autem a regno excidunt. Appone in margine, Caute lege, aut potius abjice ista: nam peccator fidelis recte credit: tam & si [tamest] non fructuose, id est, meritorie; et operibus nostris in gratia factis tanquam merces regnum debetur.* We shall have more of this theology of the Vatican. It comes a little closer to the foundations of the papal throne when the same author writes—*Non ergo dixit de Præsidentibus Ecclesiæ illud: 'Quæcunque ligaveritis, erunt ligata, &c.'* (He certainly could be no saint to write thus: therefore the castigator steps in) *appone margini, Caute lege, nam omnes verba Christi de Præsidentibus Ecclesiæ interpretantur.*" pp. 116—119.

Mr. Mendham gives us several pages more of the memorabilia of this abortive *expurgatorial* index; but the above may suffice. We need only add, that this index was in its turn suppressed, and its author himself, like Montanus, placed in the condemned list. The second volume, which was promised, never appeared. The original edition is very rare. Two subsequent editions have been published; one of them a counterfeit *fac-simile*, printed in 1608. We mention this, in order to introduce the following notice for the use of those of our readers who have access to the Bodleian Library.

"There is a copy of the original edition in the Bodleian Library, Oxford; as likewise of the Belgic, the Portuguese, the Spanish, and the Neapolitan Indexes, already described. The greater part, if not all these treasures, were the result of the expedition against Cadiz, in 1596, when the library of Jerom Osorius, successively bishop of Sylvas and of Algarva, fell into the hands of the Earl of Essex, who presented it to Sir Thomas Bodley, founder of one of the noblest libraries in the world, where it securely rests with all its precious contents, these not the least among them; and may they never change their residence! The first librarian of this invaluable collection, James, justly triumphs in this defeat of the attempt and power of concealing any longer from the eyes of the world these engines of iniquity and darkness, which, under favour of such concealment, had, for many years, been prosecuting their dishonourable work without impediment. It was the system with the parents to deny their progeny. Some instances occurred within the knowledge of the author; and he adds others. The divines of Bourdeaux, he writes, attempted to discredit the Belgic production; the Inquisitor of Naples that of Madrid. 'And yet,' he proceeds, 'all these books are to be seen, with sundry others, brought together, by God's especial providence, into the public library of Oxford; printed, all of them, beyond the seas, by those that were esteemed true Papists. It is too late to deny them,' &c." pp. 192, 193.

Spain, as we have seen, was from the first the most assiduous and omnivorous labourer in the work of expurgation and suppression. The *expurgatorial Index* issued in 1612, under the sanction of a brief of Pius V., and with a threatening mandate of the inquisitor general, presents many curiosities; particularly in the alterations made by the censors in the works which pass under their review. When an approved Roman-Catholic author says something they do not like, they very coolly write "*fraus hereticorum*," and correct the paper accordingly. Thus where Cajetan in his commentaries, speaking of certain "*corporalia opera*," popish ceremonies, says, "*hæc sunt omnino illicita, et non complectanda, quia sunt pars mali cultus*," the censors write that these words crept in by the fraud of heretics, and that the true reading of the author is, "*Et hæc sunt omnino licita et amplectanda, quia sunt pars divini cultus*;" therefore, adds the Index, delete the former and substitute the latter. What faith can be placed in the text of any writer whose pages may be conjectured to have been thus tampered with and mutilated? It would be worthy of some scholar's diligence to collate the fathers and other works of reference, to see what they have gained or lost in our current copies and editions by this injurious process. The Church of Rome cannot with honour appeal to any authority which it can be shewn *may*, in those early days of printing, have been thus corrupted by these base arts. This Spanish *expurgatorial* list abounds in such artifices. The censors had not the slightest scruple in altering the text of writers, ancient or modern, whenever it could be done to favour the errors of Popery. In the case of the Fathers the process, oddly enough, is sometimes applied,

not to the text, but to the table of contents or index. We give a specimen or two from Mr. Mendham:—

"We commence with the condemned items in the Indexes of three different editions of St. Athanasius's works, *Adorari solius Dei esse—Imagines tollendas esse, testimonia—Angeli, non sunt adorandi—Non petendum quid ab eis—Corpus Christi cibum non corporalis, sed spiritualis—Creatura omnis] dele nulla adoranda, nulla invocanda—Idolatria est Deum corporalibus, &c.—Justificatio fit per fidem—Sancti non sunt adorandi, non sunt invocandi—Scriptura sacra sufficit ad veritatis, &c. ; ita clara est, ut quisque, &c. ; etiam plebi, et magistratibus cognoscenda.* In another of the Indexes of this father are marked for expunction, *Canonici libri soli legendi, et cur?—Canonici libri soli sunt fontes salutare, et pietatis scholæ. Soli sunt fidei anchoræ, et fulcimenta. Sufficiens ad cognitionem Dei. Christus etiam.] dele, justificat nos gratia sua, non ex operibus—Gratia Christa salvat nos per fidem, non per bona opera—Justitia Christi imputatur nobis.* There is a rich harvest of condemned orthodoxy in the castigated Indexes of the Annotations upon S. Augustine, and an edition of the father himself. I need only refer to the words *Adorare; Gratia; Justitia;* and their cognates, for a repetition of what has already been presented. But the following sentences deserve being given at length: *Eucharistia] dele Quæ de carne sua manducanda Christus proposuit, spiritualiter sunt intelligenda—Merita] dele, Contra meritum humanum, pro gratia, abundantius disputatum,* with several other articles under that word—*Imaginum usus prohibitus,* and much more to the same purpose. Erasmus is an inveterate offender in the eyes of inquisitorial orthodoxy. See, in the course of his flagellation, which consists of the strokes of about eighty folio pages from the 209th, and observe the critical words, *Adorare; Fides; Gratia; Imagines; Justus; &c.* The marginal notes and index of Epiphanius come under review, and the short selection discovers due anxiety for the honour and prevalence of creature-worship; image-worship; saint-worship. An Index of an edition of D. Chrysostom supplies a plentiful gleaning; but neither he nor his friends for him, are for a moment to suppose that the saint suffers any of the stripes which are inflicted upon his officious editors, who innocently imagined they were only forwarding the object of their pious original, in directing the reader to the most important passages of his works, by shortly expressing his sense, or using his own words, in an alphabetical arrangement. Little did they think at the time either that any offence was committed, or that they should come in their author's stead, when they simply informed their readers that St. Chrysostom had told them that *sins were to be confessed to God, not to man; that faith alone justifies; that grace is excluded if we are saved by works; that images are not to be adored; that nothing is to be asserted without the authority of Scripture, which is to be read by all, and to all who are willing to learn is intelligible; and, finally, that after this life nothing can assist or deliver.*" pp. 149—145.

In the original copy of this Spanish Index in the Bodleian library, Mr. Mendham found the following curious manuscript note by Wanley:—

"Sept. 2, 1698.

"Dr. Wallis told me, that once a Popish priest came to this library, when Dr. Barlow (afterwards Bishop of Lincoln) was library-keeper. They chanced to have some talk together about religion, and so of the Indices Expurgatorii, and the said priest flatly denied that ever any Index Expurgatorius was printed at Madrid, but that the Calvinists of Geneva had fathered that lie upon them, and had counterfeited such an edition. Dr. Barlow thereupon shewed him this book, which was undoubtedly printed at Madrid, and had the Names of several of the Inquisitors written in it, who owned it from time to time, before it came hither. Upon which the priest, being convicted, would fain have bought this book of the Doctor, and proffered whatever he would ask for it, with an intent to destroy it: but could not corrupt the Doctor.

"Dr. Wallis afterwards made suit to the Curators, that this book might be removed into a securer place, for fear of afterclaps." pp. 152, 153.

The prohibitory papal list of 1664 furnishes the following choice specimens of expurgation:—

"In the fourteenth and thirty-eighth part is a condemnation of the celebrated Galileo, against whom proceedings had likewise been instituted in the Roman Inquisition. In the forty-fifth is the condemnation of Jansenius. Banck's *Taza S. Canc. Apost.* is condemned. The sixty-sixth is directed against the *Lettres Provinciales*, Letter by Letter, throughout the eighteen. This is the Pascal, who has been adduced in a British Parliament as a specimen and recommendation of Roman Catholicity. A decree by his Holiness itself, Alexander VII., Jan. 12, 1661, states that some sons of perdition had arrived at such a state of madness as to turn the Roman Missal into the French vulgar tongue, &c. &c. The decree, number seventy-seven, again transfixes Banck's *Taza*—the moles took care never to see their own. An omitted decree, restoring a passage in the infamous Sanchez, is added. A second Appendix, with some authors and four decrees, then appears; the first of which, to its immortal honour, proscribes Walton's *Polyglott.*" pp. 175—179.

Modern Papists are so much ashamed of the proceedings of their Church against Galileo, that they have invented a variety of excuses and palliations for it; and they will not, perhaps, be pleased at being reminded that the Roman Index of so recent a date as 1704 has the following entry, "*Libri omnes*" (not Galileo only) "*docentes mobilitatem terræ, et immobilitatem solis.*" Such is the declaration put forth in the seventeenth century by infallible authority. Can members of the Church of Rome be astonished at jealousy being felt by Protestants—to say nothing of religious motives—at the idea of ascendancy over the consciences of men, ever again accruing to that fruitful parent of folly and intolerance?

We need scarcely allude to facts so well known as the prohibition by the pope of the reading of Fenelon's "*Maxims of the Saints*," under pain of excommunication; and the similar condemnation of Quesnel's *New Testament*, in the celebrated bull, styled *Unigenitus*. Among the hundred and one propositions denounced in that bull, out of Quesnel, are several relating to the Holy Scriptures, which it may be worth while to extract. Quesnel is accused of maintaining that it is useful and necessary at all times, in all places, and by all classes of persons, to study and understand the spirit, piety, and mystery of the Holy Scriptures; that the reading of the Bible is for all; that the (alleged) obscurity of God's holy word is no reason why the laity should think themselves absolved from reading it; that the Lord's day ought to be sanctified by Christians in reading works of piety, and above all the Holy Scriptures, and that it is wicked to wish to draw a Christian off from this reading; that it is delusive to persuade oneself that a knowledge of the mysteries of religion ought not to be communicated to women by the reading of the sacred books; and that it is not by the simplicity of women, but by the proud science of men, that abuses of the Scriptures and heresies have arisen; that to take the *New Testament* out of the hands of Christians, closing it, or depriving them of the means of understanding it, is to shut the mouth of Christ; and that to interdict the reading of the Holy Scripture, especially of the *New Testament*, is to interdict the light to the children of light, and to subject them to a species of excommunication. We need not remind our readers what warfare, civil and ecclesiastical, followed the promulgation of this famous bull, which so furiously gored poor Quesnel and the Jansenists, to the great joy of their implacable enemies the Jesuits. Till this time there had been many plans for uniting the Popish and Protestant churches; but, as Mosheim remarks, this bull henceforth forbade such a junction, by depriving the conciliators of all pretext for mitigating those tenets of Popery which most shocked the friends of the Reformation. This bull of Clement XI., dated as recently as 1713, unequivocally retains and embodies the worst doctrines of Popery protested against two centuries before. Mosheim adds, that the specious conditions which the Papists had often proposed as the basis of reconciliation were thus proved to be only "*perfidious stratagems*," so that "*no sort of dependence can be placed upon the promises and declarations of men so disingenuous.*" We mention this in passing, because many persons of late years have urged, for political purposes, that the Church of Rome has changed for the better. Has it rescinded the bull, *Unigenitus*? Has it rescinded the bull, *In Cœna Domini*, which excommunicates all persons who read any book composed by a heretic? Many of its members may be lax, but then, so far forth they are not good Catholics. Their boasted infallible church has not altered.

Let Protestant women remark one of the propositions condemned by the pope; namely, that which declares their right to search into Divine truth, which Popery would keep from their eyes, retaining them in abject ignorance, superstition, and mental slavery. We heartily agree with Quesnel,

against the pontifical authority of Clement, that it is not from the simplicity of women, but from the proud science of men, that heresies and perversions of the Scripture have arisen. Women, it is true, are too often seen to follow strange doctrines, being swayed by the eloquence, or resting upon the learning and authority, of those to whom they look up as spiritual guides; but they are seldom or never themselves the originators of the delusion. And much are they to be pitied when thus perplexed and led astray by those who ought to have known better; by grave divines to whom with amiable "simplicity," rather than sound judgment, they have deferred as well-instructed expounders of the word of God. In a late outburst of folly and fanaticism, in which several ladies took a conspicuous part, and some of whom have confessed and lamented their delusion, who, we would ask, are most blameable; these misguided individuals, or their wandering guides? We distinctly lay the blame at the right door; agreeing with Quesnel, that it is not the simplicity of a few godly women that originated the delusion, but the elaborate science of speculative divines, the arguments of our Erskines, and Irvings, and M'Neiles, and Boys's, and Armstrongs, which these good women, dazzled with the novelty, thought for the moment to be more spiritual and instructive than the old-fashioned representations of sacred truth. They believed that they were honouring God, and there was a confiding "simplicity" in their adoption of these vanities, which under better instruction might have led them to embrace and hold fast essential truth. Let us not then deny to women the reading of the Bible, because some women, following false guides, have gone into error: we have nothing to fear from the book; rather by means of it, under the blessing of God, they will discover the way to heaven, and be kept from delusive vanities, if they are not led into them by the false logic of speculative expositors.

The Roman Index of 1758, not only condemns books and authors, but *subjects*. This was a new stride of the retrograde march of mind. We are not only not to think wrong, but not to think at all.

"The *first* section of this Index condemns all heretical books, all apologies, Bibles, calendars, martyrologies, catechisms, dictionaries. The *second* condemns tracts for or against the immaculate conception of the Virgin Mary, the controversies between the seculars and regulars in England, in which the bishop of Chalcedon bore a part, Jansenism, the doctrine of a bicepital origin of the Roman Church, or uniting, without subordinating St. Paul to St. Peter, &c. The *third* condemns images of a different form and dress from the Catholic, &c. &c. Indulgencies of various sorts and ages by wholesale; but those of Leo X. to St. Birgit are spared. The *fourth* condemns unorthodox forms of exorcism, all Litanies but the most ancient, all alterations of the Missal after the edict of Pius V., particular Rites, and modern Rosaries in derogation of the authentic Rosary sacred to God and the blessed Virgin Mary, without the authority of the Roman see." pp. 244, 245.

Some of the Indexes are of very recent dates, and allude to local books and controversies, the knowledge of which we might have supposed had never reached other countries. Who would have expected to find in a prescriptive list from Rome, in 1822, seven controversial pamphlets published in North America? "An Address to the Congregation of St. Mary's Church, Philadelphia" — "Continuation of an Address," &c. — "The Opinion of the Rt. Rev. D. John Rico on the Difference," &c. — "The Opinion," &c. — "Address of the Committee," &c. — "Address of the Rt. Rev. the Bishop of Pennsylvania," &c. — "This," says Mr. Mendham, "is a sufficient proof that his Holiness of Rome does not consider the transatlantic regions as aliene from his charge, and that neither does he despair of finding his censures respected in the western world."

English books in general are not specially named; our literature, unless translated, not being so much known in Roman-Catholic countries as to do the pope's cause much mischief. They, however, of course come under

the general prohibitions against the works of heretical authors : and many are specially marked out. The works, for example, of Bacon, Beveridge, Burnet, Cave, Locke, Milton, Gibbon, and Brian Walton (the Polyglot) are still retained ; but our literature, from its extent, is now beyond the compass of the most voluminous catalogue, nor could even a censor on the spot, with nothing else to do, keep up with it. The stigmatizing a work here and there is therefore as farcical as it is bigotted and overbearing. The long controversy on the Roman-Catholic disabilities in Ireland turned the attention of Rome to our literature, and may perhaps have procured us the honour of a few additions to the black list.

Mr. Mendham states, that he has not discovered that death was ever formally pronounced as the penalty for reading or possessing prohibited books, except by that brutal bigot Philip II. of Spain ; but it must be remembered that the possession of such books frequently constituted the overt act upon which the charge of heresy was sustained, so that it too often led to the dungeons of the Inquisition, to torture, and a cruel death. This inquisition upon books, thus followed up by a more fearful inquisition upon their authors, readers, and possessors, led to the suppression of the incipient reformation in Spain and Italy, and other places. Let any reader peruse the horrible massacres called "acts of faith," in Lisbon, and he will not wonder that persons under the pressure of such terrors durst not inquire into the claims of Protestantism, or venture to suspect the truth of their own superstition. One cannot read without horror, of the shouts of joy raised by the bigotted populace at these diabolical spectacles, more particularly when the blazing furze was thrust into the face of the victim, or the flame applied to the slowly consuming pile. Even so lately as 1826, the newspapers detailed an account of a schoolmaster hanged, and a Jew burned, for alleged heresy in Spain ; and the secret prisons, both in that country and in Portugal, are stated still to witness many a scene of barbarity inflicted by those to whom the priest-ridden Miguel and Ferdinand have resigned the spiritual sway of their ill-fated countries. The extent of the Papal tyranny in unenlightened and bigotted lands, may be inferred when it is added, that even in France, in Paris itself, the priests had the audacity as recently as 1826, to publish the Roman Index. Another edition was published at Belgium still later, and almost on the very eve of the revolution.

But enough : we have followed our author's details till our head and our heart ache at the recital. Yet it is useful ; it is monitory : it is a lesson on human nature ; a comment on the heart of man, as described in the word of God ; a lesson of warning against the corrupt and cruel Church of Rome, and against that desire for pomp and power, and that bigotry, intolerance, and setting up our own infallibility, which led to these excesses. In particular, let Protestants remember what are the doctrines against which the fulminations of Rome are, and ever have been, issued. We have already presented several specimens, but a short additional one may not be unedifying. The following propositions are from the only *expurgatorial* Index ever issued in the capital of the papal dominions, and which is a copy from a Spanish one of 1584. Under the head of R. Stephens's Bible, the following, among other heads of matters, are directed to be expunged.

"Civitas abducta a fiducia in Deum comburenda, & cives occidenda ; Credendo in Christum remittuntur peccata ; Credens Christo non morietur in æternum ; Dierum delectus nullus apud fideles ; Fide accipitur Spiritus Sanctus ; Fide purificantur corda ; Imagines prohibet Deus fieri ut adoremus, & coram eis incurvemur ; Propter justitiam cordis nihil tribuit Deus ; Justitia in nobis nulla ; Justificamur fide in Christum ; Justitia nostra Christus ; Justitia ex operibus nulla ; Justus coram Deo nemo ; In requiem ingressuri credentes ; Non propter opera liberati sumus ; Resipiscere omnes desiderat Deus ? Resipiscentia donum Dei."

In some of these condemned propositions is contained the very letter and spirit of the Gospel : what therefore can be more awful than the condition of a church calling itself Christian, yet denying them ? Alas ! the best, the highest, emancipation is wanting to the members of that communion, while they remain thus enslaved under papal bondage, and deprived of the free use of the words of eternal life. They may value civil liberty ; but the glorious liberty of the children of God is a boon infinitely higher, and this they reject as long as they submit their conscience to human controul. One is our Master, even Christ ; to Him we stand or fall : men may proscribe books or recommend books, but there is but one supreme standard of appeal ; and if we make that our daily companion, with constant prayer to Him who indited it, to teach and apply to us its sacred contents, so that we may become wise unto salvation, we shall not go far or fatally astray.

And well may the Church of Rome not approve of the popular reading of the word of God, since to that, from the day when Luther discovered a New Testament in his monastery to the present moment, must be attributed most of the defections from her pale ;—that is, Protestant defections ; for the superstitions of Popery have driven not a few of its subjects, including the Jesuit Voltaire himself, to the ranks of infidelity. We have before us some recent intelligence respecting the remarkable conversions from Popery at Carls-hold, a miserable village, unknown to maps or gazetteers, in the Donau Moos (fen of the Danube), in Bavaria, but which has become holy ground by a remarkable revival of religion, which has resulted in the rejection of Popery, and the formation of a pure evangelical church. The narrative is so singularly interesting that we shall lay it before our readers (see page 495) ; but it is much too long to affix to the present article. Our reason for alluding to it now is as an illustration of the preceding remarks ; for the devoted pastor who, with his flock, has just left the Church of Rome, distinctly attributes the late events in his parish to the popular reading of the word of God, which he procured through the agency of Bible Societies. “ It was the New Testament,” he remarks, “ that chiefly contributed to vivify and strengthen the hearts of the people.” The pastor having himself, he says, “ loved it from his infancy, and experienced in various ways its powerful influence, to enlighten, support, and elevate the soul, neither could nor would deprive his flock of this treasure.” He was, however, so far swayed by the spirit of the Roman-Catholic communion, which he had not yet renounced, as to restrain the perusal to the more devout and religious members of his parish, accompanied with prayer that God would bless it to their souls ; and the result has been, that God has done “ exceeding abundantly above all that he asked or thought.” They have suffered persecution, and are now a reformed church.

LIST OF NEW PUBLICATIONS.

Evening Exercises for the Closet. By the Rev. W. Jay. 2 vols. 21s.

The “ Christian Family Library.” Edited by Rev. E. Bickersteth. 2 vols.

“ Scriptural Character of the Liturgy.” By the Rev. C. Davy. 3s.

Strictures on the Rev. S. R. Maitland’s Pamphlets on Prophecy. By W. Cunningham. 2s.

Memoir of J. Davies, of Devauden School. By a Clergyman.

The Christian’s Privilege. By the Rev. D. Robinson. 3s. 6d.

CHRIST. OBSERV. No. 367.

“ Remember me.” A token of Christian Affection.

A Letter on Church Property, to Earl Grey. By the Rev. J. Miller.

“ The Museum.” By Charlotte Elizabeth. 2s.

Sketches of the Isle of Wight ; to illustrate the “ Annals of the Poor.” 4s.

“ Rebecca,” or Primitive Christianity. A Poem by the Rev. G. Hollingsworth.

“ My Station and its Duties.” By the Author of the “ Last Day of the Week,” 2s. 6d.

3 S

A Selection of Psalms and Hymns.
By a Clergyman.

"The Messiah." A Poem, by R.
Montgomery. 8s. 6d.

"Scripture Principles of Education."

"The Progress of Truth. A Poem.
Early Discipline illustrated. By S.
Wilderspin. 5s.

A Map of Palestine. By the Sunday-
School Union.

MISCELLANEOUS LITERARY INTELLIGENCE.

THERE has been formed at Kiel in Holstein, under the name of "Lovers of Truth," a religious society, which demands absolute liberty in religious matters, and which professes pure Deism. This society is governed by a spiritual president, or head, and two elders, who are assisted by a committee of ten members. The supreme power belongs to the community. They have a temple without ornaments, and without images. Their worship consists of a prayer, which is offered by the president, and of some hymns, which are sung by all the members: it is performed every seventh day of the week, and on certain holidays. These holidays are,—that of conscience, or of penitence, new-year's day; the festivals of nature, at the commencement of the four seasons; the anniversary of the foundation of the society, and the political holidays ordered by the state. The society further consecrates, by particular rites, certain events occurring in private life; as the giving of a name to a newly born infant, admittance into the community, marriage, divorce, burial, and the oath of allegiance to the state.

The king of Holland has given 150 florins to the New College at Geneva, and has issued an ordinance stating that he takes a warm interest in its advancement. The address of M. Gaussen at opening it was very impressive, and truly Evangelical. M. Gaussen is professor of dogmatic theology; M. Merle d'Aubigné, of Christian antiquity; M. Galland, of practical divinity; and M. Steiger, of whom Professor Tholuck says that "if circumstances are favourable he will create an epoch in the learned world," of exegetical theology.

The Darmstadt Gazette states, that in Hanover, if a clergyman wishes to assist in conducting a periodical work, either domestic or foreign, he must first submit his articles to the censorship of the consistory to which he belongs. Surely this is somewhat intolerant under a government professing to be constitutional and Protestant. It is essential to the interests of truth, that literature should not be subject to censorship. If an editor has not conscience and independence enough to speak what he believes to be wholesome truth, at whatever personal loss or inconvenience, he is not fit for his office. Should he offend against religion or propriety, his readers, if his work profess to be religious, will soon prove the best censors, and it will drop: for other offences, the law will or should repress

the evil; but to make men write in manacles, is the way to extinguish all truth and honesty. Hanover is the very focus of European neology; but what clergyman of that kingdom can duly oppose it if he must first have the censorship of a consistory, the majority of whom may be addicted to that Anti-Christian system. Let them deprive him if they will of preferment, he is bound to bear that for conscience sake; but let them not muzzle his pen. We might have thought that starvation would do without censorship, but the friends of neology probably think that prevention is more hopeful than cure.

The Bible has been translated into Polish, for the use of Protestants, four different times. The first version is very rare; the copies of the second were burned by the Papists; three copies only are known to exist of the third; of the fourth, seven editions have been printed; the first six together were but seven thousand copies, of which the Jesuits destroyed nearly half; the seventh was printed by the London Bible Society, and contained 8000 copies, but even this large number is not equal to the wants of the people.

We some time since mentioned, that the Rev. Dr. Murdoch, of Newhaven, Connecticut, has announced a new and correct translation of Mosheim's Institutes of Ecclesiastical History. Scholars have long since complained of the loose paraphrase of Dr. Maclaine, published about seventy years since, and of which numerous reprints are now in circulation. Dr. Murdoch professes to have made his version as literal as the idioms of the two languages will admit; and proposes to enhance the value of his labours by the addition of numerous notes, drawn from primary authorities. As Mosheim's history terminates with the year 1700, Dr. Murdoch proposes (should he receive sufficient encouragement) to continue the history, in two additional volumes, down to the present time.

H. Dwight tells us in his travels, that the discipline in Germany a hundred years ago, both in the Reformed and Lutheran church, was very strict. For various sins the offender was obliged to go to the clergyman, and confess his transgression, and then to appear in church, and publicly to answer interrogatories respecting his faults, and to express deep humiliation; after which, he was re-admitted to communion. Frederick, misnamed the Great, abolished public confessions, on the

ground that it only caused scandal, and hardened the offender. As a substitute, he directed that the clergyman, with a friend, should remonstrate with offenders in private, and exhort them to repentance.

Bishop Chase says, in one of his journals: "Having witnessed the most pernicious effects of spiritous liquors, the bishop thought himself justifiable, if not obliged, to form a resolution, when he first entered on the college grounds, to suppress to the utmost of his power and influence, the use of this greatest enemy of the human race. Accordingly, the rule was made, and has been most faithfully adhered to, that no ardent spirits, but in case of wounds or sickness, should be used upon the college grounds. And most thankful is he in stating, that the test of three years has proved, not only that the rule is practicable, but that it is in the highest degree useful. The legitimate result has appeared in the reign of peace, order, and harmony, among our workmen: health sits upon their cheeks, and prosperity accompanies them home to their families."

We do not recollect having mentioned in our pages, the magnificent bequests to a variety of religious charitable institutions in the United States, chiefly those of the Protestant Episcopal Church, by the late Mr. Kohne; and which amounted to more than a third of a million of dollars. Mr. Kohne was a native of Germany; but had been for many years a citizen of South Carolina.

The Rev. Mr. Wheaton, in his travels in Europe, published in America, has the following passage, which shews that Temperance Societies were not introduced into Scotland before they were wanted:—

"In the party on Loch Lomond were a number of Englishmen, who, by their dress and manners might have been taken for gentlemen, had not their devotion to the bottle given the lie to their pretensions. On our disembarking at Balloch some of them were unable to get to the carriages without assistance; and before we arrived at Glasgow they were stowed away in a state of most beastly intoxication. Much as intemperance prevails in the United States, I have never witnessed such scenes on board any of our steam-boats, and am confident that they would not be per-

mitted. We reached Glasgow in the evening, and took lodgings at the Star Inn, a spacious establishment in Ingram Street. Here we found the same disgusting custom prevailing which I have observed in all the public-houses in Scotland. The first care of a traveller is to seat himself in the public room, and call for a mutchkin of whiskey, with hot water and sugar. He goes on sipping over his newspaper till the contents of the mutchkin, which holds a gill or more, are exhausted. I am confident no American constitution could resist the effects of this fiery drink for more than a year or two; it would end in apoplexy or delirium. In the public room of the inn, I counted ten or twelve engaged in the manner I have described, and as they retired to their lodgings their places were supplied by others. Whiskey is the favourite beverage; and a more wretched and corrosive liquor was never distilled, unless it be the cyder-brandy of Connecticut."

A late convention of the diocese of Georgia, recommended to the general episcopal convention to adopt a canon that no clergyman shall be permitted to settle in any populous town, till he has served at least two years as a missionary in some destitute place, or been instrumental in building up some new church. This discipline, it is suggested, would be useful to a young clergyman in many ways, and among others in allowing him more leisure for thought and study than he could enjoy in a town pastoral life.

We have often complained of the mutilations of tracts in American reprints; as, for instance, in the excision of Mr. Legh Richmond's episcopalian references in some edition of his tracts. A tract entitled *Anna Ross*, has been abridged and Socianized.

The law of Virginia denounces the killing a person in a duel as murder, and attaches severe penalties to all parties concerned, even where the issue is not fatal. All candidates for public offices, civil or military, are obliged to make oath that they have not been, and will not be, concerned in a duel. This state of the law, and corresponding public sentiment, have wholly abolished this absurd and wicked practice.

RELIGIOUS INTELLIGENCE.

CONVERSIONS TO PROTESTANTISM IN THE COLONY OF CARLSHOLD.

WE alluded in a former page to the little colony of Carls hold, of which we now

proceed to detail some interesting particulars. It is situated in the Donau Moos (fens of the Danube), in the kingdom of Bavaria, between Newburgh and Ingolstadt. Till the year 1790, the whole

neighbourhood was a pestilential marsh; but the emperor Charles Theodore conceived the project of draining it; thus both rescuing a valuable tract of hitherto useless land, and relieving the surrounding district of its pestiferous miasmata, which rendered the country for leagues round subject to malaria, and caused a fearful destruction of health and life. In the course of five years the draining was completed, and it was determined to found a colony on the rescued scite. Candidates for locations repaired to it from all the neighbouring countries; till, owing to the incautiousness of the authorities, and the cupidity of speculators, it became populated far beyond the means of subsistence. In the centre of the tract was the colony of Carlsbold.

It had been originally intended to locate only twenty healthy industrious agricultural families; instead of which, one hundred and twenty-six, wholly unaccustomed to farming, were permitted to fix themselves in the centre of this scarcely-reclaimed marsh. Nothing could exceed the immorality and wretchedness which shortly ensued. The huts were small wooden, ill-constructed cabins, very like those of the Greenlanders; and each of these miserable abodes was crowded by a large family, either dying of hunger, or just sustained in life with a morsel of black bread, or a scanty portion of unwholesome marsh potatoes. "I should be happy upon potatoes," not long since said a colonist, "if I had but a little salt to them." "I could do very well without salt," said his neighbour, "if I had but potatoes for my little ones." The heavy rains constantly penetrated these frail tenements; the children puddled on the muddy ground, for flooring was unknown; and few of the inhabitants had any other bed than a heap of straw, or any bedding except the tatters which served them for clothes by day, and for coverlids by night. The children slept under a shed in summer; and in the cattle houses, for warmth, in the winter; and from hardship, privation, and marsh fever, those who lingered beyond infancy, were so weak and unhealthy, that many of them had not even strength to attend the school. On some occasions, the little crops having failed, many families had to struggle with hunger for two or three days together, and the whole village became a band of living skeletons. They were destitute of medical aid; the infant, the aged, the sick, and women in their confinement, had no food, bed, or clothing, beyond what we have described; and the whole place afforded a scene of almost unmingled wretchedness.

After many unsuccessful attempts by the Government to improve their condition, it was at length determined to try to work upon their minds. Carlsbold had been annexed to the widely extended

Roman-Catholic parish of Weihering, about a German league and a half distant; but the road was so bad, and the priest so overburdened with labour, that the colonists had been left almost wholly destitute of his pastoral attentions. At length a person was appointed to the village, in the joint capacity of pastor, schoolmaster, churchwarden, clerk, and sexton. A little hut was assigned to him for his dwelling, and the villagers were obliged to make him up a stipend, which, though very scanty, was far beyond what they could afford; and as it was compulsory, it led to much misunderstanding. A wooden hut was built for a church; but it could not contain a third of the worshippers, though to accommodate as many as possible, benches and similar superfluities were dispensed with. Yet amidst this scene of privation, two Roman-Catholic pastors in succession are stated to have distinguished themselves by their zeal and active labours, and the sacrifices which they made for their flock; but their state of health forced them to resign their post, so that from 1822 to 1826 the people were left without even the name of a spiritual instructor. They were at that period nine hundred and thirty-nine in number, and their profligacy was truly disgusting and appalling.

In the year 1826, the archbishop of Augsburg, (mournful is it that the venerated name of Augsburg should be popish,) visiting the north-east part of his diocese, in which the marsh of the Danube is situated, saw around him nearly a thousand persons in the depths of vice and misery. The scene is stated to have been deeply affecting. The bishop addressed them with ardour and affection, even to tears; while they, weeping around him, implored him to send them a pastor to instruct them. "But will you treat him with kindness?" One and all, "We will." "Will you receive the Gospel which he preaches, and be guided in the way of life and salvation?" They answered with tears rather than words, "We will." The bishop that very night wrote to the king; and M. Lutz was directed to quit the cure which he then held, and to repair to Carlsbold. M. Lutz appears to have been a spiritual pupil of Gossner or Lindt, two Bavarian Roman-Catholic ministers; so called, but almost Protestant in their sentiments; who were the instruments of a great revival of religion in that country some forty years since, but were banished by the animosity of the popish clergy, and afterwards exercised their ministry out of the pale of the Church of Rome, both in Russia and Germany.

M. Lutz, in obedience to his bishop, and following, as he believed, the guidance of Divine Providence, repaired to his new curacy. The parsonage hut having been burnt down, one of the villagers let out his own to M. Lutz, taking shelter him-

self in that of his son. A few repairs were made, and a trench was dug round it to drain it a little; but still it was so damp that every thing hung up in it became mouldy, and the good pastor's books, bed, and clothes were oftentimes drenched with rain. In the third year of his residence, a wooden dwelling, somewhat better, was built for him at the expense of government; but it is only by courtesy and comparison that it could be called a house. The building called the church had fallen into ruins; so that, even in the winter, the catechising and public service were obliged to be conducted in the open air, the pastor standing upon a platform of rough boards, and the people eagerly thronging around him with tears, exposed to all the vicissitudes of weather, to listen to his affectionate instructions. The government afterwards assisted them to raise a better building, and even promised to erect an actual church; but this last was never effected. The population in 1830 amounted to more than thirteen hundred souls, of whom only a small portion can be accommodated with standing room; for there is still no space for the luxury of chairs or benches, and the place is so excessively close in summer, that the sickly part of the people cannot attend.

M. Lutz, by appealing to his friends and the public in behalf of his wretched parish, procured some donations of money and elementary books, which enabled him to revive the neglected school. "Being persuaded," he says, "that neither for child nor adult is there any salvation, or any morality, but in Jesus Christ, and wishing to obey his command of bringing little children to him, I undertook, three times a week, the office of schoolmaster." He adds: "The Bible, and all history and experience bear witness that there is no safety for time or for eternity, but in Jesus Christ, God-man, who wept for us in the manger, and died for us on the cross; and that wherever men are radically converted to him, and make use of his holy word and sacraments, the blind see, the lame walk, the lepers are cleansed, the dead are raised, and the Gospel becomes to the poor a true Gospel, (glad tidings,) a rich treasure, a pearl of great price." He entered upon his pastoral labours in the fullest confidence that the Gospel is the power of God unto salvation to every one that believeth: he preached and catechised every Sunday and holiday. He studied, he says, to avoid whatever should take him off from "the one thing needful," or that did not directly tend towards it; he began to deliver familiar affectionate addresses daily to his people after mass and the reading of the word of God; and he who has promised that his word shall not return to him void, deigned to bless his labours. What degree of admixture there was in them of papal superstition, we know not; and throughout the narra-

tive we would be understood as not speaking without those serious reservations which are required from the connexion of the pastor and his flock, with the corrupt Church of Rome; which in the merciful, though apparently severe, providence of God, they have at length been driven, as it were in spite of themselves, to renounce. They had, however, evidently, according to our Saviour's words, been led by the Holy Spirit to wish to "do the will of God," and he has enlightened them "to know of the doctrine."

The blessing did not, however, appear at once; and often has M. Lutz almost in despair said to himself, "It is in vain you plant or water, for the soil that you labour upon is utterly barren." But, by degrees, the seed began to vegetate; good order was seen to prevail in families, and in the parish: the outbreaks of profligacy diminished, and at length disappeared; public worship was attended beyond expectation; and "some souls awakened from the long sleep of spiritual winter, and began to be anxious for the forgiveness of sins and salvation." During the first year, scarcely any fruit appeared; the next, and the third, a little more was visible; but in the fourth, adds M. Lutz, there was an abundant effusion of Divine grace. Thus he learned, he says, that "the wind bloweth where it listeth;" and that there was much truth in a remark which a friend had made to him: "Do not expect in less than three years to witness a deep and solid life of religion in your parish: it is only mushrooms that grow in a night; but the Divine life has its periods like the natural: we must wait for them with patience, and cannot precipitate them." But let us hear M. Lutz's own words:—

"The first winter I was there, Carls-hold had three preachers; hunger in the house, the curate in the church, and conscience in the soul: but between them all, they effected nothing remarkable; for the fear of famine went off in the spring, conscience then went to sleep, and the curate preached in vain. But no; for in the mean time, the seed had fallen into many hearts, and began to germinate.

"It was in the second year, in the spring of 1828, that it pleased God to open the eyes and the hearts of the people, to believe the word preached to them. During Lent, we had in the morning a lecture and exposition of the Gospel for the day; and in the evening, a series of reflections on the sufferings and death of Jesus. A powerful and affecting emotion became visible both in young and old. In most of them might be perceived the powerful influence of Divine grace. The emotion was often so great in the religious assemblies, that it manifested itself by tears and sobs. Abundant tears of penitence and contrition were shed. Nearly the whole of the popula-

tion came to what are called, 'The general confession.' They confessed the sins of their whole life; and the pastor felt assured, that in the greater number, this was not a mere pretence, but proceeded from real distress of mind, from an earnest desire of Divine mercy and pardon for their sins, of peace with God and peace of conscience, of a better life and more elevated joys. Many conversions took place, which would excite the greatest interest in a Christian mind, but which are not of a nature for publication.

"God having worked in this powerful manner, having in many instances, by fervent love, broken the bonds and chains of sin, and having delivered them from the trammels of darkness, in order to establish, in their hearts, his kingdom which consists in righteousness, peace, and joy in the Holy Ghost, the minister thought it his duty to act with as much decision and energy as possible, in order to strengthen, so far as he could, the good principle in their hearts, and to make it predominate openly in the parish. The festival of the approaching Easter presented him with the most favourable opportunity which he could desire for this purpose.

"On the 28th of March, was administered, in the midst of tears, the holy communion to those who celebrated it for the first time. On the following Palm Sunday, the young people communicated, and on Good Friday married persons. Exhortations and solemn vows were made; and the minister had the happiness of reading on a great number of countenances, the undoubted expression of faith, repentance, charity, and joy. These festivals were days of visitation, days of mercy and blessing for the whole parish."

M. Lutz remarks on these events:

"Is all this real and deep? Time has proved it, and is still proving it to be so during the following summer; and up to the present time, (25th of January, 1830,) there has been sufficient evidence that it was not transient enthusiasm, but real conversion, and true faith effected by Divine grace. An earnest desire for the

word of God, and of solid edification, arose in their hearts, and they endeavoured to become more and more conformed to their Saviour in heart and conduct. Hence, many families resident in the parish, deserve the name of Christians; and very many persons, of all ages, are steadily treading that narrow path which leads to life and happiness. The Church possesses in them pious Christians, the State faithful subjects; Donau Moose, laborious, active, and sober colonists; families, pious parents fully occupied in promoting the good of their children; and, consequently, human society, valuable members.

"That which has much contributed to settle and advance the cause of truth in individuals and families, and which operates every day with a blessing, is the circulation among them of books of piety suitable to their wants. The curate has formed a small parish library, partly at his own expense, partly by the kindness of Christian friends at Augsburg, at Munich, &c. He admitted no books which were not marked by the spirit of Christianity; and he gave them to his parishioners for reading and meditation, according to the opinion he has formed of their life and wants. By this means, he has the most intimate acquaintance with the state of his parish; and the cure of souls was much facilitated. The people had thus in their own houses, during the week, the same Word which they heard on Sunday at church; and in many families, the laudable habit has been settled of rising half an hour earlier, to sit round the table in the warmed room, and to strengthen each other by reading the word of God before they go to their work. The same thing occurs again in the evening."

M. Lutz proceeds to narrate, that the chief instrument of spiritual benefit had been the reading of the word of God; and adds various interesting particulars, which we must defer to another Number, together with the circumstances which led to the rejection of Popery, by himself and his flock, and the formation of a Protestant church.

VIEW OF PUBLIC AFFAIRS.

THE English Parliamentary Representation Bill has at length passed; so that we have now a constituency which must include the great mass of the property and intelligence of the country; but whether the change will be, in any just sense, a reform, must depend upon the character of the electors and the elected.

This is a most serious topic; and we purpose considering it in a future Number, in reference to the expected dissolution of Parliament. Never were the duties of members or their constituents more important, whether in regard to the questions likely to come before another parliament, or the enlarged basis of re-

presentation which will cause the public feeling to bear strongly upon its decisions. The fear in every great change on the popular side is, that improper persons, demagogues, men of unsound principles and damaged character, will strive to get into notice for their own selfish purposes. In the end, indeed, this matter will adjust itself, and men of sound principles and consistent reputation will acquire merited influence; but at first, there will usually be a struggle, in which noisy ambition will try its strength; and the religious and well-affected part of the nation must be on its guard to prevent evil from this quarter. We intend to resume the subject in our purposed remarks upon the responsibility of Christians, especially at the present crisis, in exercising the elective franchise. In the mean time, we commend the subject to the serious and prayerful consideration of our readers. On the choice of men of moral habits, religious character, and enlightened minds, must depend, under God, the hopes of the country, and, we might have said, of the world.

Numerous petitions have been sent in to parliament, praying for the improvement of the laws for the observance of the Lord's day; and several members have already expressed themselves favourable to the object, and some most anxious for it—though the newspapers have not condescended to report their speeches. Notice has been given of a motion for a committee, to inquire into the present state of the law and the practice; and we are sure that nothing is wanted but a fair examination to shew the civil duty and benefit, as well as the religious obligation, of protecting the Lord's day against public desecration. This is one of those subjects, which, like the abolition of West-Indian Slavery, will require to be specifically urged upon parliamentary candidates.

A bill has passed the House of Commons, abolishing the punishment of death for robbing in houses without personal violence; and the Attorney-general has brought in another for the abrogation of the same inhuman and unchristian infliction for forgery. The House of Lords, on a former occasion, threw out a similar measure, after it had passed the Commons; and Lord Eldon, Lord Wynford, and Lord Tenterden have strenuously endeavoured to do so again, but happily without success. The house-robbery bill, notwithstanding their opposition, has passed the second reading in the Peers; and the forgery bill, it is hoped, will be able also to go through all its stages, and become law before the session closes. This is a great victory of reason, religion, and humanity, over the barbarous and unchristian system which has so long disgraced the criminal code of a humane and enlightened country. We are less inclined to heed the opinions of

the learned legislators just mentioned in some other matters when we see how tenaciously they cling to a code of blood, and resist every right and necessary reform, as if the existence and glory of this mighty empire were built upon cruelty in our prisons, slavery in our colonies, and narrow-minded injustice in our ecclesiastical and political arrangements.

The disclosures which are taking place respecting the West Indies, have cast much light upon the wretched system which prevails throughout those fair and fertile, but unhappy islands. The Missionaries, under every disadvantage, have triumphed by their innocence over their oppressors; the disturbances are clearly traced to the colonists themselves; but in the mean time these faithful men have been shamefully persecuted and nearly hurried to the scaffold: the poor slaves also have been shot, scourged, and hanged in fearful numbers; and the places built for the worship of God are lying in ashes, while the poor victims of oppression are deprived of their best solace, the balm which religion only can bestow in their miserable and hopeless condition. How long will British Christians allow this state of things to exist; and this in spite of the government and the legislature, who are overawed by an organized band of West-Indian proprietors, merchants, and agents, lording it over the wishes, the petitions, the most urgent remonstrances of the country? We rejoice, however, to see that the government continue firm, and have peremptorily refused to retract their humane orders in council. The planters complained that they were maligned by the abolitionists, when they said that the slaves were ground down by excessive toil; their work they said was light, and their hours moderate. Well then, said government, we will only fix by an order what you say is the practice, and then there can be no pretext for complaint. They did so, and instantly the colonists turn upon them and declare that thus to limit the hours of labour is to ruin the plantation; no sugar farm can be worked on such conditions. What then becomes of all their former protestations of easy work and moderate hours? And yet they wish parliament to accept new evidence, which in its turn they well know will prove as fallacious as that which for forty years they have produced. How much longer shall the country be cajoled, the wrongs of the poor victim be left unredressed, and God be mocked?

An appeal is before the privy council to induce the king's government to rescind the order for the abolition of the burning of widows in India. We earnestly trust that it will not be successful: indeed, after the light which has been thrown upon the question during many years, we have not the slightest fear that permission will be granted for the renewal of this

inhuman practice, notwithstanding all the talent displayed—we had nearly and truly said prostituted—by Dr. Lushington, in behalf of the appellants.

While alluding to India we may remark, that it is not generally known how forcible an obstacle is presented to the evangelization of that country, by the Hindoo and Mohammedan law of inheritance, by which a person changing his religion can no longer enjoy or inherit property. It is true that a Christian ought to be willing to yield all things for Christ; but it is not just that he should be forced to do so, nor ought such a preliminary obstacle to be forced in the way of the incipient inquirer. Indeed, humanly speaking, persons who have property to lose will never, under such a system, allow themselves to begin to inquire into the truth of Christianity, the adoption of which must lead to their worldly ruin. The missionaries have long complained of this unjust and absurd state of the law, and the whole case has been submitted to the consideration of the government, and we trust that some satisfactory means will be found of removing the evil.

The cholera, we lament to say, still hangs about the country, and in some places, particularly Liverpool, has proved very severe. In Ireland its ravages are alarming. May the mercy of God be yet

extended to us, and particularly to the sister kingdom.

The bishop of Calcutta has set sail for his diocese, amidst the prayers, and hopes, and anxieties, of the friends of religion throughout the land, evinced in a manner that proves how much his pious, zealous, and consistent course as a minister of Christ has won upon the public esteem and regard. It is a very gratifying proof that, even in these days of manifold evil, there is no want of respect for the sacred ministry, where its members, of whatever grade, live, in any humble measure, according to the spirit of their solemn obligations.

We had added a few paragraphs relative to several other matters both home and foreign, but our space obliges us to postpone them. We had intended, in particular, to allude to the state of France, which is most critical. To the cholera has succeeded internal war; the duchess of Berri having landed in the south of France to promote the return of the exiled family, and the friends of republicanism in Paris having excited disturbances, which were not suppressed without much bloodshed. At present, all is apparently quiet; but the metropolis still remains under martial law, and it seems doubtful what party will eventually triumph.

ANSWERS TO CORRESPONDENTS.

E. M. B.; ZENAS; J. S.; A. R. C.; J. A. G.; J. J.; A COUNTRY CURATE; H.; JUNIOR; and MARIA; are under consideration.

We are happy to learn from the Secretary of the Hibernian Society, that the anniversary meeting was not ill attended, but well. He states that the passage which was expunged from the Report, but which appeared in the printed copies circulated on the platform, was not read to the meeting, having been previously crossed out, so that it could not have excited any difference of opinion in the audience. The Record and the Patriot newspapers being opposed to each other on the question of the government plan of education, it was reasonable to conclude that where they both agreed in their statement of the occurrences at the meeting, their united testimony was correct. We had before us two printed copies of the Report, one retaining the passage, the other with it crossed out in ink; which the reporters on both sides stated was done in consequence of something that passed at the meeting: it appears, however, that it was done previously, by the direction of the secretary.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

We have only space to add, without a line of comment, the monthly extracts of the
BRITISH AND FOREIGN BIBLE SOCIETY;
THE HIBERNIAN SOCIETY;
 and the Annual Report of an institution whose objects every Christian and every man of humanity must applaud, whatever differences of opinion there may be as to some of the principles or details of the question,—

THE PEACE SOCIETY. Digitized by Google

THE

CHRISTIAN OBSERVER.

No. 368.]

AUGUST, 1832.

[NO. VIII.
VOL. XXXII.]

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

SATAN.

For the Christian Observer.

MUCH has been said and written of late respecting Satan, and with a flippancy which implies the utter disbelief of the existence of such a being. We have odes, and essays, and songs, and farces, and caricatures, and political satires, in which the arch-enemy of God and man is introduced to excite merriment, to the utter forgetfulness of the fearful truth that the being thus made a jest of goes about like a roaring lion, seeking whom he may devour; and among his first victims, we may justly conceive, will be those who mock at his existence. The extent to which this "jesting about the devil" has of late been carried, may render it not unprofitable to suggest a few thoughts in relation to what we read of him in Scripture, in order that we may learn to guard against his devices, one of which, doubtless, is to make us forget his existence, and to blind us to his machinations.

All things necessary for our salvation, God has declared so plainly in the Bible, that no person who studies it and seeks for Divine direction can fatally err. That man is by nature a sinful creature, and of himself can do nothing good—that in this condition he cannot enter heaven—that Christ the Son of God came down from heaven and redeemed mankind by His death—and that He rose again, and sent down the Holy Ghost, by whom we must be renewed, and who is promised to all who seek Him through faith in Jesus Christ; this, the Gospel, is strongly and legibly depicted on every page.

But, at the same time, it is as plainly manifest that there are mysteries in the Bible, which none on this side the grave can ever understand. Who that reads the account of the formation of the world can comprehend the Creator? Who can comprehend Him who hath measured the waters in the hollow of his hand, and meted out the heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who can comprehend the great mystery of godliness; God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory? Who can fully comprehend this earth, when it was without form and void, when darkness was upon the face of the deep? much more the King of kings and Lord of lords, the triune God sitting upon his throne, surrounded with myriads of angels, who are his messengers, ever waiting to do his pleasure?

Some of these angels, St. Jude tells us, kept not their first estate, but left their own habitation; these hath God reserved in everlasting chains, under darkness, unto the judgment of the great day; being however still

endued, as Mr. Scott remarks, with vast capacities, profound sagacity, extensive knowledge, and great power, and wholly actuated by enmity, malice, pride, envy, ambition, and subtlety, they maintain determined rebellion against their Maker: and as they are very numerous, they have established a kingdom in opposition to God's kingdom, under the dominion of the arch-apostate, Satan; so that, as far as they are permitted, they are unweariable and insatiable in mischief: aiming at nothing less than reducing the whole creation to a state of rebellion against God, anarchy, and misery, and rendering all creatures as vile as themselves. These apostate spirits are continually intruding into the company of the children of God on earth, especially when they meet in his ordinances, or approach his mercy-seat. And they would dare to intrude even into heaven, the habitation of God's holiness, if access were allowed them, to join the company of his holy angels: yet this would not in the least degree change their evil nature, for wherever they go they are instigated by malice, and seek to do mischief. In consequence of the fall of man, Satan has obtained great power over him; and he is favoured with treacherous foes within the citadel, the carnal and natural affections of the human heart always fighting valiantly on his side.

If we look back and see the fruits of his assiduous labours, we shall find that they have been most fearful. He was the cause of the confusion of tongues, he instigated our forefathers presumptuously and profanely to build the tower of Babel; by which act they provoked God's righteous judgments, and brought upon themselves the punishment which they so justly deserved. What an advantage did he then gain; and what a hindrance, humanly speaking, has thence arisen, to the promulgation of the Gospel! It is obvious how greatly it is now felt in regard to our missionaries, and how much time and labour have in consequence become necessary for learning the languages of the heathen whom they go abroad to instruct. Seven long years elapsed before the missionaries who went out to Otaheite sufficiently understood the language to be able to address the natives with due effect. They had no grammars or dictionaries to help them. How great an advantage did Satan thus gain!—Again, think what superstitions prevail all over the world; Paganism, Mohammedanism, the idolatries of Hindostan, Juggernaut, the idol worship of the South-Sea Islanders; these and all other religions so called, except the only true one, the Christian religion, are the fruits of his labours. Look around nominal Christendom, and see how Infidelity, Popery, and that soul-withering heresy Socinianism prevail, and what wickedness and departure from God. All this is the combination of the rebellious heart of man with the devices of Satan. But though he is the god of this world, and is now the prince of the power of the air, he reigns not in tranquillity; he has mighty enemies to contend with: no power is given to him over us except as we yield to his suggestions; if such were not the case, his will would be accomplished, and earth would be hell already.

On the other hand, great victories have been already won over him. When Christ the Prince of Glory was crucified, a great victory was won, though for a time Satan seemed to triumph. When Christ ascended up on high, and led captivity captive, and received gifts for men, another victory was won. When the gifts which Jesus had received were given to men, when the Holy Ghost was imparted on the day of Pentecost, a victory was won! The advantage which Satan had gained by the confusion of tongues was then, till the Gospel was proclaimed to all nations, of no advantage. Now a sharp and deadly conflict is sustained between Satan and his followers, and Jesus Christ and his brethren. The Captain of our salvation will finally prevail; He will be King for ever, and his brethren will reign

with Him; but he that deceived the people, even his followers, together with them, shall be cast into the lake of fire and brimstone, there to be tormented day and night for ever and ever.

Satan was formerly permitted on some occasions to have the power of entering into the bodies of animals, and to speak by them, as he entered into the serpent, in order the better to persuade the woman to eat of the fruit of the forbidden tree; and at our Lord's incarnation, he was permitted for special reasons, perhaps in order that Christ might shew his Almighty power, to exercise a peculiar power over the bodies of many men, who were in consequence miserably afflicted and tormented. In those distressing cases, we perceive that it was his character and his delight to torture and destroy.

Let us consider Satan, this enemy to our souls and bodies, under various characters, as he is depicted in the word of God. He is called *Leviathan*, *Lucifer*, *Prince of this World*, *God of this World*, *Liar*, *Murderer*, *Satan*, *Beelzebub*, *Tormentor*, and *Roaring Lion*.

Leviathan. (Isa. xxvii. 1.)—What animal is to be understood by *Leviathan*, has been greatly disputed among naturalists: he however is here represented as "that serpent piercing, or crossing like a bar; that crooked serpent;" which expressions may perhaps signify his versatility and cunning. If we turn to the xlii chapter of Job, we shall find throughout the chapter the description of *Leviathan*. It has been supposed, that either the crocodile of the Nile, the whale, the hippopotamus, or the elephant, must be intended. The crocodile certainly seems to be the most likely to be understood; but there are difficulties in applying the description to this animal, though probably less than those that militate against applying it to the elephant, whale, or hippopotamus. I will copy a short description of the crocodile, that the reader may see how far it coincides with the description given in the chapter.

"The crocodile is a species of lizard, with a two-edged tail, large oblong head, small, but vivacious eyes, short legs, and triangular feet, the fore ones having four, and the hinder ones five, toes, armed with strong sharp claws. Its length is usually about twenty feet, and its circumference about five feet. It has, in proportion to its size, the largest mouth of all monsters; moves both his jaws equally, the upper part of which is armed with not less than forty, and the under with thirty-eight sharp, strong, and massy teeth: its voice is a loud hollow growling of the most terrific description: it is furnished with a coat of mail, so scaly and callous as to resist the force of a musket ball in every part, except under the belly. It is a natural inhabitant of the Nile and other African and Asiatic rivers; is of enormous strength and voracity, as well as fleetness in swimming; attacks mankind and the largest animals with the most daring impetuosity; and when taken, by means of a powerful net, will often overturn the boats that surround it. Nothing that it once seizes can escape; and shaking its prey to pieces, it swallows it without mastication*." He is generally killed by the natives, when asleep, by harpoons; great dexterity must be used in giving the spear sufficient strength to pierce through his coat of mail: the wounded crocodile instantly flees to the water, and the huntsman to his canoe, which a companion brings to his assistance. A piece of wood fastened to the harpoon by a long cord swims on the water, and shews the direction in which the crocodile is moving. The huntsmen by pulling at this rope draw the beast to the surface of the water, where it is soon pierced by a second harpoon†.—To this dreadful animal Satan is

* Bagster's Comprehensive Bible, Note, Job xlii.

† See Dr. Ruppel's Travels.

compared. The comparison shews his strength, and the powerful means which he has at his command to accomplish his purposes, and the strength that the soul also of the Christian must be endued with to defeat his malicious ends.

Lucifer. (Isa. xiv. 12.)—This epithet may be applied, if we consider the context, to the king of Babylon, whose destruction is here predicted, as well as to the fall of Satan and his angels; since the king of Babylon greatly resembled this rebellious spirit, both as to his conduct and his fate. He is represented as saying in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds: I will be like the Most High." He would now, if he could, dispossess the High and Holy One who inhabiteth eternity; but God replied to this vain-boasting, "Thou shalt be brought down to hell, to the sides of the pit." From this we may learn how arrogant and daring is Satan: his lost state makes him desperate.

Prince of this World. (John xii. 31.)—Satan is at present the king who reigns over our fallen world: the wicked are his subjects; but some rebel against his tyranny, and fight against him with all their might. These, Satan, by promises which he never intends to perform, tries to pacify, and to bring them again under his dominion; but they cannot bear his yoke, and they perceive that his design is treachery, and that, instead of the happiness he promises, he only intends misery. The time will come, when the usurped sceptre shall be snatched from his hand; and he and his followers together shall be thrust into the lake that burneth with fire and brimstone. "Then shall the Redeemer take the reins of government into his hands: then the wilderness and solitary place shall be glad, and the desert shall rejoice and blossom as the rose: then, instead of the thorn, shall come up the fir tree, instead of the brier shall come up the myrtle-tree: all the trees of the wood shall rejoice."

Satan is also represented as *the god of this world*. (2 Cor. iv. 4.)—This, doubtless, signifies that his followers voluntarily serve and worship him, and are active in furthering his designs. From this we may learn, how great, how assiduous have been his labours, and how great his ambition.

Liar. (John viii. 44.)—Thus we find him saying to Eve, on the day that she and Adam fell from their happy and holy state, "Ye shall not surely die;" in opposition to the threatening of God, "In the day that thou eatest thereof, thou shalt surely die." So again, in 2 Chron. xviii. 20, 21, we are told, that "there came out a spirit and stood before the Lord, and said, I will entice him. And the Lord said unto him, Where-with? And he said, I will go out and be a lying spirit in the mouth of all his prophets." Here we find Satan, or the evil spirit, offering his assistance as a liar, and being, by no means, unwilling or ashamed to acknowledge himself as such. He is continually proving his claim to this title. How many lying temptations does he put in our way! things which seem to promise us great pleasure, and for which he tempts us to sacrifice much: yea, even to endanger our souls; and if any person is foolish enough to endeavour to obtain this fair-looking object, it turns out to be but vanity.

Murderer. (John viii. 44.)—The success of his temptation to Eve, brought sin into the world, and sin brought death; the death of the body, and the second death, which is the perdition of soul and body for ever in hell. Again, in 1 Chron. xxi. 1, Satan stood up against Israel, and provoked David to number Israel; and he was thus the cause of David's sin, which brought on the Israelites the pestilence which destroyed so many hundreds of persons.

Satan (Job. ii. 6); that is, *the enemy and accuser*.—That he is our enemy has been already shewn. But let us now more especially consider him, in the character of an accuser; “the accuser of the brethren,” as he is styled in the Book of the Revelations. In order still more to injure Christians, he accuses them; and if he has nothing truly to accuse them of, he falsely accuses them, as he did in the persecutions in the early times of the church. He cannot act the part of an accuser in the day of judgment, for then he is more especially condemned; besides which, God is represented as opening books, in which the deeds of men are written, and by which they are to be judged. Rev. xx. 12: “And I saw the dead, both small and great, stand before God, and the books were opened; and another book was opened which was the book of life: and the dead were judged out of those things which were written in the books, according to their works.” In the account of the day of judgment, Satan is no where represented as accusing the brethren, but as being himself finally condemned.

Beelzebub. (Matt. xii. 24.)—This word signifies literally, *the lord of flies*, or, as the Septuagint renders it, *Baal μύαν θεον, Baal the Fly God*; probably so called because this idol was supposed to defend the people from flies, in the same manner as the Eleans adored Jupiter as the expeller of flies: and divine honours were paid to Hercules, for the same reason. This name the Israelites gave to Satan, in their contempt for that idol: as much as to say, “You originated this piece of folly and superstition among men, in order to deceive them; therefore, Beelzebub will we call you, that your imposition may not be forgotten.” This character may shew how egregiously he deceives the nations.

Tormentor. (Matt. xviii. 34.)—Christ, in the parable in which this character is assigned to Satan, was answering the question of St. Peter, “How often shall my brother sin against me, and I forgive him?” Our Lord represents a king as taking an account of his servants, and one was brought to him who owed him a very large sum of money, and because he could not pay the debt, it was commanded that he, his wife, and children, should be sold, and payment should be made. At which sentence, the servant worshipped his lord, and declared, that if he would have patience, he would pay all. And his lord took compassion on him, and forgave him all the debt. The same servant is then represented as going out of his lord’s presence, and finding a fellow-servant that owed him a very small sum, he would not listen to the prayer of his fellow-servant, but cast him into prison. This being reported to his lord, his lord was very wroth, and delivered him to the tormentors till he could pay his debt, which he could never do. Then the parable is ended with the warning, “So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.” From this verse, it is clear, that the wicked are to be delivered to the tormentors at Christ’s second coming, or at the departure of the soul from the body. But let us consider in what manner he torments the souls delivered to him.

If we apply the word “tormentor” to Satan without any reference to the context, it will be found peculiarly apt. For Satan is the cause of all human misery. Ever since our first parents were expelled from Eden, Satan has more or less tormented mankind. But in the bottomless pit, his kingdom is perfected in the misery of his followers. The sight of Satan, and of the wretchedness surrounding him, will doubtless aggravate the sinner’s torment; and the tempter will heighten his misery by taunting him, or by putting into his mind taunting thoughts, reminding him of the privileges he has let slip by, and of the ruin he has brought upon himself by wilful disobedience. There Satan will have complete power over the

sinner's mind; and his object having been accomplished, there will be no cause to administer to his victims those opiates which formerly lulled them to repose within his toils, but they will now be fully awake to their condition when it is too late to amend it.

Roaring Lion (1 Pet. v. 8).—Satan we here find compared to a roaring lion seeking whom he may devour. The roar of the lion is most terrific, resounding among the hills like a peal of distant thunder. Thus the prophet exclaims, "The lion hath roared, who will not fear?" All animals that hear him stand confounded; so great is their terror they know not which way to escape, and give themselves up for lost.

Under these various descriptions the character of Satan is strikingly depicted, in regard to his strength and the powerful means he has at his command; as to his boldness, his assiduousness, his deceitfulness, his cruelty, his hatred towards mankind, his impositions on the human race, his malignity, and his formidableness.

This terrible enemy, it is true, is not personally seen to walk in triumph with his followers upon the earth; nor is Christ seen with his followers to come forth in formidable power against them. The war is carried on within our hearts: God and Satan within us are striving for the mastery. God can and will expel the enemy, if we ask him; and will himself dwell within us, if we desire it: "If any man love me he will keep my words, and my Father will love him, and we will come and make our abode in him," says the Saviour. But the question is, Whom will we have to reign over us; Satan, or God? If God, let us follow St. Peter's admonition: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Stand, therefore, having your loins girt about with truth," as the loins of soldiers were girded with a military belt when they marched out to battle; for your minds must be fortified with truth, with a conscious sincerity in your profession; and having on the breastplate of righteousness, for conscious sin or negligence renders the Christian afraid to face persecution in the cause of Christ. "And your feet shod with the preparation of the Gospel of peace;" or with encouragements derived from a clear knowledge of the Gospel, in order to stand your ground on difficult situations, or march forward on rugged paths. Above all, taking the shield of faith, or crediting the testimony of God, and realizing unseen objects, resting your souls on the promises of God and relying on his truth, wherewith ye shall be able to quench all the fiery darts of the wicked, or suggestions of the devil. And take the helmet of salvation, to counteract the discouragements that would arise in sharp temptation, and the sword of the Spirit which is the word of God. "To complete the whole," says Mr. Scott, "the word of God must serve the Christian for a sword; an exact and comprehensive acquaintance with its various doctrines, promises, precepts, warnings; and a readiness at recollecting, and adducing pertinent texts, upon every emergency, would drive the tempter to a distance, and procure a final victory over him. Thus the whole suit of armour would be complete: for no covering was provided for the back; as victory must be sought by valour, not by cowardice." But this injunction must not be omitted, "Praying always with all prayer and supplication in the Spirit," from whom is obtained all strength; for without Divine aid we can do nothing. But if, on the other hand, we prefer Satan's bondage, and reject Christ's yoke, which is easy, and his burden, which is light, fearfully bitter and fatal will be our slavery.

AMERICAN DIVINES.—THE REV. DEVEREUX JARRATT.

WE commence our promised occasional notices of American divines with a memoir of a very remarkable man, the Rev. Devereux Jarratt, an episcopalian minister, whose very name is probably unknown to the great majority of our readers; though in his day and station he was a man of some celebrity, and an instrument of extensive spiritual benefit to great numbers of his countrymen. He wrote an account of his own life, which was edited and published after his death; but as we cannot at this moment obtain access to this memoir, we must seek our materials in the abridgment of it in the Episcopal Church Register. We only lament that we have not more copious materials in regard to his latter days, more especially relative to his feelings and sentiments at the approach of death. We may have some other opportunity of supplying these defects.

It is an interesting employment to review the lives of those who have laboured diligently in times of trial and adversity for the cause of Christ; and their example may, moreover, be useful in guiding ourselves through scenes of embarrassment and difficulty. It is useful, too, to observe how individuals are sometimes raised up, in opposition to human expectation, from the lowest circumstances of life, and, to appearance, with the least possible qualifications, to become at length shining lights and blessings to mankind.

Devereux Jarratt, the son of Robert Jarratt of New Kent, Virginia, was born January, 1732. "My father," he says, "was a carpenter, at which trade he wrought till the very day before he died. . . None of my ancestors on either side were either rich or great; but they had the character of honesty and industry, by which they lived in credit among their neighbours, free from real want, and above the frowns of the world. This was also the habit in which my parents were. They always had plenty of plain food and raiment, wholesome and good, suitable to their humble station and the times in which they lived. Our food was altogether the produce of the farm or plantation, except a little sugar, which was rarely used; and our raiment was altogether my mother's manufacture, except our hats and shoes, the latter of which we never put on but in the winter season.

"We made no use of tea or coffee for breakfast, or at any other time; nor did I know a single family that made any use of them. Meat, bread, and milk, were the ordinary food of all my acquaintance. I suppose the richer sort might make use of those and other luxuries, but to such people I had no access. We were accustomed to look upon what were called *gentlefolks* as beings of a superior order. For my part, I was quite shy of them, and kept off at a humble distance. A periwig, in those days, was a distinguishing badge of gentlefolk; and when I saw a man riding the road near our house with a wig on, it would so alarm my fears, and give me such a disagreeable feeling, that I dare say I would run off as if for my life. Such ideas of the difference between gentle and simple were, I believe, universal among all of my rank and age. My parents neither sought nor expected any titles, honours, or great things, either for themselves or their children. Their highest ambition was to teach their children to read, write, and understand the fundamental rules of arithmetic. I remember, also, they taught us short prayers, and made us very perfect in repeating the church catechism. They wished us all to be brought up in some honest calling, that we might earn our bread by the sweat of our brow, as they did."

At about the age of eight or nine years he was sent to an English teacher; and with him, or others, he continued, with occasional interruptions, till

he was twelve or thirteen. During this time he learned to read indifferently in the Bible, and to write "a sorry scrawl," and acquired some knowledge of arithmetic. He now lost his mother; and his father having died some years before, and his property falling to the eldest son, no farther care was bestowed on his education.

In his account of himself he mentions, that before he was sent to school he was somewhat remarkable for the great strength of his memory. Before he knew the letters of the alphabet, he could repeat a chapter in the Bible, if the subject struck his fancy, on hearing it read a few times. Advantage was taken of this by those around him to fill his mind with idle ballads and songs, of which he was able to repeat such a number as, he says, might seem incredible, and the traces made on his brain by them were not erased to the last days of a life devoted to pursuits of a far more elevating character. Had the principles, exhortations, and admonitions of Scripture been diligently impressed upon his powerful memory, rather than the trash alluded to, and even, perhaps, in preference to the mere narrative parts of the Bible, they might, by the blessing of God, have the same effects which he has imputed to some of his mental exercises, and have prevented that dissipation of mind which long hindered him from gaining solid acquisitions and substantial views of religious truth.

On leaving school he was placed by his elder brother at the plough, and laboured for some years on his farm. This employment was irksome to him; and at length he was allowed to abandon it and to betake himself to the business of a carpenter, at which he continued till he was about nineteen years of age. Much of this time was passed in horse-racing, cock-fighting, and their concomitants. "I do not remember," he says, "to have seen or heard any thing of a religious nature, or that tended to turn my attention to the great concerns of eternity. I know not that I ever heard any serious conversation respecting God and Christ, heaven and hell. There was a church in the parish, within three miles of me, and a great many people attended it every Sunday, but I went not once in a year." He states that the character of the minister of the parish was such, and he was so unapt to teach, that if he had gone even often, he should not have been much the wiser. The lessons from Scripture, and the devotions of the liturgy, might, however, have done him some good, even under a very negligent clergyman. Certainly his time does not appear to have been spent to as good advantage as even a silent attention upon the services at church might have brought him. He says that "cards, racing, dancing, and so forth, which are still the favourite sports and diversions of the wicked and ungodly, were then much in vogue. In these I partook, as far as my time and circumstances would permit, as well on Sundays as any other day. In these I sought my felicity,—but never found it."

The following account of his views and feelings at this period will apply, we apprehend, to a multitude of other cases. Many a wretched being travelling like him the path of worldly pleasure, would he but speak his feelings, would give vent to them in such language as this: "The blessed Author of my being, who made me for himself, and ordained that I should seek happiness in Him, was forgotten—though, blessed be His goodness, He did not even then leave me without a witness, and I was less free from inward than outward restraint. Conscience would check; and I had, at times, awful forebodings of a judgment to come. The thoughts of death were terrible, and every threatening dispensation gave great alarm. I was sensible I was not so good as I ought to be, and wished at such seasons that I were good. But what real goodness was, or how to attain unto it, I knew not, and therefore came to no settled purpose of going in pursuit of it, but dismissed such uneasy sensations as soon as I could. I

so totally neglected the means of religion, that during those years I do not remember that I ever retired for private prayer, or, in reality, prayed at all."

At this time, however, he was ardent in the pursuit of knowledge, so far as the means of it were within his reach. But the highest attainment at which he then aimed was the knowledge of arithmetic. "To understand figures well," he says, "we reckoned the height of learning." To obtain this acquisition he borrowed a plain manuscript book, containing, probably, the school-exercises of some neighbour, and employed in studying it such intervals of time as were occasioned by the feeding of the horse, with which he harrowed or ploughed in his brother's fields. He made rapid progress. "I had no thought then," he says, "of commencing teacher; yet while at the plough, or axe, I seemed out of my element. Neither of these, as time evinced, was the business for which I was designed, and to which Providence gradually opened and prepared the way."

About this time he accepted an invitation to take charge of a school in Albemarle county, nearly a hundred miles from his native place. His description of his appearance and condition in outward circumstances, at this era of his life, has in it something of the ludicrous; yet, as it throws light on the manners and habits of Virginia at that period, we transcribe it. "I soon packed up my all, which consisted in such things as made no great baggage; for I think I carried the whole on my back, except one shirt. In this plight I took my departure from the place of my nativity." His whole dress and apparel consisted in a few articles of very coarse clothing. "And that I might appear something more than common, in a strange place, and be counted somebody, I got me an old wig, which, perhaps, being cast off by the master, had become the property of the slave, and from the slave it was conveyed to me. But people were not obliged to ask how I came by it, and I suppose I was wise enough not to tell them. I had not, however, a farthing of money, and, I believe, I had never owned five shillings cash in all my life. I had neither horse nor saddle; but my brother lent me both, which I was to return in a month or two." Thus equipped, he departed, for the first time, from the place of his nativity, and in a few days reached his new abode. Here his prospects for some years were gloomy and discouraging, and yet he expresses himself as having reason to adore the providence of God in placing him there.

His situation in respect to religious advantages was not improved, but for a time made worse by the change. Albemarle was then a frontier county; the inhabitants were rough and uncivilized; and there was no minister of any persuasion, or any public worship, for many miles together. The Lord's-day was generally spent in sporting; and no one questioned whether this was right or wrong. A deplorable state of things, but which is too much the case with the frontier settlements of the United States even at the present day.

In the course of the first year of his residence in Albemarle, he met with a volume of Whitfield's Sermons. This was the first volume of sermons he had ever seen, and he had the curiosity to look into it. He then was so poor a reader, though a schoolmaster, as to understand but little of its contents, and what he did understand of it made no impression on his mind; as he supposed that the author being, as he was told, "a new light," nothing which he said could be intended for him, he being a churchman, as, with ignorance almost barbarous, he chose to call himself. The term churchman, however, was no otherwise applicable to him at this time, than in a legal or geographical sense. The Episcopal Church was then established in Virginia and some of the southern states, as the Congregational was in some of the eastern, and those inhabitants who did not profess themselves dissenters from the prevailing denomination were classed with it, and designated themselves by its name.

This practice of professedly belonging to some denomination, while its principles and worship are disregarded, has not yet worn itself out; nor is it probable this will be the case while man retains his present constitution. "It would be well," however, to use Mr. Jarratt's language, "if people would examine, not who wrote or who said this or that, but whether what is said or written be agreeable to the word of God and the standard of truth."

The location of his school proved unhealthy. He was attacked with a quotidian ague, which first changed to a tertian, and then to a quartan, under which he suffered for the greater part of a year. During the paroxysms, the distress they occasioned, with the feeling of solitude produced by being among comparative strangers, frequently compelled him to weep; but his estrangement and distance from God, the salvation of his soul, and eternity, troubled not his thoughts, and gave him little or no concern. He removed to another school, which disappointed his expectation, as the profit from it was still smaller than the first; that yielding him nine pounds, while the new one did not produce him above seven. Either of these sums, if the measure of his competency, speaks but little in his favour. Here his habits were changed. While he had charge of the former school, he dwelt continually in one family, but now he was to board alternately in the families of his employers, proportioning the time to the number of children sent by each; a practice still prevailing extensively in Philadelphia. The family in which he first became an inmate were very agreeable to him. His own mind, he admits, was depraved, and theirs not less so. There was among them a miserable emulation in buffoonery and folly, in which he so much excelled, as even to call for reproofs from the members of that ungodly family. His life, however, was far from happy; he was still subject to the ague, and he endured many hardships.

On leaving this family, he went to the house of a gentleman, of the name of Cannon, who had large possessions. His shyness of "gentlefolk" had not yet worn off, and he therefore entered this house with great reluctance and awkwardness. His reluctance was increased by his being told that the lady of the house was a *new light*, and of such sentiments as to allow of no levities in her presence. He determined, however, in order to give no occasion for reproof, to act the hypocrite. With no desire to be religious, he resolved, at least, to appear to be so. But "while I restrained myself," says he, "that I might appear fair in the eyes of a worm like myself, I considered not that I was, at all times, exposed to the view of that Holy Being, to whom I must render an account of all my words and actions."

It was Sunday: he found the lady reading a religious book, and confesses, that he was so much awed by the gravity of her appearance, and the novelty of his situation, as to be miserable the whole evening, and was truly glad in the morning to get off to his school, and be freed from his restraint. It was the custom in this family to have a sermon read every night, which was usually done by Mrs. Cannon. To ingratiate himself, and preclude all suspicion of his hypocrisy, he would sometimes, after a long discourse was finished, request her to read another, though, perhaps, he had not understood the tenth part of that which was read. He was in his turn called upon to perform the duty, which he executed so indifferently, that both the reader and his hearers were abashed rather than edified.

At length, however, his attention was arrested by a sermon on the words, "Then opened he their understanding," in which the effects of spiritual illumination were displayed. "This subject," he says, "was naturally as dark to me as any of the former, and yet I felt myself impressed with it, and saw my personal interest in the solemn truths; and truths I

believed them to be. But at the same time I was conscious that I was a stranger to that spiritual illumination and its consequent discoveries, and of course was yet in a dark and dangerous state. I must have known, before this, that I was a sinner, and all was not right with me; but nothing ever came home to my heart, so as to make a lasting impression, till now. The impression followed me to bed, arose with me in the morning, and haunted me from place to place, till I resolved to forsake my sins, and try to save my soul. But my resolution was made in my own strength; for I had not yet learned how weak and frail we are by nature, and that all our sufficiency is of God. It may be worthy of remark, that my distress then did not arise from a painful sense of any particular sin, or sins in general, but from a full persuasion that I was a stranger to God and true religion, and was not prepared for death and judgment."

The alteration in his conduct was soon visible to the family in which he lived, and was to Mrs. Cannon, whom he calls his "benefactress," the occasion of great joy. He was urged to spend the remainder of the year with them, and consented.

At this time, he says, he had never heard the Gospel preached, and was still without an opportunity of hearing it. He had no external helps in religion, except his benefactress and Flavel's Sermons. He had no conception of being justified by the righteousness of Christ, or any other righteousness but his own. "On these accounts, my religion continued in a state of fluctuation for a great while. I had religion enough to make me frequently uneasy, but never happy. Yet it was apparent there was a change in my life, and for the better."

At the end of the year, he returned to his former school. Here he endeavoured to excite a sense of religion in the family with whom he resided, but they turned off his reproofs and exhortations with sneers. He felt greatly the want of books; and, meeting with a volume of sermons by Russell "in a smokey condition," he read it again and again. This book was of much service to him. After some time, he was told of "a very large book, belonging to a gentleman, five or six miles distant, which explained all the New Testament." It was Burkitt's Exposition. He obtained the loan of it. "I was wonderfully pleased with the book," he says, "not only because of the light and instruction I gained by it, but also because I found the writer to have been a minister of the church—hoping this circumstance would gain the attention of the family to such parts as I should wish them to hear me read. But it was not so. As I had no candle, my custom was, in an evening, to sit down flat on the earth, erect the volume on the end of a chest, which stood near, and by the light of the fire read till near midnight. It pleased God, mightily to improve my understanding, by these means, and I soon became what was called a good reader, and my relish for books and reading greatly increased."

There was a gradual improvement in his religious views, and he was steady in his Christian course for some months; but while on a visit to his brothers and friends at his native place, he found the truth of the Apostle's precept, "Evil communications corrupt good manners;" and being entrapped into those vanities and follies which he thought he had for ever abandoned, he lost his relish for religious things, and gave himself up, for a time, to a worldly life. His fall was the more easy, as he had previously been much elated at his acquisitions. But it pleased God not to leave him thus on the road to destruction. He records it as a wonderful mercy, that he was not, like many in similar circumstances, carried down the stream, till he altogether lost sight of religion.

On his return to Albemarle, he was invited by Mr. Cannon to take up his abode again with him, as tutor to his son, at a salary of fifteen pounds

per annum; which offer he gladly accepted. His benefactress was still greatly interested in religion, and her conversation and example soon revived in Mr. Jarratt his former desires and resolutions. A Presbyterian minister had now settled in Cumberland, contiguous to Albemarle, and preached once a month, within four miles of Mr. Cannon's. On these occasions, Mr. Jarratt constantly attended his preaching, and frequently saw and conversed with him. "He was not," says Mr. Jarratt, "the best of men, nor was he a good preacher; yet I gained considerable advantages by him, as by his means I was brought to an acquaintance with a number of very excellent books, which I read with pleasure and profit." The preaching of this minister produced some good effects in the neighbourhood; and thus the number of Mr. Jarratt's religious friends, and his opportunities for conversation, were increased. His religious character appears at this time to have been highly estimated. He was at times himself disposed to indulge confidence, though it was occasionally checked by doubts and fears. While in this state of suspense, he was assaulted with "very uncommon trials." What they were he does not tell us; but they caused him, for nearly a year, much sorrow and perplexity. He never spoke of them to any person except the Presbyterian minister, who told him that he had been in a similar situation; which afforded him temporary relief, having before thought them to be peculiar to himself. At length, however, he was wholly relieved from this painful state, and "saw such a fulness in Christ to save to the uttermost, that, had he ten thousand souls as wretched and guilty as his was, he could venture all on his blood and righteousness, without one doubt or fear." He speaks in glowing terms of the peace and elevation of mind which he now enjoyed.

He now began to exercise his talents for the good of the souls of others. He had acquired some knowledge of divinity, and, by acting as chaplain in Mr. Cannon's family, some gift in extempore prayer; and he was now thought to be a good reader, especially of sermons. He therefore appointed meetings for public worship, on the intermediate Sundays between the visits of the Presbyterian minister, in which he used "to make prayer, sing Watts's Hymns and Psalms, and read some lively and practical discourse." He had considerable and attentive congregations, and believed that his services were useful. Speaking of these exercises, he says, "I never pretended to *preach*, but only read a printed sermon, with the addition, sometimes, of a few words, either to point or explain a sentence. But at the same time I took care to interweave the additional words so naturally with the rest, that the whole might appear to be read in the book. I had no conception of any man's presuming to preach the Gospel, before he had gone through an introductory course of necessary education; nor then, unless he were duly ordained to the ministerial office by those who have authority to ordain. None thought of preaching without these qualifications and credentials. The contrary practice is of a more modern date; and whether it be right or wrong, I leave the impartial to determine."

His services in this way were so acceptable, that he was advised by several of his friends to turn his attention to the ministry. At this time, however, he looked upon the idea as fanciful. He was not qualified by education: he was wholly among Presbyterians, had received all his knowledge of religion from them, and had no notion of attaching himself to any other body of Christians: he had never examined the principles of the Church of England, and had imbibed strong prejudices against that church from the careless lives and indifferent preaching of some of the clergy whom he had known—prejudices which were probably nourished by his irreligious associates, as he characterises his own instructor, the Presbyterian minister, in nearly the same terms.

He removed to Cumberland, where he opened a school, and continued to officiate in the same way on Sundays. Here an unexpected opportunity was offered him to attain a knowledge of the languages and various branches of science, under a young man who had recently left Princeton College, and who was living as a tutor in a private family. With a view to enable him to qualify himself for the ministry, Mr. Cannon and another gentleman gratuitously offered him such pecuniary assistance as would enable him to go through his studies. He could not reject so generous a proposal; and at something more than twenty-five years of age, after being himself a teacher for five or six years, he broke up his school and placed himself under the tuition of the young man above alluded to. He pursued his studies diligently under this tuition for about a year, when his tutor removed, and he was deprived of instruction; when he again resumed, but with greater advantage, his employment as a teacher. His qualifications had improved to that extent, that a gentleman offered him forty pounds a year and his board, as tutor to his children. While in this station, he again experienced the danger of associating with irreligious people. He says that "it greatly abated his zeal, and the fervours of devotion, and rendered him vain and trifling in his life and conversation; and he feared would have carried him quite away, had he continued longer in that place." His own painful experience induced him, in his subsequent ministry, to speak strongly against such associations, and the vain pleasures and employments to which they lead.

When he first turned his attention to the ministry, it was with a view to enter it in the Presbyterian Church. His first religious impressions had been acquired among Presbyterians, and, until he commenced the languages, he had lived altogether among persons of that denomination. His opinions, he admits, "were exceedingly contracted;" but he then thought the Presbyterians were the only religious people. He now condemned all men and books which said any thing against predestination: he had contracted a prejudice against the Church of England from what he saw of the clergy, but more strongly from a book which found its way to the frontier settlements, "The Dissenting Gentleman's Answer to Mr. White;" and he much disliked the Prayer-book, and even all forms of prayer. But with increasing knowledge he learned to think more liberally. He met with the writings of some churchmen, in which, to his surprise, he found the same pious breathings and evangelical doctrines to which he had been accustomed. He began to judge more favourably of the Church of England, and at length was satisfied that he might be more useful there than elsewhere. On examining the Prayer-book he became convinced that most of the objections against it were ill-founded; and that, on the whole, it contained an excellent system of doctrine and public worship, equal to any other in the world. At length, after weighing the advantages on both sides, he determined to apply for holy orders in the Anglican Church. With this view he obtained a title to a parish, and waited on the governor and the bishop of London's commissary, from whom he obtained the necessary papers, and in October, 1762, sailed for England. He had at this time inherited, by the death of a brother, about three hundred acres of land, which he sold, in order to meet the expenses of the voyage.

On his passage, the vessel in which he sailed was near being wrecked on the coast of Wales.—He arrived at Liverpool on a Sunday morning, and attended church, but was so little pleased with the clergyman who preached, that he remarks that "his sermon was as empty as his dress was full."

On reaching London, he waited on the bishop, who referred him to his chaplain, the celebrated Dr. Jortin, for examination, who expressed himself gratified at his acquirements, and at Christmas presented him for deacon's

orders, which were conferred by the Bishop of London. A few days afterwards, when he waited on the bishop, in company with those who had been ordained with him, the bishop expressed himself particularly pleased with the report of his examination. He was not insensible to the compliment, and remarks, "You may be sure it was very gratifying to me, to find myself, who had never been inside a college or any other public seminary one hour in my life, thus distinguished, and placed before Oxonians and Cantabrigians." A week afterwards he was ordained priest by the Bishop of Chester.

He was desirous of returning home immediately, but was detained by the closing of the Thames by ice, and afterwards by the small pox; a disease which he had greatly feared, as it then generally proved fatal to Americans who took it in England. He had it mildly, however, and was confined by it but a few days. His detention gave him an opportunity of preaching several times in London, where he was strongly suspected, he says, of being a Methodist.—It is remarkable, that, notwithstanding the high estimation in which he had held Mr. Whitfield, yet now, when he had an opportunity of hearing both him and Mr. Wesley, he says, "he got little edification from either, though they spoke well, and to the purpose."

He had, on arriving in London, placed all his funds, including Queen Anne's bounty of twenty pounds, in the hands of his landlord, who had been a passenger with him from Virginia. This man defrauded him of it, and he was left "pennyless, in the city of London, three thousand miles from home." Providence, however, raised him friends; and he returned to Liverpool on his way home, where he embarked, and arrived safely in Virginia in July, 1763, "thankful to the Lord for his protection and blessing." The next month, in the thirty-first year of his age, he was elected minister of Bath parish, Dinwiddie county, where he spent the remainder of his days.

In his account of his own life, he pauses here, to make the following remarks:—

"It would appear impious in me, if I did not stop awhile in this place, to pour out my soul in ardent gratitude and praise to that indulgent Being who endowed me with such faculties of body and mind, as I have possessed, and still possess—who, at all times, hath given me food to eat, and raiment to put on, suited to the various stations and conditions of my life—raised me from the depths of obscurity and the lowest walks of life, to some degree of eminence and usefulness among men—provided friends for me, both at home and abroad—by sea and land, and on both sides the Atlantic. But above all am I bound to bless and magnify His goodness and mercy, in bringing me out of a state of darkness, guilt, and bondage to sin and Satan, to a state of light and knowledge, and set me at liberty from the worst of tyrants, through Jesus Christ—and giving me a good hope, through grace, that, when I have served him in this generation, according to his will, I shall rest from my labours in the peaceful regions of everlasting felicity, when time shall be no more."

His mode of preaching was not at first acceptable, either to the people of his charge or the neighbouring clergy. "I judged it necessary," he says, "to adopt that method of preaching which might have the most direct tendency to make sinners feel their situation, and be sensible of their guilt, danger, and helplessness. I endeavoured to expose, in the most alarming colours, the guilt of sin, the entire depravity of human nature, the awful danger mankind are in by nature and practice, the tremendous curse to which they are obnoxious, and their utter inability to evade the sentence of the law, and the strokes of Divine Justice, by their own power,

merit, or good works." These are plainly among the doctrines of the Gospel, and of the church; and we see not how those who professed to believe in the Gospel, and had subscribed the Articles, could justify themselves in opposition to them. It may be, however, that Mr. Jarratt, having received his religious views from the disciples of Whitfield, and, perhaps, still making great use of his writings, might not be wholly unexceptionable in his statements. The dislike of his people, however, soon wore away; and, before he had laboured long, he had the pleasure of finding that many were seriously concerned for their souls. He now no longer confined his labours to the churches and pulpits, but went out by night and by day, at any time of the week, to private houses, and convened as many as he could for the purpose of prayer, singing, preaching, and conversation. He says, "I think more solid and lasting good was done by these means, than at the churches;" for, though the first solemn impressions were made in church, yet, as in these meetings, he allowed any one to ask questions and propose doubts, the impressions were deepened and strengthened. He thus became better acquainted with the actual condition of his people, and was enabled to adapt his discourses more effectually to their circumstances. The following observation should be treasured in the memory of every minister of the Gospel: "Ministers, who are not accustomed to converse familiarly and frequently with their flocks, can have little conception of the small degree of Christian knowledge which is to be found among them; or how little they know of themselves, of God, of Christ, and the way of salvation through him, or, indeed, of any thing they ought to know."

His churches now were filled to overflowing. Strangers came from "far and near," to see and hear for themselves. It became necessary to enlarge his churches. This state of things continued from 1762, till about 1772; in the course of which years, he believed that "a great many souls were, in a judgment of charity, savingly converted to God." He was frequently and earnestly solicited to visit different quarters of the country, and, in process of time, the bounds of his preaching extended to a circle of five or six hundred miles. This erratic ministry was naturally unacceptable to the clergy into whose parishes he intruded. In many cases he was refused the use of their pulpits, and he then resorted to the woods. He sometimes preached under a tree, an arbour, or a booth. It must be added, however, that he did not neglect the three churches of his own parish, "hardly ever failing to be at one or other, in rotation, every Sunday, except, perhaps, three or four Sundays in the year, preaching sometimes twice or thrice on the Lord's day, and frequently on week days, in various quarters of it." He kept a journal for several years, by which it appears that he preached five sermons, one week with another, throughout the year. "By the blessing of God," he says, "my efforts were crowned with some considerable success, and the Lord gave me many souls to my ministry, both at home and abroad." The contrast produced in his own parish, by his laborious and pious efforts, is more strikingly shewn in the following extract.

"Having occasionally mentioned the *sacrament*, it may not be amiss to enlarge a little on that subject, as it may serve to illustrate the low state of religion in the Episcopal Church in Virginia, thirty or forty years ago, (he is writing in 1791,) and also evince the good effects of preaching the humbling doctrines of the Gospel of free grace, in their simplicity and purity. The sacrament of the supper had been so little regarded, in Virginia, by what were called *church people*, that, generally speaking, none went to the *table*, except a few of the more aged, perhaps seven or eight at a church. The vast majority of all ages, sexes, and classes, seemed to think nothing about it, or else thought it a dangerous thing to meddle with. Accord-

ingly, the first time I administered the sacrament here, about seven or eight communed. But as soon as the people got their eyes opened, to see their own wants, and the necessity of a Saviour, and the nature and design of the ordinance was shewn, and the obligation which all professing Christians are under to remember their dying Friend, according to his own institution, the number of communicants increased from time to time; so that in the year 1773, including those who constantly attended from other parishes, the number was, at least, nine hundred or one thousand. A great part of these, I trust, were such as were truly in earnest to work out their salvation. I did not suppose this to be the case of all; for notwithstanding my *fencing the tables*, by laying down as clearly as I could the marks and characters of such as were invited, and such as were not, and pointing out the danger of unworthy receiving, yet some would go forward, who, as I feared, ought not. This I knew not how to avoid, as I never could get that assistance from others which was necessary for the godly discipline of the church. No one man can do this business.

"But I had great comfort and satisfaction in this, that among the many hundreds who attended the ordinance, and, in judgment of charity, were sincere souls; I heard no jarring string: all seemed to be united in the same mind and judgment; there was no bone of contention, no subject of doubtful disputation. Disputable points had no place in the pulpit, and the same pacific spirit seemed to prevail among the hearers. Contentions were out of the question: it is no wonder, therefore, that genuine religion, the religion of LOVE, flourished.

"The approach of a communion season diffused pleasure throughout the parish, among all the godly; and great satisfaction, in common with the rest, have I enjoyed on those occasions. To see so many hundreds convened from different quarters, joining devoutly in the Divine service; to hear them singing the praises of their God and common Saviour, lustily, and with one heart and voice; to see them listening to the word preached, *with attention still as night*, eagerly drinking in the balmy blessings of the Gospel, dispensed by the instrumentality of one whom they esteemed *their pastor, their teacher, their guide, their father, and their friend*, sweetly communing with me and one another, and myself with all."

But this bright picture was darkened by deep shades. Some interruption to his peace and usefulness had been produced by the Baptists, who, about 1769 or 1770, began to make proselytes in his vicinity. The consequence was, a total separation from the old church, and from all such as adhered to her usages, and the introduction of disputes and discord, which proved very detrimental to the interests of religion. It grieved him much to observe the unity which had prevailed thus destroyed, by what he was "fully persuaded were nothing but notions." He endeavoured to act prudently and inoffensively, in preventing these dissensions; and with this view gave countenance to Mr. Wesley's lay preachers, who soon after began to make their appearance near him. It seemed, however, to use his own language, though the prospect had a more salutary appearance in the issue, that he only "jumped out of the frying-pan into the fire." He was led to encourage them, from a belief that "the Methodists were true members of the Church of England; that their design was to build up, and not to divide the church;" and that it was a maxim among them, that "he who left the church left the Methodists." Situated as he was, shunned by his brethren on account of the character of his religious views, pressed by those to whose opinions he was averse, and desirous not to lose the ground he had already gained, he determined to avail himself of the services of those who, according to his own previously settled opinion, and to the Twenty-third Article of the Church of England, were without lawful

authority to exercise the ministry. He received Mr. Wesley's preachers into his house with great cordiality, and treated them with disinterested benevolence, in the expectation that good would be done by their means in preserving the unity of the church, calling sinners to repentance, and establishing believers. He accordingly attempted to form societies upon Mr. Wesley's plan, and placed them under the charge of lay preachers. This was far from acceptable to many of his hearers, as it appeared to them to be a step towards separation from the Church of England. In the simplicity of his heart he laboured earnestly to counteract this opinion, and in a large measure succeeded. He lived, however, to see how much he had erred in this respect, and to feel sorrow for it. These societies raised up many young, ardent, and superficial preachers; who, wanting the solidity of judgment which had formerly preserved him, in nearly similar circumstances, from the like extravagance, entertained the belief that they were qualified to guide the ark of God, and assume all the functions of the ministry; but having no hopes of being "chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard," some of them "undertook to ordain themselves and make priests of one another." "This," says Mr. Jarratt, "they called a *step*; but I considered it as a prodigious stride—a most unwarrantable usurpation, and a flagrant violation of all order." Against this step he remonstrated in vain, and by so doing brought upon himself their ill will and opposition. He might well have said, in the language of the Prophet, "I have nourished and cherished and brought up children, and they have rebelled against me." This step, however, was afterwards retracted, and he was prevailed upon by "packets smooth as oil," and in the hope of retaining them in the church, to remedy the complaint of "want of ordinances," which had been the alleged excuse for the course pursued, to make extensive circuits for administering the sacraments, and without any fee or reward.

The time at length arrived when he ceased to be necessary to those among whom he had so long laboured. The separation of the Methodists from the Church of England took place, by the ordination of Messrs. Coke and Asbury: a regular system of association and government was adopted, and Mr. Jarratt's people, almost in a body, rejected his services. "Their old *mother*" (the church), "to whom they had avowed so much duty and fidelity," says Mr. Jarratt, "was discarded and violently opposed: I became a principal butt, a great eye-sore; for to the church I still clave, and intend to cleave as long as I live." He found the minds of the people so alienated from him, that his usefulness seemed to be at an end. "In my own parish," says he, "I have the mortification to behold those who were once my near and dear friends, yea, my children in the Gospel, fall off from me and join with my notorious enemies. Instead of crowded churches, as formerly, my hearers seldom exceed on Sundays a hundred and fifty, and for the most part hardly half that number. The communicants have decreased ten fold. Love and harmony are gone, so that I have little satisfaction at communion seasons. In a word, there appears such a degree of shyness, coldness, and disaffection among the people, and they look so strangely at me, that I can take no satisfaction in the company of any, *except a few of the old standards*. In this uncomfortable situation I often call to mind better days, and with great sensibility repeat those lines in Watts's version of the forty-second Psalm:

'Tis with a mournful pleasure now,
I think on ancient days;
When to the church did numbers go,
And all our work was praise.

If I did err in giving countenance to the Methodists, on their first coming to Virginia, they have since sufficiently punished me for it."

"Here I will insert a little anecdote respecting myself. I mentioned my having meetings for prayer, reading, &c., soon after I had some acquaintance with religion. In doing this, I thought I was actuated by the purest and most laudable principles. But being, one evening, in company with an older and more experienced Christian, I simply related to him my practice of meeting, and the effect it seemed to have on my hearers. The gentleman looked grave on the occasion; and instead of his approbation, which, no doubt, I expected, he gave me a little history of his own proceedings. 'When religion,' said he, 'first broke out in these parts (Henrico and Hanover) I used to hold meetings in our meeting-house, for prayer, reading, &c., and large congregations attended: the people were frequently much affected, and I thought my zeal for their souls was so great and ardent that I could freely have laid my head under their feet, to promote their happiness, by turning them to the Lord: but,' added he, 'after a while I found a devil of pride lay at the bottom of all my exertions.' He made no application; nor was it necessary, for I felt the words applied with great power to my heart: I saw my own picture drawn to the life; I was ashamed and confounded in the presence of the venerable man, when I discovered the same devil to lurk and predominate in my own heart which I had not before discovered, nor even suspected. It was a good lesson to me, and I endeavoured to profit by it. It is not therefore without a cause, that I am led to judge that pride is a principal agent in the mission of many in our day. Human nature is the same now, as when I was a young man. And as it may not be the fortune of every one to meet with such a judicious monitor as I did, I fear pride reigns in many hearts undiscovered for a long time."

The unkindness of some of the clergy towards him prevented his attendance upon the convocations before the Revolution; and at the first convention which was held after the Revolution, he found such a shyness and coldness towards him prevailing among them, as to induce him to leave the convention; and he did not meet them again till 1790, when Dr. Madison was elected bishop. He was then received with kindness, and the next year with cordiality. In 1792, he preached, by appointment, the sermon before the convention, which was the last he attended.

During the remainder of his life he was much afflicted by painful diseases, and the deprivation, in a considerable degree, of his sight. Nevertheless, he says, in one of his letters, "I intend, God willing, to attend my churches and preach the Gospel as long as I can crawl into a pulpit; though indeed the prospects of religion, and the success of preaching are gloomy and discouraging. But whether sinners will hear, or whether they will forbear, I wish to discharge my commission, and die in the field of battle." I am seldom free from one complaint or another, and am daily reminded that I am an old man. However, I consider all things as proceeding from God's continued good-will towards me, and intended to remind me that this earth is not my place of rest, that here I have no abiding city, and that I ought to wean my heart and affections from this world, as the time draws near when I shall no longer be fit to act my part in it. Therefore, in devotion to God, my Creator and liberal Benefactor, and in the continual habit of practical religion, would I say with Job, 'All the days of my appointed time' (be they few or many) 'will I wait, till my change come.'"

In a letter to a friend, who had been an Episcopal clergyman, but had renounced his ministry, and declared himself an Independent, Mr. Jarratt thus details his views of the church whose minister he was:

"I dearly love the church. I love her on many accounts, particularly for the three following:—First, I love her, because her mode of public worship is so beautiful and decent, so well calculated to inspire devotion, and so complete in all the parts of a public worship. Second, I love her

because of the soundness of her doctrines, creeds, articles, &c. Third, I love her, because all her officers, and the mode of ordaining them, are, if I mistake not, truly primitive and apostolic. Bishops, priests, and deacons were, in my opinion, distinct orders in the church, in her earliest and purest ages. These three particulars—a regular clergy, sound doctrine, and a decent, comprehensive worship—contain the essentials, I think, of a Christian church. And as these are in the possession of the old church, I have been, and still am, inclined to give her the preference. Her being at this time under a cloud does by no means lessen my esteem for her; but, on the contrary, I feel myself more attached to the Episcopal Church, since she lost her emoluments and the smiles of government than ever I was before. ‘A brother loveth at all times, and a friend was made for adversity.’ I wish it had been in your power to have continued in this respect, even as I.”

Mr. Jarratt was an ardent patriot. The editor of his life says, that “during the contest between England and America his dress was generally homespun. By precept and example he encouraged economy, frugality, and industry. I have often heard him recommend these virtues to his fellow-citizens, and even to go *patch upon patch* rather than suffer their rights to be infringed.”

A tumour on the side of his face, which had been during the last ten years of his life increasingly painful and troublesome to him, terminated his life on the 29th of January 1801, in the sixty-ninth year of his age and the thirty-eighth of his ministry.

The editor of his life says of him, that “he was of a cheerful temper, blest with a most retentive memory, a sound judgment, and a power of voice which few possess, over which he had entire command. In the reading desk and in the pulpit he was in his element. All that sat under his ministry can bear witness to his zeal and affection in dispensing the word of life. He was raised up by Divine Providence, and rendered a fit instrument to proclaim the Gospel of peace, which during a long life he continued to do with the utmost fidelity and diligence. His aim was not to amuse for the moment, but to convince his hearers of the necessity of experimental and practical religion. A long life spent in indefatigable labours to promote the best interests of mankind, evinces that the prevailing desire of his heart was to be useful while he lived.”



THOUGHTS ON CHURCH REFORM.

(Continued from p. 442.)

For the Christian Observer.

ANY person who urges objections to the existing state of affairs, in church or state, is sure to be met by a host of opponents. Some are interested in preserving things as they are, and would rather retain abuses than lose personal advantages. Others are accustomed to consider any change as dangerous, and likely to open the way to revolution. They lament abuses, but think their existence a less evil than the encouragement of innovation.

To both of these classes of persons there is one answer—“The spirit of investigation is abroad, the legitimate object of inquiry is reformation; prevent this, and the torrent, gaining strength, will overwhelm the whole fabric.”

That some amendment in our church establishment should be necessary, might, independently of the facts of the case, be considered probable; for not only are all earthly institutions liable in turn to be perverted, but the habits and circumstances of the people have materially changed since the

era of the Reformation ; so that, even if our system continued inviolate, it might still need adjustment. I say adjustment, because I cannot concur with those, falsely called reformers, who, whenever they discover an abuse, would remodel the whole system, wholly neglecting the results of experience, and substituting for them the crude fancies of haste and ignorance.

There can be no doubt that our church establishment was not free from faults at the beginning, and that both Parker and Whitgift were obliged to admit evils which the exigencies of the times and the difficulties of their situations rendered unavoidable. Yet, admitting this, the Church of England was at that time the most pure and best constructed church in Christendom. But then, our days are not the days of Elizabeth. The population are much better educated, the lower orders more sensitive to oppression, the middle classes more inquiring ; while, by means of the press, the facility of exposing error has been increased in a hundred fold degree ; but, at the same time, evils are exaggerated, and unfair conclusions are drawn, before the mistake can be corrected. Very arduous is the task of directing a population thus intellectual, easily excited, but with difficulty restrained.

How then does the case stand with regard to Episcopacy ? Wherever the bishops have been resident among their clergy, and have encouraged those who are truly pious and laborious, and discouraged the idle, and restrained the injudicious, a general moral and religious improvement has been visible among the population. But, on the contrary, wherever the admission of clergymen into holy orders has been lax, wherever pluralities have been encouraged or not checked, and wherever there has been inattention to the doctrines or character of the clergyman, ministerial diligence becomes relaxed ; and though there may be personal exertions in individuals, there is comparatively little religious improvement in the district. The conclusion at which I arrive is this, That our ecclesiastical system is good ; but that it is exposed to great abuses, and has been dreadfully abused. A reformation, then, which would wholly disorganize the present system, to raise a new platform of discipline, would be injurious, but corrections to a considerable extent are necessary.

Wherever a sinecure exists it will almost invariably be obtained by interest, and not by merit ; and though occasional good may arise from it, the proportion of evil will be much greater. It is a great point, therefore, in laying down any regulations for the guidance of any establishment, to avoid sinecures, both in reality and appearance, for even the latter engenders discontent. To the eyes of many, the bishoprics of our church are sinecures, not theoretically but practically ; that is, are posts of dignity and wealth, with comparatively small labour attached to them. This opinion has partly arisen from ignorance, for many of our bishoprics are very laborious, and all are so if a bishop discharges his duties ; but the question practically to decide is, Does our system, under its present regulations, give colour to the opinion ? Many of the evils can only be met indirectly ; but we are bound to inquire conscientiously whether arrangements might not be made to diminish them, and gradually to introduce a better system. In the first place, the eagerness with which bishoprics are sought is no trifling evil to a church placed in the midst of enemies. For the last hundred years ecclesiastical preferment has been esteemed a bait and a reward by which the ministers of state are to keep the aristocracy in good humour ; and though I am very far from saying that many able men have not been raised through the recommendations of the aristocracy, the country has generally felt that interest, and not merit, has been the cause of their elevation ; while, on the other hand, too many instances might be brought forward of very unfit persons, and a large portion of unfit persons, who, by political interest,

have been raised to the episcopate; and the duties of their respective dioceses have in consequence been greatly neglected. The inquiry which I would urge from this is, Whether some of the prizes to be obtained in the Church are not too splendid for the real good of the Church, and whether their tendency is not rather to give the clergy secular than spiritual views?

Again, look at another consequence which has arisen from the wealth of some of our bishoprics: I mean the frequent changes on the bench. The temptation to change is very great, from the poverty of many of the bishoprics and the wealth of others. When I say wealth, I beg not to be misunderstood: I know that the world greatly exaggerates the riches of some of the sees; but at the same time my conviction is, that their wealth might be more beneficially employed than in raising a few spiritual peers very considerably above their brethren. But, whatever may be any man's opinion respecting the wealth of some bishoprics, there can be no doubt as to the poverty of others; and this great difference in worldly emolument, acting, let it be remembered, on men who, in very many instances, have been advanced chiefly from the influence of their connexions, naturally renders the changes in the poorer dioceses very frequent. It may be replied, that if the bishop was appointed from worldly considerations, the possibility of his removal is an advantage: but in proportion as it relieves one diocese, it injures another; and it also encourages the ministers of state to be indifferent to appointments, when they can counteract any gross evil by a removal. But if this system did not exist, and a bishop, when once appointed, became stationary for life, unless advanced to a see requiring peculiar experience and talent, the disgrace of bad appointments would have a tendency to ensure a succession of men qualified to fill the respective stations.

Nor must we shut our eyes to the effects produced on the individual himself who is thus looking for an exchange of preferment, or on the clergy of his diocese. Even if a person might have a general wish to do his duty, yet every disagreeable task is likely to be deferred, and every worldly scheme in the distribution of preferment hastened, when he expects soon to migrate to another diocese. One great impediment to ecclesiastical discipline is, that the bishops and their clergy are not duly acquainted with each other. The former scarcely know the character of their incumbents, much less of their curates. They know, perhaps generally, that some are reputed diligent, some are respectable, some are men of unclerical pursuits or doubtful character. They may know that some are reputed high church, others low church: but in many cases they can know little more than this. Nor, on the other hand, have the clergy the advantage of intimate acquaintance with their diocesan. They really know nothing about him. They have heard of the influence through which he was advanced, and may, perhaps, have felt some prejudice against him. When, therefore, he first comes among them, he has to overcome this feeling. Allow that he does so, and that by his urbanity and kindness he wins his way with them, and seems inclined to encourage those who are faithful and diligent in the discharge of their duties; he delivers his charge, they are pleased; they begin to feel confidence in him, but soon he is removed. The business which had been commenced is neglected; and the clergy who had looked to their bishop for support are thrown on their own resources, and perhaps grow indifferent to the renewal of that friendliness which at first they desired to cultivate. Nor ought we to overlook the continued mortification produced by the introduction of new persons into the diocese. Every bishop is bound, as he must give an account to God, to prefer those who, he conscientiously believes, will discharge the duties of the offices which he assigns to them.

He is to find, for every post which he fills, a fit person; and where prejudices or worldly habits prevail, it may be necessary to introduce strangers, who may counteract those habits and prejudices. But this is very different to the system of bringing in strangers from mere favouritism: a system most disheartening to men who have been long labouring diligently and zealously in the cause of religion, and who find put over their heads young men of little weight, either for character or talent. I fully believe, from what I have seen, that some of the most pure and heavenly minds in our church are to be found in our poorer and more arduous stations; minds disciplined by frequent disappointment, and learning in all things to look to God, and meekly to follow the path of Christian obedience. But because God may bring good out of evil, it is not the less sinful, nor the less likely to bring a curse on the church which is guilty of it; and this evil has arisen in a great measure from the frequent change of bishops, who bring in each his own friends or relations at every successive translation. Consider, again, the effect on the laity. All these appointments are subject to the scrutiny of an intelligent and often hostile population. They perhaps hear of a bishop only once in three years; they see his equipage with a mixture of envy and disapprobation: feelings which, had they witnessed his conduct, and known his character,—provided they are what they ought to be,—would gradually have worn away. They observe his appointments, and cannot be induced to think that the spiritual good of his diocese is the wish of his heart. In a few years he leaves them, and another succeeds to act the same part, and again move off the stage.

Far am I from wishing to insinuate that this has been the conduct of all bishops. Widely different have been the wishes and actions of many; and seldom has Episcopacy been unpopular in such cases; but the system itself tends to make the world believe that bishoprics are merely sinecures, and that the appointments are made, not for the benefit of the diocese, but from the political interest of the individual. The consequence is what might naturally be expected: they are not viewed in the light in which they ought to be, and are considered as burdens on the public. Let our prelates, however, be zealous and active men, faithful servants of Christ, not labouring for translation, but working spiritually in their dioceses, patrons of good men, promoters of charities, and there would need only sufficient time for them to become known, in order to be respected, at least for their virtues and liberality: and the country would be far from disliking an episcopal form of government, or searching for arguments to misrepresent what I consider to be the plain declarations of church history, sanctioned by the word of God.

The objection raised against deans and chapters partakes in some degree of the nature of that urged against the present appointment of bishops. They are considered merely as instruments in the hands of ministers of state, to advance political purposes; as payment for parliamentary support, or a provision for the younger children of the peerage. The chapters, as at present managed, might be more easily dispensed with than any other part of our church establishment. But in all changes, the principles of justice must not be overlooked; besides which, it were better to consider how they might be made useful, rather than whether they might not be dispensed with altogether. For the sake of argument, let us suppose that the deans and prebendaries of our several chapters have no peculiar duties assigned them, except the superintendence of the cathedral service, and the management of their lands and funds; allowing, likewise, that for many years cathedral towns have been more famed for polished social intercourse, than for spirituality or self-denial; still it does not follow that cathedral revenues might not be rendered useful. I am not defending

their misapplication; those who have perverted them must answer to God; but the perversion does not establish their inutility. The express object of cathedral establishments is the preservation of a class of clergymen of higher attainments and greater leisure than the generality of their brethren, and, in particular, more experienced in ecclesiastical matters. If, then, we view their endowments solely as rewards for proficiency in learning, they are by no means useless. If there were no such rewards, would parents be induced to incur the expense of educating their children to the studies necessary for the attainment of that learning? The number of students in sacred literature, the rivalry in the elucidation of the truth, and consequent critical knowledge of the original language of Scripture, have been, under the blessing of God, the chief means of preserving the truth as it is in Jesus, pure and undefiled. The errors and conceits of ignorance have been exposed, the designs of the wicked detected, and the sophistry of heretics laid open. If then we were at one blow to cast down all our cathedral establishments, and direct their funds to the support of other parts of the Church, great evil might be done to the cause of religion, by removing that stimulus to learning and the cultivation of the understanding which has ever been of the greatest service to the cause of vital Christianity.

While, however, I argue in favour of their preservation, I would not insinuate that they have not been greatly abused, or that I think that they have been made to serve the purposes for which they were originally intended. The case is far otherwise: I readily admit that learned men may be found among our chapters, but they are the exceptions. Good preachers, also, are found in cathedrals, but not generally; I allow that there are many exceptions; and, of course, any allusion to the present state of the chapters would be extremely invidious and ill-placed. But a few years ago, when the argument was held by some who were at that time well versed in the characters of the individuals who formed almost all the chapters of England, the fact was brought to the test; and, by even the supporters of our present system, it was acknowledged that probably an equal number of parochial clergy, taken from any district in the south of England, would present a better specimen of learning and diligence, than the members of the different chapters in England. I do not say that it is so now; but how can we expect that an intelligent people, under such circumstances, will esteem chapters any thing but sinecures, and consequently a burden to the country?

But I am far from allowing that these establishments need be considered merely as rewards; they may, by a right application, be made most efficient for the purposes of ecclesiastical superintendence and church discipline. An active and pious dean is the next greatest blessing which a diocese can enjoy, to that of a good bishop. His authority is indeed confined to his cathedral and chapter; yet he gives a tone to the episcopal city, and this tone gradually spreads through the diocese: the blessing is felt of a good example in a station of authority; the hands of the humble and sincere are strengthened by it; and true piety is not compelled to hide its head among the despised of the world, who, in the midst of ridicule, will dare to be the servants of Christ;—except, indeed, as true religion in every station will meet with obloquy from the ungodly.

The different dignitaries of the church, spread through the diocese, (and from the livings in their gift, this seems to have been the original intention,) if they are faithful men, become so many supporters of right principles; and they are at hand to guide the younger clergy, to inculcate scriptural doctrine, to take the lead in all religious and charitable institutions, and all works of piety and mercy, and to disseminate those principles which

influencing the body at the centre, keep up a spirit of good will and unity through the whole. This is, perhaps, a view too like the regulations of Utopia : but surely this was the original intention ; and had this plan been adhered to, had the practice been, in any respect, similar to the intention, deans and chapters would not have been unpopular. Men would have felt the advantage of such establishments, and would neither have wished nor dared to detract from their value.

But how does the case stand now ? Deaneries and stalls, having been regarded as sinecures, and therefore having been far from efficient in the advancement of the spiritual purpose of an ecclesiastical establishment, are esteemed as burdens. At this very time four deaneries are held with bishoprics. Allowing that the duties of the bishopric of Llandaff and the deanery of St. Paul's can be performed without detriment to the Church together ; (and my own opinion is that they may, though on this subject there are differences of opinion ;) still the others, without hesitation I say it, cannot be united with the respective bishoprics to which they are attached with religious advantage to the Establishment. At present, Worcester, Durham, Canterbury, and Wells, are held out to the church as so many sinecures. I am far from wishing to insinuate that the individual deans, while resident on their respective deaneries, do neglect the duties of their station ; they may, while on their posts, be the supporters of every thing which will conduce to the advancement of true piety and learning, but this is nothing to the argument. If a dean is to be the example to the diocese, and the rector, if I may use the expression, of the neighbouring clergy, three months are inadequate to his labours. The world has sense enough to see this, and there is certainly no wish to conceal it. If we would retain these establishments in our respective dioceses, let us make them efficient for the purpose for which they were designed. The deanery, if necessary, might be attached to some larger country living near the town, and the dean's preferment be limited to the two. The stalls should, in the first place, be attached to the archdeaneries and chancellorship of their respective churches, and the archdeacon should be obliged to live in his archdeaconry ; a benefice being affixed to his stall, and no other preferment being tenable with it. The archdeaconries are often too large for real superintendence ; and if there remained sufficient stalls, I would increase their number. Archdeacons, if properly selected, would be a most efficient body of officers for the purposes of ecclesiastical government. Men in such situations ought to be persons who, from their piety, education, and habits, might be influential. They ought, likewise, to be liberally remunerated ; but under the present system they are not so, and to make up the deficiency, they are often overloaded with other preferment, and their moral influence is destroyed. These changes, I admit, are considerable : particularly as, in some cases, they would alter the patronage. But though considerable they could easily be effected and the consequences, as far as I can judge, would be most beneficial to the interest of the Establishment.

(To be continued.)

ON THE REQUISITES FOR CHRISTIAN BAPTISM.

To the Editor of the Christian Observer.

THE subject which has so much exercised the mind of a minister labouring among the heathen, referred to in your last Number, p. 451, has more or less occupied the minds of most of the faithful missionaries of Jesus Christ. A modern missionary among the heathen, is placed in similar circumstances to those of the first preachers of Christianity ; when there was no proselyting from one Christian sect to another, but all converts to Christi-

anity were drawn either from the Jews or Pagans : if, therefore, it can be ascertained what plan the Apostles adopted in making disciples by teaching and baptism, the difficulty respecting this particular will, in a measure, be surmounted.

The friend of your correspondent W. B. T. says, "I recognise but *one* baptism from the beginning," &c. Though baptism in all the cases of ceremonial washing may be a "token" of some grace in the covenant, and though, since the Christian dispensation commenced, there is only *one* Christian baptism, yet I conceive there have been various baptisms, or baptisms appointed for various ends. Under the Law there were "divers washings" (baptisms), Heb. ix. 10. Proselytes also to Judaism entered into a solemn engagement to keep the Law of Moses by receiving circumcision (Exod. xii. 48, 49; Gal. v. 3): and probably they were also baptized or washed; which law or custom of baptizing proselytes seems to have been continued in the Jewish Church to the coming of Christ; and then it appears spoken of, not as a *new* ordinance, but as a part of the ceremonial law, with which the Jews seemed well acquainted (John i. 25). John's baptism,—the baptism of Christ,—and the final Christian baptism differ, I think, in regard to their objects, in some particulars from each other. In being baptized and becoming John's disciples, they were not only engaged to repent, and do works meet for repentance in the ordinary sense of those words, but to *prepare* to turn from the "elements of the world" or ceremonial law (Gal. iv. 3, 9), and "believe on Him which should come after him" (Acts xix. 2—4); or, in other words, *to obey from the heart that form of doctrine which should be delivered to them* (Rom. vi. 17). John told them plainly that he was not the Christ, but they were engaged to prepare to receive him who was soon to make his appearance; then John must be, as it were, *supplanted*, and his disciples were to become Christ's disciples. In the first case, they were to be baptized "unto John's baptism;" in the latter, "in (or into) the name of the Lord Jesus." The baptism being in different names or forms of words, and for different ends, I apprehend, was repeated.

Though the blessed Saviour was baptized by John, yet we cannot imagine that He became John's disciple. We are told (Gal. iv. 4), "God sent forth his Son, made (or born) under the law;" and when John objected to baptize Jesus, he said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness" (Matt. iii. 15); therefore it appears to me that Jesus was not only then consecrated "the Apostle and High Priest of our profession," but also consecrated a priest, and the last of the priests under the Law. He was about twenty-seven years of age, (the age at which the priests under the Law were consecrated, Num. viii. 24; iv. 3), baptized, or washed according to the Law (Exod. xxix. 4), and anointed, not perhaps with oil, but "with the Holy Ghost" (Acts i. 38), and thus entered on his public ministry.

With regard to *Christian baptism*, I conceive it is, under the Christian dispensation, what circumcision was under the Jewish—a seal, or token of the covenant. The Apostle (Col. ii. 11, 12), speaks of them as ordinances appointed for the same or similar purposes. As those who were circumcised became "debtors to do the whole law" (Gal. v. 3), so I imagine those who are baptized "into the name of the Lord Jesus," or into the Christian religion, are (to use the same phrase) *debtors to do the whole Gospel*. The Apostle Peter (Acts ii. 39) quotes the same promise as made to Abraham; Gen. xvii. 7; see also Acts iii. 25; Gal. iv. 14, 26—29, and other places. As the seal of an indenture, when a child is bound an apprentice, has reference to all its duties, engagements, &c. mentioned in the indenture, so baptism has reference to *every part of Christianity*, or to the *whole of the covenant of redemption*. Thus it has reference to *regeneration*,

"born of water and the Spirit" (John iii. 5),—to *justification by the blood of Christ*, "as many of us as were baptized into Jesus Christ, were baptized into his death" (Rom. vi. 3);—to *sanctification*, as Eph. v. 26; 1 Cor. vi. 11;—to "*the answer of a good conscience towards God*," (1 Peter iii. 21);—to *the miraculous influences of the Holy Ghost* (Acts i. 5): (here it may be observed, that those who are now baptized into the name of the Holy Ghost, need not expect his *miraculous influences*):—to *suffering in the cause of Christ* (Matt. xx. 23); to *suffering martyrdom in the hope of a RESURRECTION to eternal life* (1 Cor. xv. 29).

Your inquirer says, "Ours is, I conceive, too much *believer's baptism*;" by which, I apprehend, he means that *missionaries require converts to believe too much before they are willing to administer baptism to them*. This may be an error; and I am persuaded many missionaries greatly err in this respect. In the days of the Apostles, though many, no doubt, were real converts when they first became disciples by baptism; and others had even received the miraculous gifts of the Holy Ghost, yet many others, I apprehend, or perhaps I might say the disciples in general, scarcely understood the "first principles of the doctrines of Christ" at that time. Thus it is said (Acts viii. 13), that Simon believed and was baptized: yet, if he had been asked a few simple questions on what are called "the fundamental doctrines of Christianity," it does not appear to me probable that he could have answered them (see also John viii. 31). In the multitudes that came to be baptized, we do not find any intimation of delay, or trial, or examination, except what is equivalent to "Dost thou believe on the Son of God?" When the Pharisees and Sadducees came to John's baptism (Matt. iii. 7, &c.) I apprehend John would not have refused it, had they been willing to be baptized, and to follow his counsel; for we find (Luke vii. 29, 30) "the publicans justified God, being baptized," whilst the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized: the latter evidently *refused* to be baptized, rather than that John refused to baptize them until they had brought forth fruit meet for repentance. We find also that Christ's apostles, and his first real converts, when they first became disciples, were very ill-informed on those subjects to which baptism refers. They did not believe in the death of Christ until he was actually crucified. When Christ spake of his sufferings, &c., Peter said, "Be it far from thee, Lord; this shall not be unto thee" (Matt. xvi. 21, 22): others said, "We trusted that it had been he which should have redeemed Israel" (Luke xxiv. 21), evidently thinking themselves deceived. If therefore the converts referred to in your inquirer's letter, be given to understand that when they are baptized they are considered to be really and truly Christians, or almost established in the Christian faith, I conceive that worthy minister of Jesus Christ is proceeding upon a wrong system; and the converts are not taught to consider themselves as *entering* by the solemn sacrament of baptism into the school of Christ to *learn* Christianity, obey, &c.; but as he intimates, the natives imagine that when they are baptized they are at the end of their lesson.

In my view of the subject, it would be as unreasonable to require that a convert from the heathen should "be rooted and built up in Christ, and established in the faith" of Christianity when he first becomes a disciple or scholar, as it would be to require a child to know his business before he has served his apprenticeship; and if such qualifications be required in candidates for baptism, then I do not see the use of baptism at all, as in that case the Lord's supper would answer every purpose. Whilst there is a *certain qualification* requisite for baptism, in converts from the Jews or heathens, yet I conceive baptism itself has reference principally to *future* duties, obligations, engagements, promises, blessings, &c.

In regard to the *qualifications requisite for baptism in Jews or Heathens*,

it is obvious that they must see the weakness or insufficiency of their own systems for salvation, and also, in some measure, the superiority or truth of Christianity, or they would never become proselytes to the latter. Our blessed Lord's commission was, "Go ye, therefore, and teach (disciple) all nations," &c. (Matt. xxviii. 19); and then (ver. 20) they were to *teach* them to "observe all things," &c.: therefore, in order to become a disciple of Christ by baptism, it was necessary to believe that "Jesus is the Son of God" (Acts viii. 37). "They that gladly *received his word* were baptized." (Acts ii. 41, &c.)

Your inquirer, I think, is right when he says, "the church has been, and ever will be, under one unvarying covenant of promise; and the same parties are admissible under every dispensation of this covenant." Thus in regard to the covenant made with Abraham, he first believed, and then "he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised" (Rom. iv. 11). So that it appears to me that faith was then as necessary in all adult proselytes to the true religion as it was in the days of the Apostles. If it be asked again, What did Abraham or other proselytes believe? Surely not every thing to which circumcision referred, nor every thing to which circumcision bound them: they were to circumcise their *hearts* and *lips* and they became "debtors to do the whole law." Isaac, the great type of our blessed Lord, was not bound upon the wood to be sacrificed, nor the further promises to Abraham made, till about twenty-six years after Abraham was circumcised; so that he had much to learn at the time of his circumcision. I may remark here, that when Abraham believed, all his household, or all the males under his authority, entered into the covenant by circumcision; and there is an exact parallel in the Apostles' baptizing households when the head of a family became a believer; only now "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. iii. 28).

I scarcely know what plan missionaries adopt in receiving converts into the covenant by baptism out of a slave population; because children, whom God has placed under the authority of their parents, and made *them* responsible for their education in the true religion, are liable any day to be torn from them, and placed in situations where the parents can have no control or influence over them, and where they cannot have religious instruction: so that the parents enter into solemn engagements which they have scarcely any hope of fulfilling! (Oh the wickedness and cruelty of the system of slavery, which outrages so grievously both the laws of God and nature!) Yet I think even in these circumstances the children of proselytes ought to be baptized.

The system which I have endeavoured to point out is simply this: first, by preaching or religious instruction, convince them of the truth of Christianity; and when they are willing to enter into the church, or assembly of worshipping Christians, and become disciples by baptism, then receive them and explain to them that they then engage "to renounce the devil and all his works, the pomps and vanities," &c.; and lastly, that before they can be admitted to the Lord's table, they must be able, in some measure, to "discern the Lord's body," and "walk worthy of the Lord," &c. The Apostles themselves were first called, and became disciples of Christ; they then travelled with him, received his instructions, witnessed his miracles, and beheld his glory, before he instituted that supper which was to be an emblem of his sufferings and death. The minister that baptizes them, or who is placed over them in the Lord, and the church into which they are received, are also laid under obligations to instruct, watch over, and admonish them; and then follows the gracious promise, "I will be to them a God, and they shall be to me a people" (Heb. viii. 10). E. F.

QUESTIONS PROPOSED FOR CONSIDERATION.

To the Editor of the Christian Observer.

Most sincerely do I hope that you will persevere in your exertions to establish clerical meetings for discussion and mutual edification. Much good would arise from such an interchange of opinion, if conducted on truly Christian principles; but my present object in writing to you is to request that your correspondents would favour us with their thoughts on some of the interesting questions lately transferred to your pages from the records of a clerical society. Your lay readers could benefit only indirectly by such meetings, but the Christian world in general might be edified or comforted by appropriate remarks on such points as the following ten, which I have selected from the first two hundred questions.

“What is the proper idea of growth in grace; and what are the best evidences, both to ourselves and others, that we really grow in grace?”

“How shall we best distinguish that reception of the truth which may be, and sometimes is, in them that perish, from that which God vouchsafes only to those who shall be saved?”

“In what sense is the obedience of Christ imputed to believers?”

“Upon what evidence may a man judge himself to be in a justified state?”

“What are the usual causes and signs of decline in the spiritual life?”

“How may a person know when he is led by the Holy Spirit?”

“What are, and what are not, distinguishing and essential characters of the gracious operation of the Holy Spirit on the soul?”

“What are the most trying times in a believer’s experience?”

“What doctrines of Christianity are or are not essential to salvation?”

“How far is retirement from the world a Christian duty?”

I should indeed be glad to read something in your columns on each of these interesting points. I feel sometimes like your correspondent Q. (p. 664 of your last volume) longing for “encouragement, consolation, and, above all, guidance.” There is very little Christian fellowship in society: it is seldom that a Christian can find a friend who can enter into his religious feelings, or to whom he can unburden his conscience; and I can well understand the solitary feeling described by Q. that it would be an inexpressible delight to hold a correspondence with some invisible and unknown Christian, to whom we might apply for assistance in our difficulties, and to whom we might, without fear, unbosom ourselves upon subjects alike interesting to all, but which are, by common consent, excluded from even the society of friends and relations. And yet—and let that be our solace—there is One to whom we can unburden them; and with the knowledge that he understands all our perplexities, and is touched with the feeling of our infirmities; having been tempted in all points like as we are, yet without sin.

To the above questions let me add, What are the best means of proceeding with an infidel?

I remain,

Your unlearned and ignorant friend,

A. Z.

PRESIDENT ALLEN ON RELIGIOUS REVIVALS.

To the Editor of the Christian Observer.

I HAVE observed, in various English publications, remarks for and against what are called “revivals,” as they have been witnessed in many parts of the United States during the last few years, as well as in earlier periods

of New-England annals. I doubt, however, whether the friends of religion in Great Britain fully understand the character of these remarkable eras of religious history, which, though accompanied, through the snares of the enemy of souls, by some things not to be commended, have in the main, and in the end, as President Edwards himself states, conduced much to the extension of true piety and the salvation of the souls of men.

It might not be uninteresting to the readers of the *Christian Observer* to peruse the following brief statement respecting the late New-England revivals, as recently detailed by President Allen of Bowdoin college, in a lecture before the (American) University of Cambridge; and his statements are the more to be depended upon as he knew that his audience was probably composed almost wholly of men who regard these displays of Divine power as wild fanaticism. The following is an extract from his lecture:—

“The great Head of the Church has blessed the New-England ministry. The truth has been attended with power. Sometimes the heavenly influence has been silent and gradual, bringing forward the Christian virtues, as the fruits of the earth, by the arrangements of Nature, are slowly but surely matured. At other times there has been a sudden transformation of character, a general and delightful revival of the excellencies which ennoble man. So as I have seen on the barren, sandy plain of my residence, when the whole vegetation was yellow and withered away, a sudden summer shower coming down from heaven, has, as it were in a moment, converted the seared, blasted field into greenness and joy.

“The communication of the Divine Spirit produces, as I believe, the first holy emotions in the alienated heart of man. If Christians, in the metaphorical language of Scripture, are born of God; if he creates them anew in Jesus Christ, unto good works; then, it is evident, there must be a moment when holiness begins, however long the previous period of instruction, and however long the subsequent period of improvement. There is no more difficulty in admitting that a hundred may be renovated within a few weeks, than that one may be renewed in a day. Indeed, when the Gospel was first preached, by one discourse of Peter were three thousand converted; and converted, as I suppose, by the same power which converted the individual persecutor on his way to Damascus, and which opened the heart of the woman of Thyatira to receive the truth.

“With men of candour and well balanced judgment, the false pretences to inspiration or to the guidance of the Divine Spirit, the wild visions and the atrocious excesses of fanaticism, the dreams of madmen, whether in former times or at the present day, will no more produce the persuasion that there is no spiritual influence on the mind, than the boisterous, patriotic profession and ravenous seizure of public offices by hungry demagogues will convince them, that there is no such thing as the love of country seated in any human heart.

“I have known wild visionaries and fanatics; but they did not spring up under the religious excitements which have fallen under my notice. In fact, there is a high intelligence and faithfulness of teaching and warning in our New-England pastors at the present day, which in a great degree cuts up fanaticism by the roots. It grows, however, in neglected fields, wherever the pure truth of the Gospel is not sown; it grows, too, in solitude, produced by selfish, unguided musings; it grows sometimes in the halls of science; but it springs up most commonly among men who withdraw themselves from the regular methods of religious instruction, and in whom two qualities preponderate—gross ignorance, and the desire of exercising their imagined gifts, or playing the part of a bishop or elder. Most heartily, therefore, will I join in decrying fanaticism; but I must be careful where I lay the charge of this wild delusion, lest I be found casting

reproach upon the Spirit of God, and defaming the beauty and glory of the Christian character.

"I was once myself a New-England pastor; and in this Commonwealth, in one of its most enlightened and beautiful villages, I toiled for years with the ordinary gradual blessing on my ministry. But after Providence had removed me, and substituted a more faithful teacher in my place, I happened to return and to spend a Sabbath in the former field of my labours. And what was the spectacle, do you think, which on that Sabbath I beheld? It was the spectacle—and a sublimer, a more joyous one I never saw—of more than eighty persons, new converts to the faith of the Gospel, standing up together, and taking upon themselves the covenant of a congregational church, and then singing a song of praise for redeeming love! These were not fanatics; they were intelligent and considerate. These were new converts; and in the transformation of their character I saw proofs of power, higher than any other power of the earth; sordid worldliness and covetousness changed into a generous charity and heavenly temper; imbibited, rancorous hostility, into brotherly love; profligacy into temperance and purity; contempt of prayer and of all religion, into the fervour of devotion and a glorying in the cross of Christ. Without doubt, as among church members of less rapid growth, some may have been self-deceived. But I trust I shall never be disposed to point the finger of scorn at a scene which, as Christ has taught us, sends a thrill of joy and rapture through the hosts of cherubim and seraphim in heaven.

"I could refer you to ten thousand such converts within a few years past in New-England. And why should it be thought incredible that God should renovate and sanctify the heart of man? Our whole existence, as well as every object in nature, is a mystery and wonder. It is, I believe, a general opinion among the ablest philosophers, that in every change in the natural world, there is an exertion of Almighty Power; for matter is inert in itself, motionless, dead; and the laws of nature have no efficiency to produce change. All that we mean by the laws of nature are certain associations of events, or a certain order in their occurrence. There is still wanted a power to effect the change, to produce the event; and that power is found only in the Almighty. We talk, indeed, of the powers of matter, but whoever supposed that a ball or a world could set itself in motion, or continue its own motion: or that particles of matter can arrange themselves into the form of a beautiful chrysal, or into the various organs and parts of a plant or a tree? Is it dead matter which fashions itself into the ten thousands of vessels and fibres of our own body? If, then, God is operating throughout all nature; if his hand puts in motion every thing that moves; if every leaf and every blade of grass grows up under his agency; is it a thing incredible that his should be the work of giving a pious direction to the heart of sinful man? Why should the soul be exempt from his kind and merciful agency, any more than the body?"

Such sentiments from such a man ought to carry great weight. I might add many other testimonies; but this may, perhaps, suffice to shew some British Christians that there is more of the power of God in these things than they have been willing to allow.

N.

REFLECTIONS ON OUR LORD'S CONDUCT TOWARDS THE WOMAN OF SAMARIA.

To the Editor of the Christian Observer.

THE discourse of our blessed Lord with the Samaritan woman, in the fourth chapter of St. John's Gospel, contains illustrations of Christian doctrine,

which were no less new than spiritually instructive ; but the careful student of the Bible will also remark the character of unstudied simplicity which pervades it. After a striking statement of Gospel truth, our Lord, in directing the woman to call her husband, discovers an intimate knowledge of her affairs. As "the Jews had no dealings" with her countrymen, she might well conclude that a man of that nation who could reveal the most private transactions of her life, must possess the spirit of prophecy. Afraid perhaps of some further exposure of her character, and wishing for a resolution of the principal question which divided the two nations, she resolved to sound the stranger upon this subject ; yet from feelings of reserve towards a Jew and an inspired person, and probably fearful of expressing any doubt upon a point which was an article of faith among her countrymen, she merely stated the difference which prevailed : "Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship" (ver. 20). The answer of Jesus, though little honourable to the Samaritans, was exempt from Jewish prejudices. It admitted that one main point of controversy between the rival parties was of little moment, and that it was not necessary to salvation to worship at Jerusalem. No Pharisee, nor even a Sadducee, would have made such an admission.

Light now began to break upon the mind of the woman ; and it appears from ver. 42, that the Samaritans of this city were in expectation of one who should come, not as the King and Deliverer of the Jews only, but as the "Saviour of the world." He might indeed be a Jew ; but He would break down the pale of Jewish prejudice, the partition wall which excluded from their sanctuary the nations of the earth, and would make a large and liberal offer of salvation to every creature*. They believed also that He would "tell" them "all things : " that He would be the Preacher of a new and heavenly doctrine. Possessed with these ideas, the woman (who was evidently a person of considerable intelligence), soon perceived that he who conversed with her was no common teacher. He appeared to open his commission not only with the boldness of a prophet, but with the authority of a legislator, and thus corresponded to Moses's description of the remarkable personage who should be raised up "like unto him." Still she might feel perplexed by the meanness of his appearance, and be unwilling to discover amid a rival nation their great Deliverer. She therefore makes a second observation, as cautiously worded as the former : "I know that Messiah cometh which is called Christ ; when He is come He will tell us all things." She thought that, without committing herself, she might thus gratify the curiosity so powerfully excited—nor was she disappointed. The answer of our Saviour was an express announcement of his Messiahship ; more express indeed than any other which he is recorded to have made. Language so explicit might indeed at first sight appear irreconcilable with his usual practice, which was to leave men to make use of the means of knowledge which he afforded them. He knew that to minds divinely enlightened, the miracles which He wrought, the prophecies He fulfilled, the doctrine He dispensed, would eloquently proclaim his heavenly mission ; and that for prejudiced minds no evidences, however lucid, would be sufficient : that to the first his silence would minister a wholesome trial of faith ; in the second, it might prevent a deeper aggravation of unbelief. He knew also that an open assumption of his true character would hasten the malicious designs of his enemies, and inflame the mistaken zeal of his worldly-minded friends. But the present was an occasion on which no such dangers were to be apprehended. The Samaritans had by no means collectively enjoyed the advantages imparted to their neigh-

* I am in this place indebted to Bishop Horsley's first sermon upon John iv. 42.

bours. The splendid train of prophecies which had passed before the eyes of the Jews, were in a manner hidden from their sight; they were ignorant of the history of Jesus, and had not hitherto witnessed his miracles. Although they might therefore be expected to discover in him a "teacher sent from God," they might not so readily have distinguished him as the Prophet whom they expected. Moreover, they were far less likely than the Jews either to pursue him with jealousy and hatred, or to invite him to an earthly kingdom; for our Saviour's appearance among them was sudden, and his continuance could not be long. No time was therefore lost: He declared himself their expected Prophet, and He saw fit that the effect should be highly propitious; and no mean harvest was reaped among these despised people, whose spiritual fields the Redeemer had beheld already white for the harvest. With these blessed scenes of increasing usefulness before his eyes, well might He whose love for the souls of men was infinite, exclaim to his disciples "I have meat to eat that ye know not of."

To return, however, to the Samaritan woman: as soon as she heard the avowal of Christ, with that alacrity of mind which her discourse had already manifested, she left her water-pot, hastened to the city, and said to her acquaintance "Come see a man which told me all things that ever I did: is not this the Christ?" The hyperbole here employed, as has been justly remarked, was most natural; Christ had repeated two or three disgraceful circumstances of her life, and this appeared to her as extraordinary as if he had declared her whole history in detail. It is also worthy of remark, that the Saviour keeps constantly in view his practice of teaching by intimation and illustration, rather than by direct command or reproof. While he intimated to the woman that the Jewish worship was the most proper, and that "salvation" was "of the Jews," he soothed her native prepossessions by declaring that God might be worshipped in other places than the temple of Jerusalem, and that he required a spiritual rather than a ritual worship, also by freely conversing with her, and frankly avowing his Divine mission. It appears, indeed, from other instances, that the removal of the prejudices of those rival religionists was an object very near the heart of our Divine Master. Not only did he emphatically check the rash indignation of his Apostles when repulsed from the Samaritan village, but one of his most beautiful parables conveys the same lesson. He incidentally introduces an individual of that hostile nation practically illustrating that duty towards his neighbour to which the Priest and Levites were insensible. Upon another occasion, we are told that a party of ten lepers came to implore the aid of Christ. As these unhappy objects were, and still are in the east, expelled from towns, they commonly to this day congregate in villages or suburbs of their own, so that a company of them applying to our Lord needs not surprise us. But it is to the conduct of one of these lepers that I would especially advert. When they were cleansed, one of them only "turned back, and with a loud voice glorified God"—and this person was a Samaritan. Though the insensibility of the others can admit of no excuse, the peculiar gratitude of this stranger may naturally be accounted for. He felt that he was not only despised as a leper, but as an alien and an outcast. He could little have expected that a Prophet of a nation which renounced all dealings with the Samaritans would have stooped to notice his afflicted state. The unexpected mercy therefore he received, moved him to return, and to pour forth his soul in spontaneous thanksgiving. Our Saviour's comment on this circumstance was pointed and significant; but he accompanied it not by any dissertation upon the variance between Jew and Samaritan, or discourse upon national prejudices. He simply left his disciples to draw their own conclusions from the incident.

Now, writers whose object was to win admiration rather than to declare

the truth, would have given a different character to their discourses and narratives. We should trace in every page an anxiety to give to every fact in their history the utmost possible effect. Such an anxiety may be observed in the studied speeches with which Josephus has adorned his work. The sentiments may often be just, and the language animated, but they bear symptoms of a refinement little characteristic of the age to which they are ascribed. In short, while these carry the stamp of the schools or of the forum, the discourses in the Evangelists have the essentials of familiar conversation—remarks short, pithy, and inartificial—sudden changes of person and figure—bursts of feeling—occasional abruptness, and little obscurities which no pains are taken to dispel. It appears contrary to the clearest and most invariable laws of the human mind, that such should be the garb of fiction. Falsehood must necessarily be deliberate, careful, and timid. Truth is often brief, abrupt, and obscure, seldom designing to soften, explain, or anticipate objections; but pursuing its stedfast course through evil report and good report, conscious that its native dignity and loveliness must finally recommend it beyond all the disguises with which falsehood seeks to veil its deformity.

A. R. C.

REVIEW OF NEW PUBLICATIONS.

EXERCISES FOR THE CLOSET.

Evening Exercises for the Closet. By the Rev. W. JAY. 2 vols. 8vo. 1832.

THIRTY years ago, in our very first two volumes, we reviewed and strongly recommended the Sermons of this author. Mr. Jay was at that period at the zenith of his popularity as a preacher: and as the sphere of his ministrations was not within the walls of the Church of England, it was perhaps more honest and chivalrous than worldly wise of us, surrounded as we were with captious and not very scrupulous censors, to risk our untried and youthful character as good Churchmen in attempting to do justice to an individual so peculiarly circumstanced. But Mr. Jay's character and writings have outlived prejudice, if ever he was exposed to it; and as he takes his stand, in his truly devout and edifying volumes, not on the islet of sectarianism, but on the broad ways of our common Christianity, his publications are probably as much valued by pious Churchmen as by Dissenters. In the field of ecclesiastical discipline we should contend manfully with him, if he summoned us to the battle; but while he lives peaceably within his own pale, mildly scattering over it fruits for the healing of the nations, instead of hurling from its battlements the missiles of party hostility, we are content, nay, rejoiced, to partake in his Morning and Evening Exercises, and to refresh our hearts and animate our spiritual affections with his maxims of piety and heavenly wisdom.

In saying that Mr. Jay was thirty years ago in the meridian of his popularity, we do not mean to intimate that he has declined from it, except as the sun beams with milder radiance, while it expands in magnitude, as it verges towards the horizon. We have heard, indeed, much respecting the living voice of the preacher, but our reference is to his written page; the former not being within our ecclesiastical range of hearing, whereas the latter meets our eye upon the neutral arena of theological literature, where, so long as subjects of controversial discussion arise not, Episcopacy feels it no crime to be edified by Dissent, and Dissent may condescend to be instructed by

Episcopacy. Yet it is said, that a Wyndham and a Pitt, in their love of eloquence, listened with admiration to the living voice, though within unconsecrated walls, and wished with characteristic associations of feeling that this voice could be heard in party advocacy, on an arduous field-night in St Stephen's chapel, as its eloquence might fairly be estimated at the value of half a score unintended votes. We, being more consistent as churchmen, say that it is at Jerusalem men ought to worship, provided they worship in spirit and in truth; and we are not anxious to go to this or that "mountain," while we can have the words of life in our own precincts: but if the mountain will come to us, and edifying discourses, wherever first delivered, will throw themselves into printing types for the public benefit, we then hail them as the common property of the Christian community, which neither the inhabitants of our Jerusalem nor the mountaineers would do well to abandon. Indeed, to say the truth, Mr. Jay is not a man whom we can consent to give up: his usefulness as well as his just popularity have diffused themselves far beyond his own peculiar pale; as is proved by the extensive circulation of his publications; for it will not be supposed that six editions of his comparatively recent *Morning Exercises*, with very numerous impressions of his former publications, especially thirteen editions of his admirable "*Prayers for the use of Families*," which, as Churchmen, we hailed with peculiar pleasure, not only for their own intrinsic value, but from the circumstance of their coming from the pen of a Dissenting minister, thus adding a new sanction to precomposed forms of prayer, and promoting family devotion where there was inability or reluctance to conduct it without such assistance;—it will not be supposed that this large sale has been altogether within the precincts of non-conformity, or that churchmen have refused to avail themselves of the treasures of piety thus placed within their reach. And, in truth, as to the leading matters of Christian doctrine and holy life, it would not be discoverable to the most lynx-eyed churchman, that Mr. Jay was not of the same school as the writers of some of our own most valued manuals; for the topics which he chiefly discusses are those immutable verities of Divine revelation and practical religion which may, and do, exist apart from various differences—yea, and important differences—as to forms of church government; and in discussing them, his spirit is any thing but narrow, sectarian, or controversial.

The characteristic excellencies and defects of Mr. Jay's writings are now too well known to require much specification. That his imagination is not always sufficiently chastised; that his figures are sometimes ill assorted; that his taste is often faulty, his allusions occasionally far-fetched, and his metaphors redundant, are points almost as well ascertained as that, notwithstanding such defects, he is remarkably original and interesting in his thoughts and style, full of felicitous imagery, sparkling ideas, and affecting sentiments; seldom trite, seldom dull; lively, entertaining, and epigrammatic; a presenter of old truths in new lights and with striking illustrations; and, far above all, a man of sound, sober, yet ardent, piety; a most happy delineator of Christian graces; a spiritual painter, rather than a doctrinal disquisitionist; a man who makes religion look lovely, yet without divesting it of that character of faithful self-scrutiny which is as essential to its integrity as are its promises and its consolations; a man who would render his readers at once ardently devout and calmly anti-fanatical, and build them up in the graces of the Christian life and temper, founded on the basis of the humbling, self-abasing, yet sublime and elevating doctrines of the Christian faith.

Our task as critics is now over; our remaining employment will be, in justice to the author and ourselves, to select from the volumes before us a

few pages which may bear out our statements, and both interest and edify our readers. Out of three hundred and sixty-five "Exercises," it is impossible to mark out two or three as comprising the matter of the whole; for there is great variety in Mr. Jay's writings, and almost every single paper contains something interesting and memorable. Our extracts must therefore be almost casual: if they prove better than the average of the book, our readers will have to thank us for the choice; if worse, we guard against their disappointment in purchasing the volumes; if equal, they do justice to our impartiality and critical skill.

Our first extract shall be the exercise for the very day on which we chance to be writing our remarks; for the Exercises are dated regularly through the year.

"July 16.—*Which hope we have as an anchor of the soul both sure and stedfast.*" Heb. vi. 19.

"Among the advantages by which a Christian is distinguished, he is peculiarly characterized by the possession of hope. This hope is called 'a good hope through grace;' and the goodness of it is to be seen in its utility and certainty.

"The usefulness of it is here expressed by a metaphor. We have this hope as 'an anchor of the soul.' It will be easy to shew the simple force of the comparison. The ship is anchored even in the harbour or port to keep it from being driven while lading or unlading: and to this we liken the use of hope in the common concerns and engagements of the Christian life: without it we could not be fixed trusting in the Lord, but should be all fluctuation and unsteadiness; and instability is incompatible with excellency—'Unstable as water, thou shalt not excel.' But the main use of the anchor is to hold the vessel in rough and tempestuous weather, when the mariner is unable to steer without danger of running on rocks or quicksands. This world which we have to cross is a sea; and we shall be piteously mistaken if we reckon upon nothing but calms or breezes. Does the word of God encourage such an expectation? Does it not forbid us to consider storms as strange things? In all ages have not the afflictions of the righteous been many? And what is to secure them in persecutions, losses, troubles personal and relative, conflicts without and fears within?

'Amidst temptations sharp and long,
My soul to this dear refuge flies;
Hope is my anchor firm and strong,
When tempests roar, and billows rise.'

He that walketh in darkness and hath no light is to 'trust in the Lord, and to stay upon his God.' This David recommended to others: 'Let Israel hope in the Lord.' This he enjoined upon his own soul: 'Hope thou in God.' This he approved from his own experience, for he had found it available: 'I had fainted unless I had believed to see the goodness of the Lord in the land of the living.'

"We also read of the 'patience of hope,' because hope is necessary to cheer and sustain it. In nature there are wintry months between the sowing and the reaping. And in the Christian there is the prayer of faith, the work of faith, the fight of faith, the life of faith, the walk of faith, before he receives 'the end of his faith, the salvation of his soul.' Though all the promises of God are faithful, many of them are not immediately fulfilled. Here then patience is necessary, and sometimes 'long patience.' But we are naturally full of impatience; and therefore we should be in danger of giving up the case as lost, and saying, with the unbelieving nobleman, 'What should I wait for the Lord any longer?' Did not this hope whisper, 'Wait on the Lord, be of good courage, and he shall strengthen thine heart? Wait, I say, on the Lord.' Though he delays, he cannot refuse. The delay also is founded in kindness and in wisdom. The Lord is a God of judgment; and blessed are all they that wait on him. All *will* be well—all *is* well—'All the ways of the Lord are mercy and truth.'

"But, says Cowper—

'Dangers of every shape and name
Attend the followers of the Lamb,
Who leave the world's deceitful shore,
And leave it to return no more.'

Many of them therefore do not regard suffering only—There are the perils of indulgence, of ease, of agreeable connections, of success in business, of wealth, of fame: and we know who hath said, 'the prosperity of fools shall destroy them.' Here again 'we are saved by hope.' What is the smile of man to the honour that cometh from God only? What is earth to a better country, 'even a heavenly?' How came Moses to refuse to be called the son of Pharaoh's daughter? 'He had respect unto the recomb-

pence of the reward.' How came Abraham to 'sojourn in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise?' 'He looked for a city which had foundations, whose builder and maker is God.' Thus the Hebrews took joyfully the spoiling of their goods, knowing in themselves that they had a better and an enduring substance. Thus it is that we are preserved from the power of worldly temptations. Narrow and barren commons may urge the sheep to wander; but it is otherwise with the green pastures and still waters. Fill a Christian with all joy and peace in believing, and he has no room to 'covet after evil things'—His exposure is when 'the consolations of God are small with him.'

"But this hope, as an anchor of the soul, is 'sure and stedfast:' and as to *certainly*, the truth far exceeds the figure. In other cases the anchor does not always save the ship, but the ship is driven from its holdings and dashed to pieces. But this hope always secures the Christian; there never was an instance in which it was known to fail. This is an incomparable recommendation. Nothing is so wretched as the disappointment of hope. And yet what is more common than the wreck of human expectation, with regard to all earthly things? But nothing can equal the disappointment of *that* hope which regards the soul and eternity! How dreadful for a man to live in expectation of all that God has promised, and come short at last: to go with confidence to the very door, and knock, Lord, Lord, open to us; and then hear from within, I never knew you—Depart! Yet such will be the issue of every religious hope but *this*. It is *this*, and *this alone*, that 'maketh not ashamed:' and is as 'sure and stedfast' as God himself can make it.

"And therefore the thing is, whether we can say '*which* hope we have.' It is not only desirable, but possible to know this. Only, in deciding, there is nothing concerning which we should be more careful. What reason can we shew for having *this* hope in us? Have we any better evidence than 'a form of knowledge,' or 'a form of godliness,' while we 'deny the power thereof?' How is this hope founded? Is the Lord our righteousness and strength its only basis? How does it operate? For a dead hope is no better than a dead faith. The hope of Christians is a living and a lively hope: it will induce us to value, to seek after, and long to enjoy and resemble the glorious object of it. 'He that hath *this* hope in him purifieth himself even as he is pure.'" pp. 54—57.

We will next copy the Exercise which happens to be dated on the day when these remarks will meet the eye of our readers.

"August 1.—'For the inhabitant of Maroth waited carefully for good: but evil came down from the Lord unto the gate of Jerusalem.' Micah i. 12.

"This refers to the invasion of the Assyrian, the rod of God's anger. He had subdued and ravaged Israel, and now entered the kingdom of Judah. The prophet laments the horrors and miseries of the scene; and describes the effects of them upon the places lying in the line of his march. The village of Maroth was one of these. It was very interior, and was situated nigh Jerusalem; for which reason probably the inhabitants themselves thought that they were safer than those who lived on the borders of the country: 'For the inhabitant of Maroth waited carefully for good: but evil came down from the Lord unto the gate of Jerusalem.' This may serve to remind us—of the disappointments of life—of the source of calamity—and the season of deliverance.

"They 'waited,' waited 'carefully for good;' but in vain: 'evil came'—Is such a disappointment a strange or an unusual thing? What is there in life that is not uncertain, and does not expose the hope that is resting upon it? Is it substance? Is it health? Is it children? Is it friends? Does the Scripture only cry, 'All is vanity;' and, 'Cease from man, whose breath is in his nostrils?' Does not all history, observation, and experience tell us the same? Let therefore the young, let those who are entering into new connections and conditions, let all be sober in their expectations from every thing earthly. It is the way to escape the *surprise* and the *anguish* of disappointment. And let us make the Lord our *hope*. He will not deceive us: he cannot fail us. If creatures are broken reeds, he is the rock of ages—'Blessed are all they that put their trust in him.'

"See also the source of calamity—'Evil came down from the Lord.' This at first seems strange: we should have been ready to say, 'evil came up from another being.' We are assured that 'every good gift and every perfect gift is from above, and cometh down from the Father of lights.' But 'let no man say, when he is tempted, I am tempted of God; for he cannot be tempted with evil, neither tempteth he any man.' And this is true of moral evil, or the evil of sinning. But Micah speaks of natural evil, or the evil of suffering. And what calamity is there that the Scripture has not ascribed to God? Is it a storm at sea? 'He breaketh the ships of Tarshish with an east wind.' Is it barrenness of soil? 'He turneth a fruitful land into barrenness, for the wickedness of them that dwell therein.' Is it the loss of connections? 'Lover and friend hast thou put far from me.' 'Is there an evil in the city and the Lord

hath not done it?"—War is the evil here peculiarly intended. We often connect this more with the follies and passions of men than other evils; but the hand of God is no less really in it. He has 'created the waster to destroy.' 'Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.' Let us never view our sufferings, public or private, personal or relative, abstractedly from God. Especially let us beware that instruments do not lead us to overlook his agency. They could have no power at all against us, except it was given them from above. The Chaldeans and the Sabeans spoiled Job: but says he, 'the Lord hath taken away.'

"The question is, how this evil comes from him? Much injury is done by our separating what the Scripture has joined together. Some view God's mercy as separate from his justice; and some his justice as separate from his mercy: the one of these partial views genders presumption, the other despair. These extremes would be avoided by our considering God as at once the righteous Governor and the tender Father. Every thing in his present administrations is adapted to shew the union of his holiness and goodness, and to awaken both our fear and our hope. The evils he sends are the effects of sin; yet they are the fruits to take away sin. We deserve them, and we need them; the one shews that we have no right to complain, the other that we have no reason to complain. What is required of a Christian is a ready and cheerful submission; but this can only be produced by our seeing the reference our affliction has not only to our desert, but to our improvement. The thought of God as a sovereign may repress murmuring; but it is the belief not only that his judgments are right, but that in faithfulness he afflicts, and in love corrects us, that enables us to acquiesce, and say, 'Here I am, let him do what seemeth him good.'

"Mark also the time of deliverance. Though God saves his people, he may permit the destruction to draw very nigh. This was the case here. He could have hindered the calamity at the frontier, but evil came down from the Lord 'unto the gate of Jerusalem.' So far the overflowing did come; and the insulting foe encamped in the fuller's field adjoining the city; but no further. Here were his proud waves stayed. Here ended his power and triumph. Hezekiah conquered him upon his knees. The Lord put his hook into his nose, and his bridle into his jaws, and drew him back. Yea, the angel of the Lord slew in his camp in one night upwards of one hundred and eighty-four thousand of his troops—Shewing us not only that God can deliver, in the greatest straits, but that he frequently does not interpose till the evil has reached its extremity. Thus Peter was not released from prison till a few hours before his appointed execution: and Abraham had bound Isaac, and seized the knife, and stretched out his hand, before the voice cried, Forbear. Whenever therefore he seems indifferent to our welfare, and does not immediately, or even for a length of time, interpose on our behalf, let us not accuse him of unfaithfulness and inattention. Let us distinguish between appearance and reality. His kindness, wisdom, and power, are secretly at work for our good. The delay is not abandonment. He is only waiting to be gracious; and the season in which he will appear to our joy will display his glory, and draw forth our praise. In the mean time let our minds be kept in perfect peace, being stayed upon God; and let us remember, if things are gloomy and discouraging, that the lower the ebb of the tide, the nearer the flow. It is often darkest just before the break of day. 'IN THE MOUNT IT SHALL BE SEEN.'" pp. 99—102.

These two "Exercises" may be sufficient to shew the general character of the work; but we must pause a few moments at the dedication. It is inscribed to Mr. Wilberforce, with whom the author says he has enjoyed a friendship of more than forty years' standing, and whom he speaks of—as all who know that revered senator must speak of him—in the language of the warmest affection, esteem, and admiration. After alluding to the pleasure and profit derived from his private conversation, and the eminent usefulness and brilliancy of his public career, Mr. Jay adds, in reference to his friend's character as a Christian,—

"All other greatness is, in the view of faith, seducing and dangerous; in actual enjoyment, unsatisfactory and vain; and in duration, fleeting and momentary. 'The world passeth away and the lusts thereof: but he that doeth the will of God abideth for ever.' The expectation of the man who has his 'portion in this life' is continually deteriorating; for every hour brings him nearer the loss of all his treasure; and 'as he came forth of his mother's womb naked shall he return to go as he came, and shall take nothing of his labour which he may carry away in his hand.' But the 'good hope through grace' which animates the believer, is always approaching its realities; and therefore grows, with the lapse of time, more valuable and more lively. As it is spiritual in its quality and heavenly in its object, it does not depend on outward things, and is not affected with the decays of nature. Like the Glastonbury thorn, fabulously

planted by Joseph of Arimathæa, it blooms in the depth of winter. It 'brings forth fruit in old age.' 'At evening-tide it is light'—'For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.'

"And this, my dear sir, you are now happily experiencing, at the close of more than 'threescore years and ten.' And I hail you, not as descending towards the grave under the applause of nations, but as an heir of immortality, 'looking for the mercy of our Lord Jesus Christ unto eternal life.' Attended with the thankgivings of the truly wise and good on your behalf, and in the comforts of the Holy Ghost, and with an unsullied religious reputation, you have finished a course which you have been enabled to pursue through evil report and through good report; undeviatingly, unabatingly; forgetful of none of the claims of personal or relative godliness, amidst all the cares and engagements of a popularity peculiarly varied and extensive; neglecting, in addition to the influence of example, no means to recommend the one thing needful to others; and even from the press defending the interests of practical Christianity, in a work so widely circulated, so justly admired, and so pre-eminently useful, especially among the higher class in society." pp. iv.—vi.

The allusion to years that are past, and many of them no ordinary ones, leads Mr. Jay to speak of his own and his friend's estimate of their good and evil. The sentiments expressed are so analogous to those which we have often and often penned, that we are glad to avail ourselves of them to strengthen our own statements; more especially as there is in many quarters a disposition to undervalue our public mercies, and to represent the nation as in a state of almost unmingled deterioration in all that is good. True indeed it is, lamentably true, that the overflowings of ungodliness abound; but not less true is it that religion abounds also, and to an extent which causes us to cherish bright hopes even in the darkest night. The following is the passage alluded to:—

"I am sufficiently aware of your sentiments, and fully accord with them in thinking that while, as men and citizens, we cannot be indifferent to the state of public affairs, but ought to be alive to the welfare of a country that has such unexampled claims to our attachment and gratitude; yet that as Christians, we should judge of things by a rule of our own; and esteem those the best days in which the best cause flourishes most. Now while we have suffered much, and have had much to deplore, yet 'the walls of the temple' have been rising 'in troublous times,' and our political gloom has been relieved by more than gleams of religious glory. Let us not ask with some, 'What is the cause that the former days were better than these?' The fact itself is, at least as to spiritual things, certainly inadmissible. Conceding that eighty or ninety years ago we had fewer taxes, and many of the articles of life were more cheaply purchasable, how much more than counterbalanced was this, by an unconverted ministry, a people perishing for lack of knowledge, a general carelessness with regard to the soul, and an entire unconcern for the enlargement of the Redeemer's kingdom!

"At our first interview we could refer to none of the many glorious institutions which are now established. I have not space to enumerate them, nor must I yield myself to enlarge on their claims. But, reluctantly to pass by others, one of these has been surpassed by nothing since the days of the Apostles; and when I refer to the importance of its design, the simplicity and wisdom of its constitution, the rapidity of its growth, the vastness of its success, the number of languages into which it has translated the Scriptures, and the immensity of copies which it has distributed, I need not say, I mean the British and Foreign Bible Society, which may God preserve uninjured, and continue to smile upon, till all shall possess the unsearchable riches of Christ! Since then too, what an extension has there been of evangelical doctrine in the Establishment and among the Dissenters; and, I fearlessly add, of the genuine influences of Divine grace in the hearts and lives of thousands. Surely no unprejudiced individual can trace these things, comparatively with what preceded them, and not exclaim, 'God hath done great things for us, whereof we are glad.'" pp. vii.—ix.

While alluding to this review of the past, and estimate of the present, we are glad to fortify our own often repeated hopeful belief as to the future, by adducing the coincident opinion of Mr. Wilberforce and Mr. Jay. It is cheering to turn to such measured, and, we think, scriptural statements, after those glowing and exaggerated predictions which of late have been obtruded upon the Christian church, to the no small consternation of many, but we fear with little of spiritual profit, or peace or joy in the Holy Ghost. This immediate topic leads Mr. Jay to advert to some others connected with it, and particularly to certain notions, prevalent of late, relative to

prophecy and miracles. The whole passage is so important that we shall extract it at length. It abounds with judicious and striking observations; but it is deformed by that occasional forgetfulness of the claims of a duly cultivated taste to which we have already referred. The author will thank us for two or three erasures, and we might have added more; for these things are very like the author's own simile of the mushrooms springing up in the richest soil.

"I rejoice, my dear sir, that a person of your consideration is in the healthful number of those who, notwithstanding the contemptuous denial of some, and the gloomy forebodings of others, believe that real religion has been advancing, and is spreading, and will continue to spread, till, *without any disruption of the present system*, 'the earth shall be filled with the knowledge of the Lord, as the waters cover the sea: for the mouth of the Lord hath spoken it.' You do not expect that a country called by his name, and in which he has such a growing multitude of followers, will be given up of God; and the fountain from which so many streams of health and life are issuing to bless the world, will be destroyed. You justly think that the way to gain more is not to despise or disown what the Spirit of God has graciously done for us already: and that the way to improvement is not to run down and condemn every present scheme, attainment, and exertion, because they are not free from those failings which some are too studious to discover, too delighted to expose, and too zealous to enlarge and magnify. If we are not to be weary in well-doing, we need not only exhortation, but hope, which is at once the most active, as well as the most cheerful principle. Nothing so unnerves energy and slackens diligence as despondency. Nothing is equally contagious with fear. Those who feel alarm always love to transmute it. Awful intimations of approaching evils are not only congenial with the melancholic, but the dissatisfied; and while they distress the timid, they charm those who are given to change. It is also easy to perceive that when men have committed themselves in woful announcements, they immediately feel a kind of prophetic credit at stake, and are under a considerable temptation to welcome disasters as prognostics: for though they may professedly pray against the judgments, they know, and this is a great drawback to their fervency, that their avowed creed requires the calamities as vouchers of the wisdom and truth of their interpretations. If, to preserve his reputation from suspicion, after he had cried, 'Yet forty days and Nineveh shall be destroyed,' Jonah himself was sad and sullen, and thought he did well to be angry even unto death, because the city, with all the men, women, children, and cattle, was not demolished according to his word, what may not be feared from human nature now, if exercised with similar disappointments?

"As owing to the mildness and justice of the laws of the paternal government under which we are privileged to live, there is now no outward persecution; and yet, as religion always requires to be tried, we must expect that 'from among ourselves will men arise, speaking perverse things, to draw away disciples after them:' for 'there must be heresies, that they which are of a contrary part may be made manifest.' In such cases many are 'tossed about by every wind of doctrine' till they make 'shipwreck of faith and a good conscience.' Others, who are not destroyed, suffer loss, especially in the simple, affectionate, devotional frame of their spirit. If good men are injured, they are commonly beguiled: they are drawn aside by something piously specious. Any proposal directly erroneous or sinful, would excite their alarm as well as aversion. But if the enemy comes transformed into an angel of light, they think they ought not only to receive, but welcome a heavenly visitant: if he enters with the Bible only in his hand, and claims to fix their regards to any thing on that holy ground, they feel themselves not only safe, but even following the will of God:—not considering that if, even in the Scriptures, the speculative entices us away from the practical, and the mysterious from the plain; and something, though true and good in itself, but subordinate, engrosses the time and attention which should be supremely absorbed by repentance towards God and faith towards our Lord Jesus Christ—his aim may be answered, and 'Satan get an advantage over us.' Such persons, acting conscientiously, become as determined as martyrs; and continually musing upon one chosen topic, they grow as passionate as lovers, and wonder that all others are not like-minded with them.

'The worst of madmen is a saint run mad.'

There is not only a pride in dress, and beauty, and riches, and rank, and talent; but of opinion also: a kind of mental vanity that seeks distinction by peculiarity; and would draw notice by separateness: as that which stands alone is more observable, especially when noise is added to position. In this case the female is easily betrayed beyond some of the decorums of her sex; the younger will not submit to the elder; the hearer sits in judgment on the preacher; and he that is wise in his own conceit will be wiser than seven men that can render a reason. For

'Fools rush in where angels fear to tread.'

Mushrooms, and less saleable funguses, are ordinarily found in a certain kind of rich

and rank soil. When religion, from being neglected, becomes all at once the subject of general attention, many will not only be impressed, but surprised and perplexed. The light, good in itself, may for the time be too strong for the weakness of the eye, and the suddenness of the glare may dazzle rather than enlighten. It is very possible for the church, when roused from a state of lethargy, to be in danger from the opposite extreme. The frost of formality may be followed by the fever of enthusiasm. Whenever, indeed, there is a high degree of religious excitement, it cannot be wonderful considering human ignorance, prejudice, and depravity, that there should be some visionary and strange ebullitions. We have witnessed some of these during the years that are past: but the day in which we now are is singular for the revival (with some perhaps perfectly new pretensions) of most of the notions that were fermented into being at the time of the Commonwealth, and which were then opposed by Owen, Baxter, and others, who had more divinity in their little finger than is to be found in the body, soul, and spirit, of many of the modern innovators and improvers, who imagine that their light is not only 'the light of the sun, but the light of seven days.'

"A review of history will shew us that at the return of less than half a century, some have commonly risen up eager and able to determine the times and the seasons, which the Father hath put into his own power, and which the Apostles were told it was not for them to know. And the same confidence has always been attended with the same success. No gain has ever followed the efforts worthy the time and attention expended upon them; no addition has ever been made to the understanding of the Scriptures; no fresh data have been established from which preachers could safely argue; no practical utility has been afforded to Christians in their private walk with God. And as their documents were not capable of demonstration; as for want of certainty they could not become principles of conduct; and as no great impression can be long maintained on the public mind that is not based on obvious truth; the noise of the warfare after a while has always died away, and left us with the conviction that 'there is no prophet among us; nor any that telleth how long.'

"Some prove, in their spiritual genealogy, a descent from Reuben, of whom the dying father said, 'unstable as water, thou shalt not excel.' Yet they may strike, and produce a temporary impression in their favour, especially in a country like this; a country proverbial for its credulity, and its more than Athenian rage for something new, whatever be the nature of it. In England—

('England, with all thy faults I love thee still—

and I can feel

Thy follies too')—

in England, it has been said by a satirical yet just observer, 'that any monster will make a man: that is, be the means of rendering him renowned or rich. Who can question this for a moment, that has patience to mortify himself as a Briton by reflection and review? Take prodigies. Dwarfs, giants deformities—the more hideous, the more repelling the spectacles, the more attractive and popular have they always been. Take empiricisms. Their name is Legion; from animal magnetism and the metallic tractors, down to the last infallible remedy for general or specific complaints; all attested and recommended by the most unexceptionable authorities, especially in high life! Take the feats which have been announced for exhibition. Whatever the promiser has engaged to perform, whether to walk upon the water, or draw himself into a bottle, what large crowds have been drawn together at the time appointed, and with no few of the better sort of people always among them! How has learning been trifled with and degraded! Two or three insulated facts, and a few doubtful or convertible appearances, have been wrought up into a science; and some very clever men have advocated its claims to zealous belief, and contrived to puzzle the opponents they could not convince. In the article of preaching, what manœuvres of popularity have not been successfully tried, till there seems hardly any thing left for an experimenter."

"But what exemplifications, had we leisure to pursue them, should we find in the article of religious absurdity and extravagance! Has any thing been ever broached with confidence that has not gained considerable attention? Did not the effusions of a Brothers, who died where only he should have lived, in confinement for madness, secure numerous believers and admirers? Had he not defenders from the press? Did he not obtain the notice of a very learned senator in the House of Commons? And as to the Exeter prophetess, without any one quality to recommend her but ignorance, impudence, and blasphemy; yet did she not make a multitude of converts, not only among the canaille, but among persons of some distinction? and had she not followers and defenders even among the clergy themselves?"

"All reasoning and all ridicule for the time only served to contribute to the force and obstinacy of the folly. But how just, here, is the remark of an eminent female writer—'Such preposterous pretensions being obviously out of the power of human nature to accomplish, the very extravagance is believed to be supernatural. It is the impossibility which makes the assumed certainty; as the epilepsy of Mohammed confirmed his claims to inspiration.' And is there nothing now going forward far

exceeding in credulous wonder, arrogant pretension, and miraculous boasting, all that has gone before it, in a country which, in a twofold sense, may well be called 'a land of vision?'" pp. ix—xvii.

Mr. Jay, in conclusion, after lamenting that well-disposed persons should ever be seized with the fancy for making new discoveries in religion, instead of walking in the light, and having the heart established with grace asks,—

"And what is the subject of these possible or desirable developments? And what lack of motive or of consolation did they feel, who have gone before us in every kind of excellency? And what more perfect characters can we expect than the Leightons and Howes, who, it now seems, were denied illuminations conferred on individuals just entering into the kingdom of God, without a religious education, and from the midst of worldly dissipation or indifference? And where are the superior effects of discoveries, which we are assured not only possess truth, but are of the greatest efficiency? We need not be afraid to compare the converts, the benefactors, the sufferers, the martyrs of one school with those of another. 'No man also having drunk old wine straightway desireth new, for he saith the old is better.'" pp. xix. xx.

And here we take our leave of one with whom we have often felt delighted to commune in spirit, though not worshipping under the same roof. In thinking of such men as Mr. Jay, and feeling with them a bond of union which no subordinate differences of opinion can burst, we can understand something of what our Lord meant in saying that his disciples should all be one. One they are, not as to identity of opinion in all the particulars which form their complex creed; but one they are by union to their common Saviour, by identity of views in all the essentials of faith and duty as regards "the common salvation," and by mutual affection among themselves.

LIST OF NEW PUBLICATIONS.

Exposition of the Epistle to the Colossians. By Bishop Davenant; translated, with a Memoir, by the Rev. J. Allport. 2 vols. 1l. 8s.

Devotional Letters and Sacramental Meditations of the Rev. P. Doddridge, D.D., with his Lectures on Preaching. 8s.

"Woman in her Social and Domestic Duties." By Mrs. J. Sandford.

Hebrew and Chaldee Lexicon of Pro-

fessor Simonis. Translated by the Rev. C. Seager.

The Sacred Harp.

"Infant Baptism and Confirmation." Two Sermons. By the Rev. J. Bramston.

A Mother's Present to her Daughter.

The Present State of Sierra Leone; being Extracts from recent Letters of the late Hannah Kilham.

RELIGIOUS INTELLIGENCE.

CONVERSIONS TO PROTESTANTISM IN THE COLONY OF CARLSBOLD.

(Continued from p. 498.)

We have much pleasure in resuming our notices of this little colony, and relating the circumstances under which its inhabitants have quitted the corrupt Church of Rome and become a Protestant community; and not a few of them, it is trusted, become, in truth as in name, faithful followers of Jesus Christ.

M. Lutz mentions the following interesting particulars. It will be remembered that, when he thus wrote, he was

CHRIST. OBSERV. No. 368.

still in connexion with the Church of Rome; so that his testimony to the spiritual benefits which resulted from the distribution of the word of God in his parish, is the more valuable. We will also take the liberty of disclosing to our readers that the two letters in the Appendix to the Report of the British and Foreign Bible Society for 1827, pp. 97, 98, under the reference of B. were from the pen of M. Lutz. The withholding his name might at that time be necessary, to prevent the jealousy of the Papal Church forbidding his exertions in supplying his parish with Bibles; but there can now be no reason why his name, and

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the obligations of himself and his parish to the British and Foreign Bible Society, should not be known, for the glory of God, and the encouragement of those who have been the honoured instruments of circulating his lively oracles. M. Lutz writes as follows:—

“But it was chiefly the New Testament that contributed to renew and strengthen their hearts. Their pastor having from his infancy experienced in various ways its powerful influence in enlightening, fortifying, and elevating the soul, neither could nor would deprive his parishioners of this treasure. He put it therefore with confidence into the hands of those with whose penitential spirit and pious zeal to tread in the ways of holiness and devotion he was acquainted, with earnest prayer that God would abundantly bless its perusal to their souls; and he might adduce many facts in proof that this confidence, far from deceiving him, has been richly rewarded.

“Many adults and married persons wished to learn to read, that they might peruse for themselves the word of God. A great number learnt, word for word, texts and chapters, which were a great blessing to them; and not only chapters, but whole Epistles and Gospels. This was particularly the case with the young people. To avoid as much as possible every abuse of this heavenly gift, the pastor gave them suitable instructions; explaining it aloud every day in the church, and exhorting them always to read it with profound reverence, with the prayer of faith, and with close application to their own heart and life; and to apply to their minister for explanation, in cases of difficulty. The issue was, that not merely did no abuse result, no dangers ensue, but that the perusal became a great blessing. How often has their minister felt to his own shame the truth of those words of the Saviour: ‘I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemeth good in thy sight.’”

All this was not effected without many obstacles. One of the greatest was extreme poverty, which when very severe, becomes an arduous trial; for it is difficult to keep the mind always in a state to be able to reply to Satan, “Man shall not live by bread alone, but by every word which proceeds from the mouth of God.” And yet there were many, who, by the grace and faithfulness of their Lord, have come out triumphing from this furnace of affliction, and have had affecting proof, that the same God still lives, who fed his people with manna and gave them water from the rock. It will easily be believed that the poverty of the people was injurious to the school. Besides which, the parish is composed of families of almost

all the German nations; there are Bavarians, Württembergers, Alsatians, Prussians, Austrians, and others, all drawn together on this sterile spot, and who, if they have brought little else from their respective countries, have not failed to bring a large portion of the vices which abound there. To this must be added, that means of employment are often wanting, and that the new colonists arrive almost every month, like the tares which mix with the good seed and threaten to choke it.

These details are taken from the work of M. Lutz, the object of which was to obtain assistance, and thus to relieve the external wants of his parishioners. He procured some donations; and it pleased God to open the hearts and hands of some Christian friends for his aid. But as the work went on, new events arose, which required, and still require, fresh efforts of charity. This will be seen by the following extract from a letter of a Christian friend, well acquainted with the local circumstances.

“Dear Lutz and his parish present a spectacle upon which the eyes of many are fixed. You will have heard that this summer (1831) he has received from the king a gold medal of civil merit. When he received it, he said, ‘This is the prelude of my fall.’ From that moment those of his neighbours who were of contrary sentiments to himself, exhibited towards him the strongest opposition. They sent in complaint upon complaint to the public authorities. The bishop and ordinary knew both his enemies and his innocence, yet they would not support him; and to get rid of him as easily as possible, the bishop did all in his power to induce the king to appoint him to a valuable preferment in the diocese of Munich. About the middle of October, he received the official announcement of it, together with an order to quit Carlsbold immediately, and to repair to his new parish. It is impossible to describe the extraordinary emotion and sensation which ensued. A deputation from the parish immediately repaired to Munich to present two petitions to the king, one signed by an hundred and eighty-six families, and the other by Lutz himself, and to address him in person on the subject. But the deputies were not admitted, and their papers alone were received. While Lutz was waiting for the decision of the king, the new minister arrived at Carlsbold, and demanded possession of his house. Lutz told him that he should not leave till he knew the decision of the king. The minister reported this, and immediately there came an official order, to say that, if he did not instantly quit Carlsbold, he should be forcibly driven away. Upon this he yielded and repaired to Munich; where he remained about a fortnight, partly to wait for the decision of the king,

and partly to consult his friends, as to what he ought to do. He could only expect a negative from the king, for the bishop managed the whole cabal. From Munich, he went to Untermaxfeld, about a league from Carlsfold, where he has two married sisters and some property, in order to live there for some time as a private person. The answer of the king was a negative, as he expected; upon which he declined the new parish which had been offered to him, and remained at Untermaxfeld."

When it was determined by the king that he should be removed from his beloved flock, he felt himself impelled to leave with them a last farewell, in order to strengthen them in the ways of God. This he did in a printed address, entitled "A Word of Exhortation, of Prayer, and of Consolation to my former Parishioners in the Donau-Moos." We will extract some passages, still reminding our readers that M. Lutz had not yet left the Church of Rome, or professedly embraced Protestant doctrine.

"My dearly beloved! It is then the holy and incomprehensible will of God our Saviour, that the connexion which has existed between us for nearly five years should now cease. My heart is torn with grief when I think of it; for neither you nor I had any idea of such a separation: I, on the contrary, had determined to share with you sorrow and joy, poverty and want, ridicule and contempt, walking by faith in our Saviour Jesus Christ in the path of life, offering you a guiding hand, and remaining among you till the Lord should withdraw me from you to the peaceful mansions of eternity in his kingdom of glory. But the counsel of God has determined otherwise; and therein is fulfilled that saying, 'My thoughts are not your thoughts, neither are my ways your ways.' Nevertheless, it is only outwardly and for a few days that we are separated. We are members of one body, of which Jesus Christ is the Head; and in Him, even here on earth, we are one, we are inseparably united; and in the other world we shall be so for ever and visibly. Of this I feel assured.

"But in separating from you as a preacher and pastor settled by the church, I feel constrained to exclaim with St. Paul from the bottom of my heart, Dear brethren, dear sisters! 'I declare unto you the Gospel which I have preached unto you' for more than five years, 'which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.' Ye know from the first day that I came to Carlsfold, which was on the 23d of August, in the year 1826, at 6 o'clock in the evening, that 'I determined' as I declared openly to you in my first sermon,

'to know' and to preach 'nothing among you save Jesus Christ and Him crucified'; being convinced by Scripture, by history, by my own experience, and by that of others, that 'other foundation can no man lay' of faith, of righteousness, and of life, 'than Jesus Christ and Him crucified.' Adhering to this resolution, I declared unto you the Gospel as I had received it of the Lord; 'I have kept back nothing from you,' I have declared unto you 'all the counsel of God' for your salvation. And God be praised it has not been in vain. The Lord has opened the hearts of many, of a very great number, in order that they might believe, understand, and taste with delight what was preached. They have felt that 'the Gospel is the power of God unto salvation to every one that believeth,' nor will they be ashamed of it or turn from it. 'Hold that fast which thou hast, that no man take thy crown.' Continue faithful to the truth of the Gospel which you have experienced, and to the grace of our Saviour Jesus Christ, which you have proved; and be assured that I still know no other way which leads to life, to righteousness, and happiness, than that which I have a thousand times shewn and recommended to you. For this reason, 'though I or an angel from heaven' preach any other way of salvation than that which I have preached during five successive years, 'let him be accursed.' And even if I should have the misery, (which the Lord in his infinite mercy prevent,) of being unfaithful to the truth and grace which are in Christ Jesus, be not ye less firm; for it is not I, but Christ in whom you have believed, as the foundation and source of all wisdom, righteousness, and happiness. It is not on my testimony alone that you have believed in him,—you have known him yourself—you have experienced his presence in your souls in truth and grace.

"In order, then, that you may have some fixed points to which you may adhere, in the midst of the various assaults which you are now called to sustain, both from within and from without, I will present some to your attention; and thus, at the same time, give you the substance of all my sermons and all my instructions. May the Lord bless them to your salvation and my consolation.

"The first thing which the Word of God proposes to man is regeneration, the entire conversion of the heart to God. 'Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.' 'Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' Christ and his holy Apostles (and the same remark applies to all who follow them, and are enlightened by God) did not consider any man fit to discuss the doctrines of the Gospel before he was truly

regenerated. This point they maintained stedfastly, and never ceased to urge, till it had penetrated the hearts of their hearers. This being effected, men received the Word of God with new eyes, new ears, new hearts; they received the Spirit of Christ, and all that before appeared to them obscure, erroneous, extravagant, and impossible, disappeared. They then began really to understand the Word of God, it became to them clearly demonstrated truth; then, led by the guidance of the Holy Spirit, which they had received on their regeneration by faith in Christ, they walked in the truth. They then began to believe from the heart in Jesus Christ as their God and Saviour, to love him, to depend upon him, to build upon him as the foundation of their wisdom, their justification, and their happiness; to renounce self, to take up the cross of Christ, and to follow it; they then became capable of proving and judging all things. This is the course we wish to adopt and pursue among ourselves. Let each of us first endeavour to obtain a regenerate heart; a heart purified from sin by the blood of Jesus Christ, and filled by his Holy Spirit; and if he possess this, let him labour in all love and patience to procure this blessing for others. Our Lord and his Apostles did not wish that the Jews should become Samaritans, or the Samaritans Jews, but that both Jews and Samaritans should become children of God by regeneration; thoroughly converted, enlightened, and holy, and consequently heirs of eternal life. This is what they wished, and what we wish also.

"In the sight of God no man is righteous by nature, but, on the contrary, is a sinner, and as such is lost to all eternity. In the sight of God no man is justified or obtains happiness by any works of his own performed out of Christ. It is only by faith in Jesus, who was crucified, who rose again, and who lives eternally, that we become righteous and blessed in the sight of God. This same Jesus, if we believe in him with our heart, and if in faith we use his holy word and other means of grace, for his own sake, takes away all our sins, all our iniquities; he himself gives us, by his grace, his wisdom, his righteousness, his holiness. The Spirit of Adoption bestows upon us his love and patience, his humility and brotherly kindness, his peace and glory, and will make us participators in the world to come of the glory which he had with the Father before the world was made. But man does not bring this faith into the world with him; he does not inherit it from his parents; he cannot learn it in any school nor in books: it is God who by his Spirit produces it, for the sake of his Son in the heart of man, rendering his word life-giving by this same Spirit.

"There are many who profess by their

own good works to atone for their sins, and to be justified and holy before God. There are others who reject all superstition, in order to believe only in Christ, and to become justified and sanctified in Him, but they will not amend their lives; they will not suffer that Jesus should destroy sin in their hearts; and thus they remain, notwithstanding their pretended faith, in their old dispositions and courses. But in Christ this is of no use; we must be new creatures, we must be clothed with new dispositions, we must have a new heart, a new life, and a faith that worketh by love.

"Let us not then be satisfied until our hearts are thoroughly converted to Jesus Christ, and filled with his grace, and until the fruits of the Spirit of Jesus Christ are manifested in our tempers and conduct. These fruits are, 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' Let us not be satisfied until our conduct adorns the Gospel, until we find in ourselves so much grace, love, and strength, that we are ready to give up every thing, if it were the will of God, for him and for his people. Let us, following the example of St. Paul, put off self, to be clothed with Christ, that we may never draw back but press forward to those things which are before.

"Let us not in our prayers ask or expect from God extraordinary events or manifestations, nor any thing singular; but let us simply pray for faith, charity, hope; let us thus walk, for this is well-pleasing to God.

"Let us watch and pray without ceasing, that Satan, the world, and the flesh, may not lead us into sin; that our conscience may not be troubled, that grace may not be weakened, and that we may not finally lose eternal life, which we receive from God. Without this it had been better never to have known the way of truth and life, and our last state will be worse than the first when we were not yet enlightened and converted to Jesus. We know what we must expect if we follow him. Therefore far be from us all worldliness and carnal mindedness. Far be from us a divided heart, all timidity, all indecision! Christ will have undivided hearts.

"Let us not seek agreeable feelings or sensible favours, provided that Christ be with us, with all that he is and all that he has. It is by faith that he dwells in us. Let us then walk by faith, let us persevere in faith, notwithstanding every opposition from within and from without.

"No man ought to consider himself freed from the yoke of the law until Christ himself has liberated him from it by his Spirit and his word; until he has given him grace to perceive his state as a lost sinner, until he has manifested the Gospel in his heart and has there planted his grace. But he who is in this blessed

state ought no longer to be bound by human ordinances; he must walk in the glorious liberty of the sons of God, which his Saviour at so great a price has purchased for him, and so graciously bestowed upon him. He only can guide and direct him until he has acquired adequate experience. But let him beware lest he use this spiritual liberty to gratify the flesh, which would be very possible, if he were to neglect watchfulness and prayer, and to suffer himself to be turned from the simplicity which is in Christ."

Then follow some instructions on the care necessary in applying the Gospel to minds under different circumstances; after which M. Lutz adds:

"Satan will consent for us to abandon outward sins, provided we do not receive Jesus Christ into our hearts, as our wisdom, our righteousness, our sanctification, and our redemption; provided we do not suffer him to assume so great an empire over us that our heart and life should be completely changed. He will permit us to speak often and much of Christ, to discuss doctrines, to sing psalms, to read, and so forth, provided all this has no influence upon us."

M. Lutz then offers some advice respecting the ceremonies and outward forms of Divine worship, and the assistance and forbearance which Christians should exercise towards their weaker brethren, and on the use of the Word of God and the sacraments. He then goes on:—

"Persevere in prayer, and pray for one another. Prayer is the breath of the regenerated soul. Where a spirit of prayer does not exist, the Divine and heavenly life is entirely wanting, or at least ready to be extinguished.

"Do not be surprised if you are exposed to many trials. Rather rejoice at it. He who wishes to receive Christ, must receive him with all his griefs and anguish, with his stripes, with his crown of thorns, with his cross, in a word, such as the Father presents and offers him to us from Gethsemane to Golgotha. Unless we do this, we receive not the Saviour. But they who accept him willingly and joyfully, already enjoy here on earth a joy which passeth all understanding, and they will possess it gloriously to all eternity.

"Be active, diligent in your vocation; kind, and submissive to those in authority, praying for them. In short, to say all in one word, be, or at least become, what you are in name; be Christians, that is to say, men anointed and penetrated with the Spirit and love of Jesus. Be such as your Saviour wills; such as Paul and Peter, John and James, and all the saints and elect people of God have been. Then will you be true disciples of Christ; the brethren and sisters of the Son of God; heirs of God, and fellow-citizens and friends of all the saints chosen of God.

"This is what I have endeavoured to impress upon your hearts in my sermons, in my instructions in the Confessional, by the side of sick beds, and on every favourable occasion. It is what I now believe, and by the grace of God I shall believe it to my latest breath, until I see the Saviour as he is. This is what I should affectionately desire—yes, beloved brethren, whom I shall never forget, this is what I should affectionately desire to be so powerfully and indelibly engraven in your hearts, that it may be a star ever shining to guide you through life unto the throne of the Lamb to whom we belong even upon earth.

"Cleave then to every man who believes these things, and to whatever agrees with them, to every man who walks according to this rule. Such a man is a true Christian, a living member of the holy church of God. Whatever may be his denomination, he is a living and fertile branch united to the heavenly Vine Christ Jesus. But he who departs from this doctrine, either in doctrine or practice; he who endeavours to make you suspect the truth, or to turn you aside from it, even if it should be one of your own body; that man, I say, is a man whose thoughts and feelings are not right with God. Have no communication with such men; for, whatever may be their external appearance, they are false prophets, ravening wolves in sheep's clothing, against whom the Saviour seriously warned his disciples, and whom St. Paul represents under characters as strong as alarming; and whom St. John condemns in terms the most decided.

"My dearly beloved! Be assured that I bear you upon my heart, and that in my prayers I shall ever remember you with joy. Be assured that the Lord will not fail to complete in you that good work of faith which he has begun, until the day of his glorious appearing. It is right that I should thus think of you, for you have been made participators in the same grace with myself.

"God is my witness, that I cherish you all with cordial affection in Christ Jesus, and that in no place shall I ever be ashamed of this affection before the whole world. The remembrance of you is deeply engraven on my heart, and nothing can tear it from thence. As long as Jesus my Saviour lives, so long will my affection for you last without becoming weaker. For this reason my most ardent wish for you, and what I above all things entreat of my Saviour is, that your love may increase more and more in all knowledge and experience, that in every respect you may perceive the things that are excellent, that you may be pure and without spot until the day of Jesus Christ, filled with the fruits of righteousness which are by Jesus Christ to the praise and glory of God. Take care not to

suffer yourselves to be carried away by the errors of wicked men, and to depart from your stedfastness; but rather grow in the grace and knowledge of our Lord and Saviour Jesus Christ!

"Pray also for me, and you in particular, my dear catechumens. I have always felt a peculiar affection for you. It has been my greatest pleasure and enjoyment to be among you; and the remembrance of you will be my greatest consolation. Keep in your young hearts that which you possess, and pray for me your ever devoted friend and former pastor,

"J. E. G. LUTZ."

M. Lutz, having retired to Untermarsfeld, sustained severe conflicts of mind, till he had decided as to what appeared to him the path of duty. The struggle being over, he wrote the following letter to one of his friends.

"Untermarsfeld, Dec. 15, 1831.

"My dear Brother,—At length, every thing is decided. About seven hundred and fifty people of my parish have, of their own accord and with great joy, declared that they will unite themselves into a distinct church. All the signatures are collected, and the confession of faith and other acts completed; and they have this day been sent, with the petition, to the minister of the interior. My path is now clear and fixed. The Lord acts wonderfully. I have not allowed any Christians of other parishes to sign the declaration. The number of these amounts to a hundred, who are waiting with impatience to be permitted to unite with the others. Communicate this intelligence to all the brethren in Christ. Let them pray as the case requires: for Satan will be enraged, the world will be stirred up, and flesh and blood, as has ever been the case, will be shaken. But it is said 'Commit thy way unto the Lord.' The understanding, decision, and joy of these people it is impossible to describe. How powerful is the Lord! To this is joined entire deliverance from the fear of man within themselves or others."

The following is an extract from a more recent letter written by M. Lutz to Dr. Pinkerton, the agent of the British and Foreign Bible Society, dated Jan. 1, 1832.

"Dear Sir, much honoured and paternal friend,—I ought long since to have written to you, to thank you for the great kindness which you have shewn to my poor parish, in supplying it with the precious Word of God. But such was my situation, and that of my parish, that it was impossible for me to make the communications which I wished. Now the Lord has altered this, and with gratitude I bless his holy name for it.

"On the 15th of last December, more than seven hundred of the parish of Carlsfold declared their separation from the Roman-Catholic Church. More than two hundred others are going to follow their example; and many more are so much

impressed by Scriptural truth, that I doubt not they will at length possess and enjoy it fully. On the 18th of December I declared my separation from the Roman-Catholic Church. We have now but one wish, which is, that the Lord will please to reunite us and to form us into a church purely evangelical.

"These nine hundred people have charged me to communicate this fact to you, and to thank you cordially in their name for the word of God which you have sent among them, and earnestly to recommend them for further assistance. It is to execute this commission, that, with a heart penetrated with gratitude, I offer you my thanks, noble and great benefactor of my poor but beloved parish, and through you to the noble Bible Society of London. What this venerable society has done for Carlsfold, has not been in vain. Nine hundred souls have been led to the full knowledge and enjoyment of the truth and grace of the Gospel. May this result be to you, noble friend, and to the venerable Bible Society, a fresh proof that your zeal to spread every where the word of God, is not useless, but that, on the contrary, it is accompanied by a rich blessing from the Lord."

We have in our hands a still more recent communication from M. Lutz, (dated Augsburg, March 11) in which he gives an interesting report of his proceedings. After detailing the wretched moral and political state of the colony at Carlsfold, when he came to be the officiating Catholic minister there in 1826; and after remarking on the important changes which, by the blessing of God, followed, in consequence of his introducing the Scriptures among them, he proceeds thus:

"In this manner the colonists had attained to no inconsiderable degree of acquaintance with the truths of the Gospel which lead to godliness. They examined still further for themselves; and in the summer of 1829 began to perceive that in the Catholic Church, there was much founded on mere human ordinances; again much which, when made a proper use of, was not objectionable, but yet utterly unnecessary for obtaining salvation; whilst at the same time, there was much which was in direct opposition to the doctrines of the Holy Scriptures. When they met together on Sundays, and festival days, they would read such passages and chapters in the Bible as referred thereto, conversing together thereon, teaching and consoling one another, and occasionally appealing to me for my opinion. As I saw with unfeigned delight that the Lord himself brought on the poor people in the knowledge of his holy word, I considered it to be my duty to direct their attention to the principles of the Protestant church in such particulars; to explain them with all possible clearness,

simplicity, and caution; and to deduce the whole from the Bible. In this manner I proceeded, and several hundred persons comprehended the subject, clearly and distinctly, entering more and more deeply into it, so that they grew in grace, and in the knowledge of our Lord and Saviour Jesus Christ. The written word of God and the preaching of the Gospel, now became of primary importance to them, and they found it to be daily more valuable, more consolatory, and more indispensable. The Bible was their favourite book of reading, and their sole guide and director in faith, doctrine, and conduct. They proved every thing by it, and rejected whatever did not accord with it. The number of those who inquired after the word of God daily increased. My stock of Testaments was several times exhausted; but at my request, the venerable British and Foreign Bible Society always sent me fresh supplies.

"The persecutions which had commenced at an earlier period, now grew stronger and stronger. The cause of the Lord was represented to the people from different sides, as being founded in error and heresy. Through the grace of God, however, they remained firm, without wavering, and were more and more convinced of its truth and Divine sanction. 'It is established,' said they, 'on the word of God, and is the cause of Christ and his holy Apostles. If Christ and his Apostles were, according to your opinions, heretics, we should prefer being called heretics with them, rather than, without Christ, to hold with the pope and his church.'

"In 1830, the work of the Lord continued silently to advance, gaining deeper root, until in the spring of 1831, it broke forth in full vigour. The grace and blessing which the Lord vouchsafed to the congregation at that period, was great and abundant. The people's minds were in a general state of agitation, and some hundreds were enabled to attain to victory. A greater degree of life, grace, and knowledge, was now manifest among young and old, than I had anticipated. If I may so express myself, they became more Bible-pious, and knew well how to avail themselves, with benefit, of the word of God.

"At the very time when this remarkable visitation of grace took place, the fury of the great enemy was excited, and burst out in a flame. Twelve men in the parish, to whom the preaching of repentance had long since given great offence, lent themselves to the work, and uniting with four of the bitterest Catholic clergy in the neighbourhood, circulated the most abominable reports concerning those who were better disposed, and overwhelmed the Catholic ecclesiastical authorities with memorials of complaint. The pulpits and tavern benches reechoed with fulmi-

nations against the new heretic. The storm raged during the whole of the summer; but the Lord was with us in the midst of the struggle, and the congregation attained to still greater degrees of evangelical grace and truth. During this period of distress, the people learnt to understand the Bible better and better, for tribulation taught them to attend to the word of God.

"We now waited from one month to another, for a judicial examination of the matter to take place, but all in vain. At length, in October last year, I received an order, removing me from Carls hold to the living of Bayersein, on the confines of the Tyrole. Both my congregation and myself sent in several urgent petitions to be permitted to remain at Carls hold; but instead of their being favourably received, an order was sent down, by virtue of which I was to be expelled by force from Carls hold. This was the signal for our making a formal declaration of our sentiments. Accordingly, on the 14th, 15th, and 16th December last, about 750 persons notified their intention to forsake the Roman-Catholic church, and on the 11th of January, they declared themselves members of the Protestant communion. On the 18th of December, 1831, I also abjured the Roman-Catholic religion, and on the 11th of January, became a member of the Protestant church.

"After my violent removal from Carls hold, every possible attempt was made to mislead the people, and to cause them to waver, in the hopes of restoring them again to the Roman-Catholic church.

This, however, did not only not succeed, but by the proceedings of the Roman Catholics they were rendered more and more established in the truths of the Protestant religion which they acknowledged, and the grace of God which they had experienced. The storms which outwardly attacked them only drove them more powerfully to the Lord and to his sacred word; by which means they acquired a clearer, surer, and more lively insight into it.

"A circumstance, not proceeding from the Catholics, operated more injuriously than all the rest; and such were the melancholy consequences of it, that from 300 to 400 persons also belonging to the Danube Fens, and residing in the neighbouring Catholic parishes, dared not to signify their abjurement of the Roman-Catholic church *in person*,—a condition which, under the existing laws, is indispensable to their being allowed to enter the Protestant church. I trust in the Lord, however, that he will be pleased in mercy to remove the circumstance here alluded to, which has proved so injurious to His cause; and I feel convinced, that when that has taken place, the congregation will, in a short time, consist of 1000 or 1100 souls.

"The 600 persons who had forsaken Roman Catholicism, are now anxious to constitute themselves into a Lutheran congregation. This is absolutely necessary, if they are to be suitably led, and duly cared for in spirituals. The peculiarity of their situation likewise renders this very desirable. But they are destitute of every requisite; they have neither a church nor a school,—neither a minister, nor the means of maintaining one,—neither the furniture wanted for a church, nor money to purchase it, for nearly all live in great poverty and indigence. They are, however, filled with filial confidence towards the Lord, who has abundantly supplied them with the greatest blessing which can be bestowed upon us here below, the possession and enjoyment of his saving Gospel; and I trust, that here and there he will raise up affluent friends of his kingdom, who may be disposed to assist in its advancement among the Fens of the Danube. Perhaps such friends to the cause may also be found in England.

"The congregation is well supplied with New Testaments, but is in want of a supply of whole Bibles. A grant of Bibles was made to it from Basle, but they are far from being sufficient for all who stand in need of them.

"The religious sensation which has been produced by these 600 persons embracing the Protestant faith, not only in the whole diocese of Augsburg, but also in a great part of Old and New Bavaria, is very great, and I am certain that it will be attended with the best consequences for the promotion of the cause of the Lord in the said bishoprick, if the new Protestant congregation at Carlsbad be only properly treated and led.

"This event is mainly and principally the fruits of the distribution of the sacred Scriptures, and affords a conclusive proof of the blessings which in these our days attend the Bible Societies. And, oh, may the friends of the Lord in England regard this result as the most acceptable thanks which we can offer for their generous and benevolent grants of the word of God, so affectionately and so disinterestedly bestowed upon the poor people of Carlsbad. Many were the prayers which were offered up with tears of gratitude to the Lord by them in behalf of their generous benefactors, and the Lord will graciously listen to the earnest entreaties of his children, and pour out the choicest blessings of his Divine grace upon our distant friends. May the friends of the Lord also not be weary in disseminating richly the word of God among the Catholics of all countries, and particularly among the Catholics in Bavaria. I am fully convinced that in due season it will, by the blessing of the Lord, produce fruit a thousand fold. By the distribution of the Sacred Volume in the Fens of the Danube alone, and the

neighbourhood, the British and Foreign Bible Society has enabled several hundred persons to attain to the possession and enjoyment of the grace and truth of the Gospel; and there are still some hundreds who are powerfully laid hold of by the same grace and truth, yea are convinced of the same, but yet do not possess the requisite courage, in spite of ridicule, contumely, and persecution, openly to declare themselves in favour of it. The Lord, however, who has begun the good work in them will complete it: He will inspire them with courage and cheerfulness openly, and without hesitation, to range themselves on his side. Let us, therefore, beloved friends and brethren in the Lord, not desist in our labours in the work of the Lord, but let us undauntedly and with alacrity continue to sow the seed of His holy Word whenever we find an opportunity for so doing, and where this is wanting at present, let us not be weary in praying to the Lord that He may himself open new channels for the dissemination of His word.

"And, O Lord! be pleased to unite thy Spirit with thy Word, so that He may accompany it with a vivifying power to the hearts of all who receive it; and so that the whole world may with gratitude know and confess that there is salvation for us in none other save in Thee, the Son of God, who wast crucified, dead and buried, but art now risen and reignest in heaven for evermore."

We have given the above documents at great length, and with little comment upon them; though it is obvious that they furnish very considerable scope for remark. This infant church, like most others which have arisen out of the Papal communion, originated in the reading of the word of God, and was cradled in persecution. We shall feel anxious to hear of its progress, and that it stands fast in unity, purity, and simplicity. M. Lutz himself may in some points need to be taught the way of God more perfectly; and much human imperfection has doubtless mixed up with these remarkable proceedings; yet the complexion of the whole narrative appears to us unusually pleasing, and we would trust that this despised and persecuted Christian colony may become the centre of large accessions from the corruptions of Rome to the truth and love of the Gospel. Let not Protestant Christians sit down indolent and contented, while very much land remains to be possessed, which is now occupied by superstition, irreligion, and heresy. Why should the boundaries of the churches of Christendom be retained just where the Reformation left them; as if it were enough that the countries then nominally reformed should continue so; and vain to hope that new territories should be won, at least till the eve of the Millennium? Why should not the Re-

formation be going on now as it was three hundred years ago? Truth is the same; error is the same; God has not changed, or his word been altered. Let Protestants view the matter in this light; and never cease their efforts while Popery retains a single nook or recess in geographical Christendom. The first fruits of the modern Reformation which have appeared in several parts of Germany, under the ministry of such men as Sailer, Boos, and Lutz, shew that the arm of the Lord is not shortened that it cannot save, or his ear heavy that it cannot hear. These revivals of religion and secessions from Popery have generally been connected with the much-calumniated proceedings of Bible Societies, on which they are the best and brightest comment. May they in the mercy of God increase a thousand fold, till every dark and dreary corner of Europe, and the world, shall be cheered by those rays of the Sun of Righteousness, which have gladdened with heavenly light and warmth these pestilential marshes of the Danube. We will add, may the young converts be mercifully preserved from those opposite evils of formality and fanaticism which have well nigh blasted the best fruits of many a religious revival.

Since writing the above, we have learned that the parishioners of Carlsbold have published their confession of faith, of which we know nothing but what we find in a French Protestant journal, the *Archives du Christianisme*, which derives its information from the *Feuille Religieuse* of the *Canton de Vaud*. The conductors of the *Archives* say that it corresponds "in all essential points with the confessions of the Protestant churches," but that it contains some errors: that is to say, that it does not determine the number of the sacraments; that it retains confession, and acknowledges the necessity of priestly absolution before the holy communion; that it distinguishes three orders in the church, namely, *bishops, priests, and deacons*; that it recommends the observation of several of the Roman-Catholic festivals, and that it admits purgatory, though it does not prescribe prayers for the dead. One of these alleged errors, namely, the threefold order in the church, we believe to be a scriptural verity; and with regard to confession, absolution, and holy days, it is possible that the people of Carlsbold now view them only in that modified light in which they are regarded in the Lutheran churches or the Church of England, but which would not be approved by the French Protestant Church. But, however this may be, we are glad to learn from the conductors of the *Archives* themselves, that even already some of the erroneous parts of this confession have been corrected; that the marriage of priests is declared to be lawful, that purgatory is not made an article of faith, "since we ought not to pretend to know or to maintain

on the subject of futurity, any thing but what the word of God clearly reveals," and that "those who have lived in the faith of the Son of God, our Saviour Jesus Christ, are happy after their temporal death, and that those who have rejected the counsel of God for their happiness are condemned." The writers of the *Archives* add, "We doubt not that these believers, who yielding themselves to be guided by the Holy Spirit in the study of his word, have already rejected the chief errors of the church to which they belonged, and laid hold of the grand doctrines of salvation, will go on from faith to faith, till they obtain truth without alloy." They have quitted the Roman-Catholic Church, but hesitate as to joining the Lutheran. M. Lutz was kept for some time in the custody of the police at Augsburg, and not permitted to visit his flock; but the last accounts state that he has since been liberated.

It may not be uninteresting to our readers to peruse a few passages from the introduction to the Carlsbold Confession, in order to judge of its spirit. It begins thus:—

"Grace and peace from God our Father, and our Saviour Jesus Christ. We present to you with all humility, yet with all confidence and joy, a summary of Christian truth, such as by the great mercy of God we have been able to understand and embrace it." The paper goes on to urge the duty of Christians following up their convictions, confessing Christ openly, and not being ashamed of his Gospel. It continues,—*"Dear readers, you have in your hands our confession of faith; what we wish and what we do; examine it; various doubts will perhaps clear up; and truth will cast its rays with a benign radiance in your understandings and hearts, dispelling prejudices, and causing you to rejoice at having found him of whom Moses and the Prophets did write."* The writers go on to speak of their own wishes with regard to their fellow-Christians: "We desire to live in fraternal and Christian communion with all who cordially love the Lord Jesus Christ our Saviour; who hold with simplicity and firmness his word as the rule and guide of their faith and life; who are not conformed to the world, and do not yield themselves to be governed by its spirit and customs, but solely regard Christ crucified, and, being led by his Spirit, follow him faithfully. Whatever may be the portion of the church of God to which they belong upon earth, we offer them in spirit a fraternal hand, and beseech them from our hearts not to reject us because of our poverty and littleness, but to admit us to the fellowship of their love, and their prayers." "It may be that among us there are those whose understanding acknowledges that the Gospel, the doctrine of the Cross, is the wisdom of God,

but who have not yet experienced with the heart that it is the power of God; and who, therefore, would rather dispute about it than hold it in peace, enjoy it, and manifest it in a holy life. But are not such persons to be found every where? There is not a larger proportion of them among us. Still, the kingdom of God within us for the most part does not make rapid progress; but we are seeking by prayer and self-renunciation to make greater advances: therefore, dear friends, have patience with us, and pray for us."

The document proceeds: "Be not offended with the cause of Christ, the Gospel of salvation, because it has been manifested with Divine power among us, who are neither rich, wise, nor valued, but are poor colonists of the fens of the Danube, gathered from all the states of Germany, and settled here in misery and contempt. The Saviour has often quitted more than one Jerusalem, to repair to a Bethlehem or Nazareth: when he was upon earth, having taken upon him our nature, nothing was too little for him to stoop to. He pitied us; and it was precisely those who were lost, whom he sought for with the greatest charity. He has carried to the throne of his glory the same faithful heart; therefore he sends out his servants into the streets and lanes, to the highways and hedges, to search for the poor and the maimed, the halt and the blind, and invites them to a great banquet, to the possession and the enjoyment of the remission of sins, sanctification by faith, peace and joy in the Holy Ghost, and life eternal." "We say not these things to magnify ourselves; far be from us such a thought! for who are we, and what have we that we have not received as a gift from the free grace of God in Jesus Christ? But filled with joy and gratitude, we give our testimony to this precious gift of his grace; and we would that for the glory of God, this heavenly gift were known, loved, sought for, found, and tasted by many others."

"Oh, what do we owe to the word of God! what a treasure of truth and divine wisdom; what a source of consolation and eternal life for him who reads it, and meditates upon it with the eyes of his understanding opened. In it we have found Christ, and in Christ we have found eternal life; and we ought to testify it publicly, in order to praise and glorify God for his precious gift of heaven." "Dear reader, do you also permit yourself to be guided by the word of God to Him who wept for you in the manger, and died for you on the cross; to Jesus your Saviour and your God. Seek him in his word, and you shall find him. Read it, and ponder it in your heart, praying God with faith to enlighten you by his Holy Spirit; then will it be to you a rich and inexhaustible fountain of light and consolation, of strength and life."

The document goes on to shew the peculiar need of diligent and powerful study of the word of God, amidst the confusions, mistakes, and heresies of the present day. "Happy is the man who does not believe just because his priest believes, but because he has had experience of these things in himself, and thus ascertained that Christ is indeed the Saviour, the Son of the living God. It is this inward experience that makes Christians firm as a rock, so that neither doubt nor devil can move them; and they stand steadfast, even though their minister himself should waver. To obtain this faith, dear reader, seek it from God in prayer, and you shall obtain it."

The whole document proceeds in the same simple and affecting style; and truly may we say of those whose language it speaks, that they are not far from the kingdom of heaven, even though in some things they may need to be taught the way of God more perfectly. May a merciful Father guide and support them amidst their multiplied trials!

OBITUARY.

THE REV. WILLIAM TANDEY.

WE are about to lay before our readers some interesting notices of a venerable and faithful minister of Jesus Christ, lately taken to his heavenly rest, for which we are indebted to the affecting discourse preached on occasion of his decease, by his beloved friend the Rev. T. T. Biddulph. Mr. Tandy had passed the age of fourscore years, and was once extensively known as a zealous and highly honoured servant of his Divine Master;

but having been laid aside by ill health and debility from his public ministrations for nearly thirty years, and living almost wholly in the retirement of his chamber, his name had slidden from public notoriety, and was heard of chiefly by tradition among the present generation of his fellow-Christians. The writer to whom we are indebted for this brief record of "the life of God in the soul of man," was his colleague and spiritual pupil; himself now mature in the fruits of heavenly wisdom, reverend in years, and forming the centre

of a large circle of attached friends, both lay and clerical, who have long looked up to him as he looked up to his departed predecessor for counsel and guidance, desiring to follow him as he and his revered friend followed their all-perfect and Divine Exemplar. If we are to speak of theological schools, where there ought to be but one school, that of Christ, we should say that Mr. Tandey was of the school of his venerable father in the faith, Mr. Romaine : and Mr. Biddulph, in the third generation, has in this discourse proved himself a proficient in that which was the favourite theme and strain of both these divines, as it was of Prophets and Apostles,—the love, the power, the grace, the inexhaustible fulness of Christ. His text is, "Jesus Christ the same yesterday, to-day, and for ever;" and he expatiates upon it with a freshness and ardour which seem never to tire while contemplating the breadth, and length, and depth, and height, of the love of God in Christ Jesus, and joining by anticipation in the never ceasing anthem of eternity, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Such a biographer was befitting for a friend whose affections were so remarkably centered upon this absorbing theme of Christian contemplation, and who in a peculiar manner had by the grace of God determined to know nothing among men but Jesus Christ, and Him crucified. We are not unaware of the branchings out of which this fundamental doctrine is susceptible, and which it necessarily requires in the discharge of the Christian ministry, into all the details of faith and practice; but if some holy men on the one hand have been so jealous of turning the eye from Christ to any inferior object, as practically to narrow the range of important scriptural topics, there are those on the other, including some clergymen of real piety, who fall into an opposite system of preaching; orthodox indeed, and sincerely intended to bring glory to God, and to win souls to Christ, but defective in the warmth and unction which can flow alone from the direct and vivid beams of the Sun of Righteousness. To such, in particular, a brief record of the life of Mr. Tandey will be peculiarly instructive. They will find exemplified in it much of that faith, and hope, and peace in believing which are the exalted privileges of the disciple of Christ; they will discern one on whose heart was inscribed as a motto, the blessed declaration which Mr. Biddulph has selected for his text, and will feel urged to cling amidst the shifting sands of the desert, the storms of a tempestuous world, and the assaults of a powerful enemy, to that Rock of ages which is a secure shelter and an impregnable fortress. Amidst the shadows which sit around them, faith will

grasp things unseen and eternal, cleaving to Him who is the same yesterday, to day, and for ever; the same in the atoning virtue of His all-sufficient sacrifice for sin; in His ability and willingness to save to the uttermost all that come to God by Him; in the power of His grace to quicken, comfort, and sanctify the believer, and to make him meet for an inheritance among the saints in light; and in his all-sufficiency to fill the desires of the regenerated spirit throughout eternity.

We now proceed to the narrative, giving it chiefly in the words of Mr. Biddulph, and referring the reader for additional particulars to the publication itself.

Addressing the parishioners of St. Werburgh's, Bristol, Mr. Biddulph says:

"The Rev. William Tandey, your late pastor, and my long esteemed and venerated father in the ministry, was born in the year 1750. Of his early years I have been able to obtain only a very meagre account. He was always backward to speak of himself. He had a higher and bolier theme, a richer subject, for his own meditations, and for his conversations with his friends. But from what he once said to a friend who repeated the conversation to me, he appears to have been a partaker of the grace of God from his earliest years. He stated that when a child, in the first school to which he was sent, his heart was so engaged in prayer while sitting at his desk, that he was for some time unconscious of what was addressed to him by the boy who sat next to him. He was from his earliest years an invalid in body, owing to a malformation about his chest. He once observed to me, referring to his enfeebled constitution, that if he had not been sent to Brislington in his childhood, he should not, in all probability, have been then alive. I have never heard where or from whom he received the rudiments of his education. At the proper age he entered at St. Edmund Hall, in Oxford. In the year 1778 he was ordained a deacon by the celebrated Bishop Newton, author of the well known Dissertations on the Prophecies, who died in 1782; and in 1774 he was ordained a priest by the then Bishop of Bath and Wells. Little did either of these Right Reverend fathers of the church anticipate, when they laid their hands successively on the stripling's head, the blessings which they were thereby the means of conveying to the Church of Christ: little did they think, when the book of the Gospel was delivered into the candidate's hands, of the important use which he who received it would make of that book: little did they know of the many sons that would be brought to glory through the instrumentality of the chosen vessel who was then kneeling at the altar of his God,

and receiving his commission to preach the glad tidings of salvation to a lost world."

Mr. Biddulph traces Mr. Tandey through several clerical appointments, in which God was pleased greatly to bless his ministrations, to his settlement as rector of St. Werburgh's, in 1799. He says that he had the privilege of labouring with him for many years as his assistant, especially during the long periods in which Mr. Tandey was unable to officiate on account of ill health; and with much humility and Christian feeling, he adds, "For nine years and a half, it was my privilege to enjoy the public and private instructions of my excellent and venerable friend. I look back, I hope, with thankfulness, on this important period of my life. But my thankfulness is mixed with keen regret. The providence of God placed me in a school of instruction for the work of the ministry fraught with peculiar advantages, in which I might have derived to myself far greater profit than I did. But whatever qualification for the arduous work I have, I ascribe, under God, to my connexion with my venerated friend as the channel through which it has flowed. I cannot help exclaiming, O that I had drunk more into his spirit, and had obtained a deeper insight into those precious and momentous truths, which his public ministrations, private conversations, and daily pattern, uniformly brought before me."

Mr. Tandey lived in habits of intimacy for many years with Mr. Romaine; and the character of their intercourse may be learned from the following specimen of Mr. Romaine's letters:—

"My dear Mr. Tandey,—I heard a dying friend of mine exhorting a minister who came to see him:—'Preach Christ, sir; preach Christ. You cannot preach too much, nor exalt Him any way equal to what He is; 'for his name alone is excellent, and his praise above heaven and earth.' I thank God that you do preach Him, and I pray God you may do it better every day. How unfit were you once! Remember to use the strength He gives. Neglect no opportunity. He can soon lay you by again. Therefore exert yourself in magnifying Him; and doubt not that He will give you both strength and success, as will be most for His own glory, and for your good. Take me for an example. Consider my years. What a miracle of His love! Yesterday morning I was able to preach and assist at the sacrament, and in the afternoon to read prayers and preach again, to very crowded congregations. This morning I am quite well, and fit to go to my delightful work again. Blessings on that dear, dear Jesus, who loadeth me with seventy years' mercies, and has said to me by the

mouth of His holy prophet (and I believe him), Isaiah xli. 3, 4. Mr. Tandey, trust Him, and be not afraid. Look at Him. Read what he promises, and give him full credit. He will be better to you than you can even think. The bearer of this will inform you of the state of our friends here, so as to make you thankful for them. Mrs. R. wishes to be remembered in your prayers, as does

"W. R.

"Southampton, Oct. 17, 1785."

Mr. Tandey did not long minister in the pulpit of St. Werburgh, being permanently laid aside by illness in the year 1803. The first sermon which he preached as rector, was from Rom. 2. 1: "Brethren, my heart's desire, and prayer to God for Israel is that they may be saved." This expressed the fervent prayer of his soul in regard to all those with whom he had formed a new relation. He closed his ministry on the 2d of January, 1803, with a subject very appropriate, though little suspecting it to be the termination of his public testimony to the truths of God. "Few and evil have the days of the years of my life been, and I have not attained to the days of the years of the life of my fathers in the days of their pilgrimage."—"What were the fruits of his short ministrations in this pulpit," says Mr. Biddulph, "I know not; but I cannot doubt that the glory of his Saviour was made known, and some precious souls made savingly acquainted with it; and that the songs of angels were swelled by the repentance of awakened sinners, here as well as at the other scenes of his important labours."

Mr. Biddulph sums up as follows, the character of his public ministry:—"Few of those who are now around me can remember his powerful addresses to the hearts of his hearers. Thirty years have elapsed since his lips were providentially closed; and thirty years form a period within which a generation of our species disappears from the stage of life. Those, however, and there are some, survivors who remember his sermons, will bear me out in asserting that there was something in them that was peculiar to my venerable friend. The solemnity of his manner bespoke a man that was deeply in earnest; and the richness and sweetness of his thoughts and language were, to my mind, such as I have never met with in any other preacher. He was too much occupied by the responsibility of his high office, and with the grandeur and importance of his subject,—he was too much absorbed in his own awful responsibility to glorify his Saviour, and to seek the salvation of immortal souls, to admit of the littlenesses which arise from a spirit of self-exaltation in his mode of communicating 'the gospel of the grace of God.'

"Mr. Tandy's sentiments coincided with those which have been usually designated as 'the doctrines of grace.' Should it be asked what those sentiments are, I refer the inquirer to the doctrinal Articles of the Church of England, as exhibiting them clearly and fully, though in a condensed form. These were subscribed by him in their literal and grammatical import, without addition or subtraction. But, while he conscientiously adhered for his own comfort to these doctrines, and proclaimed them to others, they were, as maintained and published by him, *experimental* and *practical* truths. They were built on personal experience, and formed by a practical acquaintance with his own heart. He was no theorist in the awful doctrines of his Bible. He regarded them as food for the heart, and not merely as theses for argumentation, of which different opinions might be admitted without injury arising from error. He dreaded the mixture of the smallest drop of poison with the elixir of life. His tenets were not like an excrescence from the natural body, which, though arising out of it, is unconnected with its vital functions; but they were the circulating fluid which, pervading every part of the spiritual system, conveys life, and vigour, and health, to the whole. They were not, in his estimation, like a branch which might be lopped off from the tree without injuring the root; but they were the sap which, raised by the influence of the Spirit of Grace, is the cause of verdure and fruit. A crude statement of uninfluential doctrine never dropped from the preacher's lips; and it was this experimental mode of stating doctrinal truth, which gave to his sermons the peculiarity and energy which they eminently possessed.

"He carried no other document with him into the pulpit than his Bible, from the time that I became his hearer; and I have found no sermons among his papers. But, though his mode of preaching was what is called extemporaneous, his discourses were carefully studied. His Saturdays were conscientiously reserved to himself for this important purpose. Though free from the trammels of system, his pulpit exercises were well digested. He has left behind him a large number of sketches; but they consist chiefly of single words, which, though understood by himself, will not admit of being filled up by another hand. His mind was well stored with useful information; and it appears by extracts which he made from the authors he read, that in his early years, notwithstanding the frequency of his public preaching, his professional reading was not inconsiderable. But in his later years, he became *homo unius libri*, and read little besides his Bible.

"The study of his own heart, for

which his frequent and long seasons of bodily indisposition afforded him such favourable opportunities, produced a deep acquaintance with the depravity of human nature, as radical, universal, and extending to all the faculties of soul and body. Though he was preserved from his youth, from 'the corruptions which are in the world' through the evil concupiscence of fallen nature, yet I never met with any man who entered so deeply as he did into the utter sinfulness and helplessness of the fallen heart. On these points he continually expatiated, both in public and private, with a deep feeling, discovered by his words and looks, of the awful and melancholy truths he uttered. These views rendered his preaching of a very awakening nature, while he led his hearers into the successive 'chambers of imagery' in their own hearts.

"But it was in speaking on the subject of our text that he chiefly excelled. The experimental acquaintance he had with the depth and extent of the Fall, led him to explore the Divinely appointed means of recovery through all their wide results. The Godhead of Christ,—the love of Christ,—the all-sufficiency of His atonement,—justification by faith in His righteousness,—sanctification by the omnipotence of His Spirit,—the blessedness of communion with Him in His church on earth,—and the prospect of future glory with Him in heaven; these were his favourite themes on which his heart dwelt with delight, and on which his tongue expatiated with an eloquence that enjoyment only can dictate.

"He often addressed the afflicted believer, well knowing that the path of affliction is generally and wisely appointed for the children of God by their heavenly Father. On such occasions he would remind them that it is a privilege to follow the *Man of Sorrows* in the path in which he trod. That the present life affords the only opportunity for glorifying Him, by having 'fellowship with him in his sufferings,'—that this honour had never been vouchsafed to angels, but is confined to the tried and tempted disciple of the crucified Jesus during his abode on earth,—and that the period of its duration would soon come to an end."

Such was his public ministry. Of his hours of social intercourse Mr. Biddulph says, "Mr. Tandy's conversations were short sermons on his favourite topics. He possessed a peculiar facility in introducing them without any degree of awkwardness, and when introduced he pursued them so as to leave no inclination in his friends to offer any interruption till he himself paused. The tenor of his private intercourse with his friends corresponded with that of his public discourses: its uniform tendency was the prostration of the sinner in the dust at the

Saviour's feet, a recommendation of the Saviour's love to the sinner's heart, and the exaltation of his name 'above every name that is named.' From the depths of the valley of self-humiliation, he directed the eyes of his visitors to Mount Calvary, and pointed out to them 'the Lamb of God that taketh away the sin of the world.' He left to fallen man nothing wherein to trust,—nothing whereof to glory in himself: He left to the believer in Jesus nothing to wish for that he might not find and freely enjoy in Him. In short, Jesus Christ 'the same yesterday, and to day, and for ever,' was

'His theme, his inspiration, and his song.'

On the cover of the MS. book in which he has recorded his St. Werburgh's texts, he has inscribed the habitual sentiment of his own soul,

'Worthy is the Lamb.'"

Mr. Biddulph subjoins the following remarks, which are of great importance, not only from their intrinsic value, but as correcting some mistaken views which are productive of great spiritual injury to those who entertain them.

"It is not to be inferred from the foregoing account of Mr. Tandy's walk with God, nor from the selection which has been made from his letters, that he was a stranger to hesitation, solicitude, and depression, respecting the safety of his soul, and his hope of eternal life. Such an exemption seems to be inconsistent with a state of warfare,—'the good fight of faith.' It may be claimed by persons who are sleeping the sleep of spiritual insensibility. It may be expected by those who have just entered on the Christian life. But all those who are veterans in the service, and have 'fought the good fight,' have maintained a struggle not only from temptation from without, but also with unbelief within the fortress of the heart. Mr. Tandy's intimate friends, to whom he opened his mind freely, were made acquainted with conflicts which his ordinary acquaintances little suspected to have any place in his soul. His deep sense of innate depravity caused him, not only to 'groan being burdened,' but to question his interest in the great salvation, and his hope of future happiness. It seems to have been, in such a period of trial, communicated to his friend, the venerable Mr. Romaine, that the latter addressed to him the following letter. This letter proves that Mr. Romaine did not set aside evidence of a state of grace, as unnecessary to the enjoyment of it in the heart.

"To the Rev. Wm. Tandy.

"Dear Sir, Jan. 27, 1784.

"I observe your complaints. I should tremble for you, were you delivered from them. The sight and sense of that of which you complain, are from God. The application is not from Him. You feel sin: that is right; but it should lead you

to Jesus. You feel remaining sin: still His blood has almighty virtue to pardon and to subdue. Your duties do not please yourself. I am glad of it. Woe be to you when you take any delight in your own doings. But you pray so badly. The best prayer that ever was made, was made by him who had the least dependence on it. Much perfume from the Mediator must make acceptable your person, and ALL your duties. My dear sir, you must be content to be what you feel yourself to be, a poor sinner saved by Jesus—a helpless creature saved by the arm of Jesus—and one who, without Christ, can do nothing, presenting himself and his duties for acceptance in the Beloved. I have often heard you with delight, not to yourself, but to me, give real evidence of the truth of Grace, and also of the power of it. Much I have to say, and if you provoke me, may say it, against Mr. Tandy, and for Jesus Christ. But I now conclude. Pray for

"WILLIAM ROMAINE."

Mr. Biddulph has said too little of Mr. Tandy's latter days, and of the instructions and consolations which we doubt not were to be gathered from visiting his couch of affliction, during nearly thirty years of retirement and trial. The defect is however partly supplied by extracts from his letters, including the last which he ever wrote, and which we copy as being peculiarly seasonable at the present moment. The venerable writer it will be remembered was in his eighty-second year.

To H. D., Esq.

"1, Richmond Hill, Bristol,
"My dear sir, Jan. 26, 1832.

"Many thanks to you for your kind help in this scene of difficulty and trial. The rod appears to be shaken over the land, and public affairs have a serious aspect. May your heart and mine be laid up in the Saviour's bosom; and may our souls profit and prosper. God has an object in view when He permits alarming events to awaken attention; may the end be answered. May the Holy Spirit lead you and me to Christ, fix our faith on His hands and His side; and convince us that those wounds were made to heal our souls.

"Union to Christ and fellowship with Him are sweet and heavenly, and make many a bitter sweet, and sweet things sweeter. If we are in trouble, opening the heart to the loving Saviour is the remedy. May your family be of those whom the Lord hath blessed. May your house be a house of prayer, and then a house of praise. With all my heart I say, the Lord be with you, and may you spend a sweet eternity with your God. May your unworthy brother witness it. So prays

WM. TANDY."

We cannot refrain from adding another extract from a letter to a parent on the

loss of a daughter, who had died in the faith and love of Christ. A minister's scene of trial was not useless, if though he could not issue forth from it into the pulpit fraught with lessons of heavenly wisdom, his pen could yet supply such consolations as the following:—

"Our sister liveth. She has cast off mortality, and the immortal is now in triumph. Another soul is received into glory. The beloved child is in her Father's bosom. The desire of her heart is granted. Happy soul! Her robe is white,—her palm for ever green. Her heart is love, her soul is joy. Hark how sweetly she sings. Her history (how well she tells it!) is a mystery to angels. If lovely while a dying sinner, how truly such is her humble soul, bending with a crown of glory at her Master's feet! If a stone, sculptured by human heart, attracts wonder and admiration, how much more does the spark of immortality glitter, when He who spake the sun into its glory, touches it with perfection. Could the holy soul revisit earth, with what heavenly pathos would she say, 'Brother, the Saviour's heart is love, lean upon it and be happy.'"

We need add nothing to the preceding sketch, except our earnest prayers, that whatever shades of opinion, or modes and proportions of exhibiting sacred truth may exist among the disciples of the same Divine Master, we and they, may live, and think, and feel, and die, like the venerable

man whose portraiture has been so profitably sketched by his surviving friend: If Bristol has lost her Tandy, it is some consolation that she retains her Biddulph: or rather would we say, it is a source of infinite gratitude that He in whose guidance are the ways of his servants, He who is the Wonderful Counsellor to direct the church which he hath purchased with his most precious blood, raises up from time to time men who shine as lights in a dark world, and often renders them instruments of spiritual benefit, even after they are incapacitated for public usefulness, and by their writings to generations yet unborn. How much he has been pleased to bless and honour the beloved and respected individual, whose memoir of a departed friend has furnished these remarks, needs not be told. The powerful and extensive influence which Mr. Biddulph has long enjoyed, has been for many years exerted so simply and zealously for the cause of God and his church, that many will one day rise up and call him blessed. His friend was called to exercise the passive graces of years of silence and suffering, while he has been retained in the burden and heat of the day; but, blessed be God, whatever be the varied lot and appointed duties of his servants in this life, all without exception—not for their own worthiness, but their Saviour's merits—shall be greeted with the welcome salutation, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

VIEW OF PUBLIC AFFAIRS.

THIS protracted and eventful session of Parliament is drawing towards its close; and already are measures in progress in various parts of the kingdom by rival candidates for obtaining seats in a new house of commons, which, it is fully understood, is to be elected as soon as the machinery appendant to the reform acts is completed. Under these circumstances we cannot perhaps better discharge our duty as Christian observers, in our sketch of the affairs of the month, than by presenting to our readers a few observations upon the solemn obligations which devolve upon those who have a voice in the choice of the national representatives. We should perhaps have delayed our remarks till the dissolution of parliament, had not the commencement of preparations for electioneering rendered it necessary that every man should early decide upon those principles which are to guide him in conscientiously exercising his vote. The subject is the more important at the present moment, on account of the elec-

toral suffrage being extended to many new places, and to numerous individuals who never before possessed it; and not a few of whom, we are persuaded, will feel the responsibility which it lays upon them, to exercise it for the glory of God, and the best interests of their country and the world. It is probable that some hundreds of our readers may be among this number, and they will not feel displeased that we should thus early invite their attention to the subject.

The reform bills for England and Scotland having passed, and that for Ireland being in its concluding stage, it is too late to lose time in arguing their good or evil: they are now the law of the land, and the important question is, How can the benefits held out by them be best attained, and dangerous consequences be prevented? This cannot be effected by religious and conscientious persons, those who are the salt of the earth, keeping aloof in despair or disgust, and resigning the whole management of the national ma-

chine to men of political intrigue or mere worldly policy. Christians are to use their talents of every kind, their time, their influence, their property, their suffrage, under a solemn sense of their responsibility to God and man. They may not be able to do all they wish; but each may do something: and even if that something should be little, it will not lose the approbation of Him who said of one whose affection was greater than her opportunities, "She hath done what she could."

Nor is there any reason for despondency. Taking the reform acts at the estimate of their greatest opposers, they are acknowledged on all sides to allow of larger scope for the expression of the public voice than formerly; so that if the large majority of respectable householders be what they ought to be, there is a vast field for the exercise of sound principle; and if not, there is the greater cause that those who are guided by the word of God should be the more strenuous in exerting themselves to enlighten and influence their neighbours. In the case of a nomination borough, the voice of the public could have scarcely any influence; it was a mere matter of personal preference, good or bad, as might happen: but where the election is vested in the majority of householders, there is no individual among them who has not a serious duty to discharge, and who may not by possibility in some degree influence the election. The number of faithful, zealous, Christian men in this country, however overlooked amidst secular strifes, is not small; there is no town, and scarcely perhaps a village, where there is not a sufficient number of such persons to exercise some degree, and often a considerable degree, of influence, provided they will abandon narrow sectarian and interested objects, and unite only for the real good of all. Even an individual is not powerless; he may pray in secret; he may converse with his neighbours; he may endeavour to raise the tone of right feeling around him; he may in wisdom and meekness assign his reasons for his choice, and, in a spirit uninfluenced by partizanship, throw his weight, be it little or much, into the right scale. Where several individuals thus act, their efforts will not be wholly lost; even if they gain not their immediate purpose, they will at least commend themselves to every man's conscience in the sight of God, and their testimony, if they have nothing else to offer, will strengthen the side of truth.

We have suggested these remarks, because it is often asked by well meaning persons, "What can I do? How can I oppose the torrent of wickedness and iniquity, which carries away every thing around me? My voice is feeble, my arm is powerless." Even were this true, it would afford no exemption from the discharge of the obligation we owe to God

and our neighbour, as members of civil society; duty being ours, and the result with an all-wise Providence. But we do not believe that the issue would be as powerless as many think; almost every scheme of public benefit, every thing nationally effected in the cause of truth and righteousness, has resulted from efforts which at first appeared weak, isolated, and unavailing; but the good cause gathered strength, till the heaven leavened the whole lump, and statesmen confirmed what Christians or philanthropists projected. Look, within the memory of all of us, at the abolition of the slave trade, the opening of India to religious instruction, the melioration of our criminal code, prison discipline, church-building, the fast approaching extinction of colonial slavery, and even parliamentary reform itself, as examples of what may be effected in a course of years amidst every obstacle, and by means which at first appeared wholly inadequate to the object. But Christians are too often cowardly, shame-faced, unwilling to confess Christ before men, or to bear the brunt of the battle where they seem to stand almost alone; and thus, from indolence or despair, much is lost that might, by the blessing of God, have been secured by timely and diligent exertion.

These remarks will not have been penned in vain, if they shall only incite any one of our readers, who may for the first time have come into possession of the elective franchise, to consider seriously how he may use his little influence aright, rather than either waste it or pervert it. He may rest assured, that even his worldly neighbour, not excepting the most thorough-going partizan, will be constrained to respect a fearless, honest determination to act upon principle, and to consult the dictates of conscience rather than to be borne heedlessly along upon the surface of popular opinion. Even Mr. Humé himself might quail before an honest ten-pound freeholder, who should say calmly but firmly, "I am anxious for reform, retrenchment, and enlightened political economy; but I believe the Bible, and will therefore never vote for a man, whatever may be his other qualifications, who calls the doctrine of Divine Providence—*humbug*." A few such negatives in every parish in Middlesex, if they did not cause the rejection of an active man of business, would at least go far to muzzle the lips of impiety and infidelity. And so of innumerable other cases.

The duty of Christian men using their influence as members of the commonwealth for the public benefit, being thus admitted, it becomes necessary to ask how they may best employ it. In many cases perhaps, a few such persons might meet together from time to time, and consider what the peculiarities of their own neighbourhoods required, and what parti-

culars it was right to keep in view as their standard of judging. They should remember that a general election is a season of great temptation, and requires the discharge of arduous duties, which they are to endeavour to ascertain, and to perform, not shrinking from them on the selfish ground of personal inconvenience or unpopularity. They should remember that what is really good has seldom been popular in a world of sin; and that He who spake as never man spake, and whose actions were infinitely pure and merciful, did not escape the voice of misrepresentation and calumny. If a few religious men can agree as to those great matters which are above all dispute or party, they ought resolutely to keep them in mind, and to use their efforts jointly and severally to promote them.

In thus writing, we do not mean to express a wish that those private Christians whose station does not of necessity lead them into the whirl of politics, should voluntarily precipitate themselves into it. We have often expressed our opinion that nothing more insidiously tends to deaden the sense of religion in the soul, than party warfare, and political or even theological, excitement. Amidst debate and turmoil, the graces of the Christian life decay; prayer, meditation, and the study of the word of God are neglected; and till the strife of the spirit and the din of war have begun to cease, there is little hope that due attention will be paid to the still small voice that whispers in the deep recesses of the soul. We are far therefore from wishing to see every private Christian, every religious tradesman, every clergyman, busily engaged in parliamentary electioneering; we only suggest that in their several stations, with a due measure of interest and intelligence, they should do what in them lies to check whatever is evil and to promote whatever is good. This, by the blessing of God, they may do, if they are prayerful and vigilant, without in any measure impairing the bloom of the Christian graces or sliding into the perils of a worldly spirit.

We proceed to offer a few such practical suggestions as occur to us at the moment. In the rapid writing of a periodical publication, at the close of the month, we do not pretend to exhaust the subject or to treat it systematically; but our readers will, we trust, indulgently bear with a few cursory observations.

One of the most obvious features in popular elections in all nations and ages is the struggle between liberty and arbitrary principles. There are dangers on both sides; for liberty may become licentious; whereas the popular feeling usually is, that all the dangers are on one side, the side of power, and those in power are often equally alarmed at the extension of popular liberty. A Chris-

tian therefore, in tendering his suffrage where points of this sort are under consideration, should calmly estimate the real character and probable effects of the struggle. He is not to take names for things; to decide his course by determining before-hand on certain watch-words, the slang nomenclature of party; and to say Yes or No, as the measure happens to be popularly pronounced Whig or Tory, free or arbitrary, liberal or illiberal. There is the side of established institutions and the side of the movement; and it will depend upon the exigencies of the case, as to which it will be the duty of a good man to espouse. If he believe that the evil in his age and country is on the side of arbitrary power, he will endeavour to promote more liberal views; if he think that liberty is degenerating into licentiousness, and threatening the subversion of what is good, he will not scruple to lend his aid to the less popular side.

If we are asked in what manner the above principle applies at the present moment, we have no scruple in giving our humble but honest opinion. Our often-expressed sentiments on subjects connected with civil and religious liberty will exempt us from any overweening love of servile institutions; we shall not be suspected of wishing to promote slavery at home or abroad; or to restore borough nomination, or intolerance to Dissenters or Papists; or again to shackle half-emancipated commerce, or once more to drench our criminal laws in the blood out of which they have partly waded; or to stop up the fountains of freedom and arrest the march of mind. With the more confidence therefore may we say to those who honour our pages with their notice, Be on your guard against the dangers of false liberty, boisterous patriotism, and needless and bootless innovation. Upon some excellent men among the Dissenters, if they would listen to us, would we more especially urge this caution. They have been gladdened by the subversion of some things which they considered evil, and they rejoice at the predicted downfall of others; they think, above all, that they see a second religious Reformation coming upon the land; and measuring the Anglican Church by its abuses, they believe it would be doing God and man service to overturn it. And for this purpose some of them will not perhaps tremble to entrust the ark of the state to hands which in many respects are unfit to guide it; they will even smile with complacency at the machinations of Papists and infidels, in the vain hope that the downfall of the church-establishment will be the renovation of the walls of the spiritual Zion. We can conceive other instances of a similar kind; to all of which applies the general principle above mentioned, of looking to the side from which

danger is threatened, and not, for the mere name of consistency, without the reality, lending an evil influence to the strongest party. If we thought that in future the danger lay, where often, we admit, it has lain, and where often we have ourselves opposed it, we should see reason for taking a different course to that which may be necessary under altered circumstances. It may be quite as requisite to ask, Will you retain what is sound? as, Will you oppose what is corrupt? and every wise and honest reformer, will in the best sense—not in a party sense or interested spirit—be a conservator. We need men who are favourable to the cause of peace and order, and who are not likely to be carried away by hasty theories, to the detriment of solid and valuable institutions which would be ill replaced by the gourds and fungus of a revolutionary political hot-bed.

Yet let us not be misunderstood. There will be no want of effort on the part of many individuals, to undo what has been done; and much of it, we believe, with all its faults, well and rightly done: besides which, the fear of the dangers to which we have alluded, the alarm that has gone abroad among not a few persons of rank and property, respecting the stability of our most cherished institutions under future parliaments, and the dread of untried experiments among many who have no wish to promote anti-liberal institutions, will operate very powerfully as a check to the popular effervescence. We are not sure whether, in many cases, persons ordinarily disposed to what is called the liberal view of questions, may not, under present circumstances, be led, counter to their usual bias, to prefer what appears to them, in a moment of great public excitement, the safer side. In times when the national institutions are apparently safe and settled, individuals will occasionally vote for a member of parliament, with a view to a particular question, whom they would not have voted for in regard to his general opinions; but when there is an alarming danger from these opinions, the weight of the particular question may not suffice to carry the vote, more especially if the important item can be otherwise secured. We forbear naming examples, but they will readily occur to our readers.

We are far, therefore, from apprehending, under all the circumstances, that the next parliament will, of necessity, be so vehemently anti-conservative, so recklessly destructive, as many excellent persons conjecture. If it be, it shews that the great body of the householders of the land are in a very unwholesome moral and mental condition; but we would trust that the national morality is not sunk to this lowest depth. It seems, indeed, too probable, that upon the first enlargement of the elective franchise, there will be an

ominous protrusion of men of evil principles and damaged character; men who have a fortune to make, and no conscience as to how they make it; men of vast pretension and little value; speculators, visionaries, rash innovators, political quacks, and legislative mountebanks. Thus it has ever been; but the characters of such men are soon discovered; and their countrymen are not likely to confide to them the management of their concerns. The raucous demagogue will soon rave in vain; and the man whose character is known and valued, be elected. It may be otherwise at a particular moment of excitement; but such, we feel assured, will be in the end, the usual result. We have numerous parallels to this effect in history; the following remarks by Dr. Dwight are so apposite to our argument, that we shall quote them for the warning and instruction of our readers:—

“The state of Vermont, and all its interests, came at once into the hands of a new set of men, gathered suddenly from many parts of New England, and in a great measure strangers to each other. Their education, manners, habits, views, and characters, were often very unlike, and not unfrequently opposed. The men who, in such a state of things, first gain influence, are the restless, bold, ambitious, cunning, talkative, and those who are skilled in land jobbing. In established society, influence is chiefly the result of personal character, seen and known through the period in which that character is formed, and the conduct by which it is displayed. In such society, notwithstanding the corruption of the present world, a man of worth and wisdom will, unless prevented by peculiar circumstances, be almost always more respectfully regarded than persons destitute of these characteristics, and will have a superior efficacy on the affairs of those around him. But in a state of society recently begun, influence is chiefly gained by those who directly seek it, and these in almost all instances are the noisy and bustling. Such men make bold pretensions to qualities which they do not possess; clamour every where about liberty and rights; are patriots of course, and jealous of the encroachments of those in power; thrum over incessantly the importance of public economy; stigmatize every just and honourable public expenditure; arraign the integrity of those whose wisdom is undisputed, and the wisdom of those whose integrity cannot be questioned; and profess universally, the very principles and feelings of him with whom they are conversing. These things uttered every where with peremptory confidence and ardent phraseology, are ultimately believed by most men in such a state of society. Ignorant of the true character of those among whom they have just begun to reside, and knowing that

they must necessarily give their votes to somebody, they are pleased to be relieved from uncertainty, and still more pleased to find an object of their suffrages so entirely coinciding with their own views; never mistrusting, that the amount of all this parade of eloquence and patriotism may be expressed in this little sentence, "Will you please to vote for me?"

"A considerable number of those who first claimed and acquired influence in the state of Vermont during its early periods, were men of loose principles and loose morals. They were either professed infidels, universalists, or persons who exhibited the morals of these two classes of mankind. We cannot expect, therefore, to find the public measures of Vermont distinguished, at that time, by any peculiar proofs of integrity or justice." Dr. Dwight adds, however, that "intelligence and piety are growing up in Vermont, in spite of its founders."

From the whole tenor of the preceding remarks, our readers will perceive our intended inference, that as there is no danger at present that our institutions will not be sufficiently free, Christian men and lovers of their country should beware that they do not allow themselves to be carried away by rash and violent candidates for distinction; men who declaim about nothing but peculation and tyranny; who affect to view a reform in parliament as the commencement of a political millennium; and place at no great distance in the glowing vista, the destruction of established churches, perhaps the subversion of monarchical government and the introduction of a republic; and to a certainty the cessation of war, poverty, want, oppression, and injustice. Men who talk thus are either fools or knaves. While sin remains in the world, crime and misery will not fail to attend it; and to a far higher regeneration than what politicians call by that name, must we look for the eventual extirpation of the evils that press upon nations. We are thankful for political privileges, and would desire to turn them to the best account; but till men universally fear God and work righteousness, till a real millennium takes place, it is but fraud or folly to speak as some politicians do of the blessings which are to result from an amended system of national representation; unless indeed as it may be accompanied by those moral and religious benefits which we would earnestly wish, rather than dare confidently hope, will ensue from it.

Shunning therefore noisy demagogues, the Christian elector will desire to give his suffrage to persons duly qualified by talents and character for the office of legislators. He will endeavour to follow the excellent advice of Jethro to Moses, "Thou shalt provide out of all the people able men; such as fear God, men of truth, hating covetousness, and place such over

them." They should be "able men;" for God does not intend any man for a post he is not qualified to fill; and it is no disparagement to many good men that they are not fitted to be legislators for a mighty empire. In most instances, reading, thought, habits of business, a knowledge of history and political and international economy, and in many cases ability for public discussion, are desirable in a British senator. But however this may be, he should "fear God;" for though there may be a fair choice between two men whose claims are reasonably balanced, there can be none between a man who fears God and one who fears him not. Unless Christianity be an imposture, and the Bible a book of fables, a religious elector ought above all things to wish to have a religious man for his representative, more especially as a large part of legislation bears upon the moral principles of nations, and tends either to promote or to injure the best interests of mankind. We need scarcely add, that those to whom we give our suffrage should be "men of truth and hating covetousness;" not men to act a part, or to accept a bribe, or to cajole or be cajoled, or to make their legislative power a stepping stone to their personal or family aggrandizement. Men of this character are not usually the most obtrusive; they must often be sought for: they are not the men for the boisterous hustings or the insidious canvass, promising much and meaning little; but they are the men whom a judicious and right-minded elector will choose, notwithstanding the most specious oratory or party pledges of a more plausible rival; and we would hope that there is, in the larger part of the respectable householders of this country, enough of good sense and penetration to secure in a majority of instances this important end.

If a Christian elector cannot find all the qualifications he wishes for in the candidates who solicit his suffrage, we do not think that he ought on that account to forego his responsible privilege of voting. He may look to the degrees of moral worth, to habits of business, and to general competency; and he may also make use of the occasion to urge what is good, and protest against what is evil; and he may thus perhaps induce a candidate, especially if assisted by others of like mind with himself, to take into serious consideration important questions which he might not otherwise have attended to, and this after as well as before his election. It is cowardice and folly, to give up all in despair, because we cannot gain every thing that we think desirable.

The Christian elector and the Christian candidate will both set their faces against those scenes of riot and drunkenness which too often disgrace our popular elections. If a candidate will practise or permit bribery, corruption, or excess, he

is not a man in whom moral or political confidence is to be placed.

A Christian elector will vote from conscience, not interest. He will also allow others an honest opinion; striving to correct their judgment if he thinks it wrong, but not by any arts of fraud, flattery, or intimidation, seeking to sway their suffrage. He will conduct himself in the same fair and temperate manner towards his tradesmen and dependents. If this be not done, we shall soon come to the vote by ballot, as the only protection for a man who wishes to vote contrary to the dictation of his landlord or employer.

As regards *specific pledges*, the Christian elector will feel some difficulty in exacting, and the Christian candidate in giving them. We may view the subject legally or morally. On the legal point, Blackstone says, "The end of his coming to parliament is not particular, but general; not barely to advantage his constituents, but the commonwealth; to advise his Majesty, as appears from the writ of summons, *De communi consilio super negotiis quibusdam arduis et urgentibus, regum, statum, et defensionem regni Angliæ, et Ecclesiæ Anglicanæ concernentibus*; and therefore he is not bound, like a deputy in the United Provinces, to consult with, or take the advice of, his constituents upon any particular point, unless he himself thinks it proper or prudent so to do." At the same time, morally and honourably speaking, the bond between the elector and the representatives is broken when a general opposition of views takes place, and most persons of delicate feeling, placed as was Sir Robert Peel with his University constituents, would have acted as he did. Our view is, that, generally speaking, there should not be specific pledges; that is, such pledges as would prevent the free exercise of the understanding and judgment when the matter comes to be fully deliberated upon. But there are exceptions. In the case, for example, of the present parliament, there was a particular bill before the country, the principles of which were generally known; and it was a short way of coming to a mutual understanding between the elector and the candidate to ask and answer the simple question, Do you approve of those principles; and will you support the Bill which contains them?

We say the same of pledges, plainly involving points of morality and religion; and of those where the subject matter is precise, well understood, and includes a turning point of principle. How many hundreds of members who were opposed in general to specific pledges, promised to vote for the abolition of the slave trade. The enormity was so well known, and the duty of abolition so clear, that no man was fit to be returned who had not formed a very decisive opinion on the

question. The same would we now say of colonial slavery; nor could we conscientiously vote for a man who we did not believe would urge its speedy and total abolition, though in all such cases we should prefer a frank declaration of his sentiments by the candidate to a catechetical examination in question and answer. Where the sentiments of the candidate are well known, ligatures were better avoided.

Without then going to the direct inculcation of the doctrine of specific pledges, we will touch upon two or three of the points on which we think that, at the present moment, a Christian elector should feel well assured of the sentiments of any gentleman who requests his vote. We will allude chiefly to some of those which are suggested by the affairs of the month, as a specimen of our meaning, rather than attempt to draw up a syllabus of senatorial qualifications. Where an individual has been already in parliament, or is well known, personally or by character, to those whose suffrages he desires, such an incidental knowledge of his principles is infinitely better than the trammel of distinct pledges. His whole life ought to be one pledge, and his statements to be merely necessary for information, not as a guarantee.

We will touch upon the important question of the better observance of the Lord's day, respecting which a select committee of the house of commons has been sitting for several weeks, and has accumulated such a mass of evidence as must convince every moral and patriotic man—religious men who have studied the subject, are convinced already—of the fearful profanation of the day, and the necessity of amending the laws against its desecration. The report and evidence, we trust, will be ready to be presented to the house before the close of the session. So strong a case we have reason to believe has been proved, that no person who values the morality or happiness of the country, and certainly no person who honours the commands of God, can doubt, after reading the evidence, that something is necessary to be done in the next session of parliament, to secure to the people the blessings of a Christian Sabbath, which are fast sliding out of their hands. Tradesmen of various classes, and persons in different stations of life, many of them not impelled by religious considerations, are earnestly demanding protection against the practices which rob them of this inestimable boon. Surely it would be nothing unreasonable, nothing but what is a solemn duty, to urge upon parliamentary candidates the great importance of this question, and the need of prohibiting by effectual laws, those occupations and practices which interfere with the repose of the Sabbath. The performance of religious duties cannot be properly enjoined by law; but it is strictly within

the competency of legislation to prohibit all gross and open violations of them; and to make what is already written on parchment, effectual in practice. That there will be an outcry in the camp of infidelity at any attempt to effect this great object, we must be prepared to expect; but this ought not to deter those who love God, and love their country, from making the attempt: and lest it should seem as if only the poorer classes of society were affected by the enactment, we would frame the law so as to include all; we would have the fine, and an adequate fine, apply as much to the rich man who suffers fish, fruit, or poultry to be purchased for his use on Sunday, as on the tradesman who sells it; and so of all other cases, not exempting unnecessary Sunday travelling by post-horses, any more than the cheapest public carriage.

Bishop Porteus devised a plan, which we think might be of great utility at the present moment. In addition to his exertions in the pulpit, and a Pastoral Letter addressed to his clergy, he proposed at a meeting of the Society for enforcing his Majesty's Proclamation, that the higher ranks of society should be invited to bind themselves by a voluntary resolution to observe the Sabbath more strictly and religiously, and that as an example to the lower orders, the resolution should be made public. With this view, the following declaration was then drawn up and adopted: "We whose names are hereunto subscribed, being deeply sensible of the great importance of the religious observance of the Lord's-day to the interests of Christianity and of civil society, do declare that we hold it highly improper on that day to give or accept invitations to entertainments or assemblies, or, except in cases of urgency, or for purposes of charity, to travel or to exercise any worldly occupations, or to employ our domestics and dependents in any thing interfering with their public or private religious duties. And as example and a public declaration of the principles of our own conduct, more peculiarly at this time, may tend to influence the conduct of others we do hereby further declare our resolution to adhere, as far as may be practicable, to the due observance of the Lord's-day according to the preceding declaration."—Many persons signed this declaration; but, adds the bishop's biographer, Dean Hodgson, "As it always happens, when more than ordinary efforts are made on the side of religion, an outcry was immediately raised by the trifling and licentious, and the most shameful misrepresentations of the objects of the society were industriously and widely circulated. Amongst other things it was confidently affirmed in the newspapers of the day, that the declaration was only a preparatory step to the introduction of a bill into parliament, in order to take away from the

common people all the usual comforts of the Sunday—to prevent them from seeing a single friend, or from taking their evening walk—to confine them rigidly in their own habitations, and to oblige them to spend the day in fasting and prayer. In all this there was not and could not be a particle of truth; yet this and other perversions of a most laudable design, but too well answered their purpose, by exciting groundless alarms and prejudices in a part of the community who would otherwise, it is probable, have had no scruple in supporting a measure, the real and the only object of which was a more rational and a more religious observance of the Christian Sabbath." Upon this point the bishop makes the following observation: "That men who wish to see, not only the Lord's-day, but the Christian religion extinguished in this country, should raise such an outcry against a measure calculated to preserve both, is no wonder: but that men of sense, of piety, and of virtue should adopt the same language, and join in the profane and senseless uproar, is perfectly astonishing." We should trust that such a measure might be proposed with better success at the present period; and the adoption of it would shew that the friends of religion throughout the land are really in earnest on the subject.

Another topic upon which we scruple not to say, that Christian electors, at the present moment should require a pledge, if not in words, yet in the known character of the individual, relates to the support of the public ordinances of religion, and the integrity of the Protestant faith. In addressing chiefly those, for such are the great majority of our readers, who believe that a national church-establishment is lawful and scriptural, we stand on vantage ground in this question; but we should not fear to address likewise the more candid and pious among our dissenting brethren, those who have not mixed up politics with their religion, or taken up the ultra abstractions of metaphysics rather than plain common sense and experience, and, as we think, both the letter and the spirit of Scripture. Let such men mark the progress of affairs in Ireland. Do they wish that Popery should be paid for out of the national purse? Let them look at England. Have they no fears of infidelity and radicalism injuring religion, under pretext of subverting a church establishment? Are they proof against all the anticipations of the wicked, and the alarms of the good? Is it to be their *sine qua non*, that their candidate shall join with Papists, Socinians, Deists, and revolutionists, to subvert the Anglican Church? If it be, (though we do not think it is, except to a very limited extent indeed, among orthodox and pious Dissenters,) we can only say, that there is double need for caution among those who consider the public ordinances of religion in

a land as an invaluable blessing: and who would have even our remotest colonies and dependencies provided as a national measure with the means of grace. The Dissenter who exults at the state of Ireland, and who joins the machinations of those who would subvert the Church of England, little reckes the danger that betides, unless miraculously averted, which we have no warrant to expect, to our common Christianity.

If indeed the Dissenter will exact from his representative, that he will calmly examine into the abuses of our ecclesiastical establishments, with a view to correct them, no good churchman will find fault with his solicitude. Indeed we should ourselves be ready to urge church reform as a test, were we not quite sure that, in the present temper of the times, there will be little need to press it, as it is abundantly clear that the subject will not be lost sight of by the enemies of the church, even if it be by its friends. Our chief fear is, lest, under the name of reform, subversion should be meditated. Should the religious part of the Dissenters ever allow themselves to make common cause with those who would destroy the Church of England, they will be among the first to weep over the effects of their own unadvised proceedings. We are far from being blind to the defects which prevail in the practical administration of our Establishment, but these are corrigible; but what human arm can correct the evils of a state of things like that in France, which many persons now-a-days view as a consummation to be envied?

We have already alluded to the question of colonial slavery; and we have no hesitation in saying, that Christian electors, however averse to the system of parliamentary promises, may and should in this instance require a more than usually decided pledge; both because the subject has been so long before the public, that every man who aspires to be a legislator ought to understand it, and because in no question has there been more disgraceful shuffling and tergiversation, even after much vague and general profession of hatred to slavery, and plausible setting forth of ardent wishes to effect emancipation at some proper and befitting period, when the slaves are duly educated for freedom, and the pecuniary interest of the master is adequately secured, and the change can be brought about with all safety;—in short, in some future distant age, but not in this. Will men be the sooner fitted for freedom by being kept in bondage? To say that the slave shall not become free till he has learned to use freedom aright, is to say that a child shall not take to his feet till he can climb the Alps, or go into the water till he can swim across the Hellespont. Keep him in manacles, and the first proof he will give that he has outgrown them will be, not by imploring

liberty, but by seizing it, as the enslaved population of the West Indies are on the eve of doing, if it be not freely granted them. For how many years has every wise and good man implored the West-Indian proprietor, for his own sake, for the sake of his family, for the sake of the whole White population, as well as for the sake of justice and humanity, to liberate the oppressed and degraded fellow-creatures who toil beyond human endurance in his service, under the torture of the cart-whip? But every remonstrance is mocked and spurned; every enormity continues to be practised and defended, from the flogging of women, to the martyrdom of missionaries, and the massacre of their defenceless converts. Not many months since a disturbance, dignified by the name of a rebellion, occurred in Jamaica, which fearfully shews what will be the issue, if the planters much longer oppose the just hopes of the slaves themselves, and of their friends—the friends of equity and religion—throughout the world. The slaves had heard that England meditated for them some great boon; which their employers in their unguarded anger declared was destructive to slavery, and as bad as emancipation; so that if the slaves, as the colonists affirm, indulged such a mistake, the Whites have themselves to thank for the issue: indeed, for years they have put themselves into the false position of appearing to their slaves as the withholders of the mercies held out by the mother country; the denouncers of education, civilization, religion, and whatever could tend to raise their brutalized victims to the dignity of man;—in short, the sole obstacle to their enjoyment of liberty, and all its attendant blessings. Can we wonder that the slaves became discontented? And then they were mulcted of their usual Christmas holiday, the value of which, to persons in their condition, as Lord Goderich observes in one of his admirable statesman-like dispatches, can be estimated only by themselves. They refused to work on that day; they were accordingly hunted into the woods by the musket and sabre: in self-defence or retaliation they set fire to the plantations of their assailants; and how many of them perished by the sword, the halter, the musket, or, more cruel than all, the murderous torture of laceration, will perhaps never be known till the day when such deeds must be accounted for before the tribunal of Omniscient Justice. Add to all this, that almost blackest feature of the whole—religious persecution; think of the stripes and tortures of simple-hearted Christian men, whose only offence was praying to God, and who forgot not in their intercessions the authors of their miseries: think of the edifices erected for the worship of God and the instruction of the poor outcast slave, by the Christian liberality of

English missionary institutions, by the hard-earned savings and costly sacrifices of many of the poor of this world rich in faith, pulled down or burned down by White mobs, affecting to be entitled to the name of Englishmen and Christians, solely lest, in these little Goshens of peace and piety, while the oppressed slave heard of a higher liberty than man can give, he might chance to become so elevated in spirit, as to ask by what law of God he was justly held the thrall of man;—think of Christian missionaries for no offence but their faithfulness to their Divine Master, and their zeal for immortal souls for whom He died, dragged to the drum-head or the dungeon, and within an inch of the gibbet, from which they were rescued only because, as in the case of Him who is the example of every faithful missionary, even false witnesses could not be persuaded so to testify against them as to make their witness agree; or because their persecutors were too cowardly, or too wise to their self-interest, to perpetrate the murder within the sight and the displeasure of the mother country;—think of these things;—things not of mere newspaper report, but of recent undeniable official document,—and then say, is it wonderful that the slaves are discontented? must they not be more or less than men to be otherwise? And is it wonderful also that the abettors of this system of unmitigated evil find neither in government, parliament, or their fellow-countrymen, any countenance, except among those who are ignorant of its enormities, or biassed by selfish interests to cloak them?

The colonial party begin already to feel the unpopularity of their cause upon the hustings, and are striving to hide its deformity under the specious names of “ships, colonies, and commerce:” as if any man of common information could be made for a moment to believe that any one of these would suffer by the abolition of slavery, any more than when the same outcry was raised, thirty or forty years ago, against Mr. Wilberforce. True it was that Liverpool lost the use of slave ships in supplying slave colonies with the living victims of slave commerce; but is Liverpool ruined? Look at her docks, her rail-roads, her warehouses, her shipping, and compare them with her days of slave-trading. Is she absolutely ruined? Every statesman, every intelligent merchant, knows, and the details are easy of proof, that “ships, colonies, and commerce” would all benefit by the introduction of a better system into our West-Indian possessions; but even were the fact otherwise, who that is just, or honest, or humane, would think a few ounces of gold in the one scale a counterpoise for the ocean of tears and blood that presses down the other?

We are obliged by our limits for the present to quit this subject: but we have not

done with it, especially the persecution of the missionaries, respecting which we have a mass of most astounding facts; nor has the nation done with it. Use what artifice, and lavish what bribes the West-Indian interest may, at the ensuing elections, slavery must speedily fall; and we feel assured it must fall before the next parliament shall have sat many sessions, unless in the mean time it be wisely abolished by the local legislatures, or be extinguished with fearful destruction of property and of life by the slaves themselves. The colonists admit with trembling, that the slaves will not long remain in their servile condition, unless the mother country coerce them, and that even coercion cannot last long. Why not then let justice and humanity do their righteous work without bloodshed, and every estate present a happy band of industrious, intelligent, Christian villagers, working for their employers for honest wages, instead of being driven under the lash, and deprived of the greatest blessings which mankind can enjoy for time or eternity? Let Christian electors, as in duty bound, seriously reflect upon these things, and then ask whether they can in conscience give their vote to any candidate who is not prepared to remedy them.

There are many other subjects on which Christian electors should be well acquainted with the principles of those who solicit their suffrages; or rather would we say that they should not allow their suffrages to be solicited where a candidate is what they wish, but press forward to support him without his personal and often painful application. We intend to allude to some of these points on a future occasion, having already outstretched our limits. Need we mention the licentious state of the press; our criminal laws, civil and military; Ireland (what a volume is in that one word); the church and church property; education; intemperance; domestic and international peace; India, and the questions religious and commercial which pertain to it; and various other points? The general view which we wish to impress on ourselves and our readers is, that religion and the things that concern religion, are vital matters in the affairs of a nation; that the Christian is not justified in overlooking them; and that in using his privilege as an elector, he is bound, so far as his opportunity extends, to assist men who will act in the fear of God, making his word their guide, and endeavouring to promote his glory. Our earnest prayer is, that the efforts of all who set up this standard, whether representatives or their constituents, may be abundantly blessed; and that by the blessing and direction of God, the consultations of the next parliament may tend to the advancement of His glory, the good of His church, and the safety, honour, and welfare of our sovereign and his dominions; and that all things may be so ordered and settled by their endeavours, upon the

best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations.

We lament to state, that the malady which has so greatly perplexed the nations, has spread with considerable violence during the last few weeks in various parts of the United Kingdom. At the moment at which we are writing, it appears to be abating; but its ravages are so mysterious and uncertain, that we can only commit the matter, in faith and hope, to Him who is infinitely wise and good. Death is ever near at hand, whether we think of it or not; and those visitations, severe as they may seem, are merciful, which, being sanctified, lead us so to number our days as to apply our hearts unto wisdom. If we truly feel that to live is Christ, and to die gain, we are proof against those shocks which alarm men who make this world their home, and may safely and cheerfully commit ourselves and all we have to the wisdom and love of our heavenly Father.

We know not where to begin or end, if we touch upon the alarmingly critical state of Ireland, regarded in a religious and Protestant view. The first of Mr. Stanley's three bills, namely, that for effecting the compulsory and permanent composition of tithes, is proceeding through parliament: but the efforts of the O'Connell party have prevented the progress of the other two, namely, that for appointing a corporation in every diocese for collecting the tithes by public authority, so as to shield individual clergymen from hostile contact with their parishioners; and also that for the redemption of tithes by the landlord. It will be time enough to discuss these plans, should the bills be revived next session. The people now declare they will not pay tithes in any shape; and combinations the most unjust and illegal are every where at work for their suppression; and a system of terror has been introduced, under which any person who receives or pays tithes is civilly excommunicated, and cannot so much as procure a peasant to mow his grass, or reap his corn, or tend his cattle. The Roman-Catholic party now openly ask that Popery should be the established religion of Ireland, and the Infidel party join in the cry. Unless the British public bestir itself in a manner equal to the exigency,

a few months may witness not only the downfall of tithes in Ireland, but of rents and every other species of property. We could have wished that the Established Church in both countries would have been induced to foresee these things, as long since predicted, and to have provided against them. For how many years has the timely settlement of the tithe question been one of the constant themes of our own pages, but to this hour nothing is done; and who that loves our venerable church, believing it to be a blessing of unspeakable magnitude to the civil and religious interests of the land, does not tremble at the prospect? If even twelve months ago our ecclesiastical authorities could have been induced to bring in a bill for a general composition, connected with an equitable plan of redemption or commutation, tithes might have been saved. They may even yet—we mean in England; but may they twelve months hence?

We rejoice to state, that the privy council rejected the appeal for the restoration of the burning of women in India. This may furnish new ground of hope to those who are zealously seeking to effect the abrogation of the cruel and unchristian sanction given by the East-India Company to idolatry in that empire.

We have no room for foreign affairs. Don Pedro has landed at Oporto, in the name of his daughter, the young Queen of Portugal; but nothing has yet occurred.—The diet of Frankfort has issued a proclamation, intended to repress the eagerness of the states of Germany for more liberal institutions than they now enjoy; but the measure appears most ill-judged, and likely to precipitate the very results intended to be prevented.—A warm discussion has taken place in the House of Commons, on the conduct of Russia towards Poland. We are glad, however, that while our statesmen, almost without exception, reprobate the unjust and cruel proceedings of Russia, they have agreed, by large majorities, to continue the payments guaranteed to her at the conclusion of the European war, notwithstanding the union between Belgium and Holland, on which it was contingent, is dissolved, that dissolution being acknowledged by England. This is a noble specimen of national honesty and justice.

ANSWERS TO CORRESPONDENTS.

AN INQUIRER; AN OLD AND CONSTANT READER; H. W.; MOROSUS; H. D. V.; T. B.; G. H. I.; O. W.; E. M.; A. B.; E. R. A.; Y.; SEXAGENARIUS; and J. S.; are under consideration.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

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THE
CHRISTIAN OBSERVER.

No. 369.]

SEPTEMBER, 1832.

[NO. IX.
VOL. XXXII.]

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THOUGHTS ON CHURCH REFORM.

(*Concluded from p. 524.*)

For the Christian Observer.

IN pursuing my observations on Church Reform, it is proper to remind the reader that I do not profess to devise a complete system of renovation : but only to remark upon a few prominent topics, as they suggest themselves for consideration. I should also add, that my observations relate chiefly to the external machinery of the Church Establishment ; and not to that living principle, that personal piety, that active energy, and that Divine influence, without which the outward forms and bulwarks of religion are of no avail. The first, the most important point, is, that the clergy of any church should be truly, as well as in name and profession, men of God, and faithful servants of Jesus Christ ; who watch for the souls of their people as they that must give account ; being willing to spend and be spent in the service of their Divine Master, and for the church which He purchased with his own most precious blood. But, still, points of ecclesiastical arrangement and government are of great and indispensable importance, as means to an end ; and in this view I have thought, though far from meaning to overlook the spiritual topics connected with Church Reform, that the discussion of certain matters of external discipline and administration might materially subserve the great cause which every friend of religion has at heart.

I turn to the subject of pluralities ; which have been of late so much the object of attack, that, strongly as I feel on the question, I am rather inclined, at the present moment of ecclesiastical peril, to undertake the office of a moderator, than indiscriminately to join the hosts of assailants. That the care of the souls of two parishes, situated forty or even more miles apart, should be committed to one individual ; and that the greatest responsibility which can be incurred by man should be of necessity transferred to a deputy, the principal receiving the residuary emoluments after paying his assistant ; is so contradictory to common sense and religious feeling, that we cannot wonder at the outcry which has been raised against our present system. Its existence for so many years, and its admission under very clever and very pious men, are sometimes pleaded in its favour ; but it should be remembered that it grew up under very peculiar circumstances ; that it made progress in some of the worst periods of our church ; and that, so far from its being approved of by the eminent men whose connivance or alleged authority is pleaded in its favour, they strongly protested against it, and many of them, with Burnet, denounced it as an evil and an opprobrium so great that it was wonderful that our ecclesiastical establishment had borne up under it—nay, in spite

of so great a burden, had yet maintained a high character among Christian churches.

It is not my object to enter upon a discussion respecting the origin or the abuse of pluralities, for which I must refer those who are anxious for such investigations to writers on the subject. Many curious facts relating to them are recorded in the History of the Council of Trent; where may be found some account of their introduction, with certain arguments as to whether residence were of Divine appointment, or only by ecclesiastical law. In the Reformed Church of England, when pluralities were attacked by the House of Commons in the time of Whitgift, they were defended by that prelate, as necessary to the existing state of our Church. A speech is given in Strype (vol. ii. p. 444, A.D. 1601. Oxford, 1822), by Dr. James, a civilian, the arguments of which the author supposes to have been supplied by Whitgift himself. The reasoning is to this effect: That corruption is the result of under-payment; that equality in preferment is inequitable from the disparity of attainments in individuals; that if a competency were taken away there would soon be a great deficiency in preachers, and a discouragement to learning; and that, were the clergy lowered, they would preach things that please the people rather than those that profit them. It is evident that the foundation of all these arguments is the poverty of many of the livings in England; and the legitimate remedy is to increase them so as to afford a competent provision for the clergyman. There might still be, and would be, great disparities of emolument; so that the argument of one man's merits entitling him to a better provision than another, giving it all its weight, would not interfere with the question of pluralities. The objection, generally speaking, is not so much against the amount of income gained by pluralities (though often this is too great), as to the impossibility of the incumbent performing the pastoral offices in two or more distant parishes.

The grounds on which the advocates of the present system rest their argument require a little more consideration. The duties to be performed by clergymen of the Church of England are two-fold; namely, those which devolve upon them as members of the Church Establishment viewed in its civil arrangements, and those which belong to them as spiritual pastors of Christ's flock. Under the first, I comprehend such matters as attention to the repairs of the buildings, outward decency in the administration of the services, and the regulation of parochial charities: under the latter, preaching, visiting the sick, catechising children, and conversation on subjects connected with the eternal interests of their flock. With regard to the performance of ecclesiastical duties, it may be urged that the incumbent of two livings has increased means of keeping up the buildings attached to his preferments. But, in point of fact, it is notorious that the church and glebe-house are seldom in good repair, unless the incumbent be resident. In country parishes, where the proprietor of the land is not resident, it requires all the influence of an active incumbent to enforce even moderate attention to the decent appearance of the church buildings. Where neither the proprietor of the land nor the incumbent resides, we scarcely ever find them respectable. Nor, with regard to the charities, will the extra subscription of an absent rector, even if his subscription should be increased on account of absence, be equivalent to his influence in making others subscribe, and in keeping up an interest among his parishioners. Even in this respect, then, I should say that our present system has failed of attaining its object.

But the most favourite argument of the advocates for pluralities is the influence of the wealthier clergy in society, and the impossibility of preserving that class of men in our church, without the inducement of pluralities to

bring them into the ministry. Were it not for such rewards, men of learning and talent, it is said, would not enter our Establishment; and if no men of family were to be found in our ranks, the clergy would soon lose that respectability which as a body they at present enjoy. Their talents and education give them influence; their wealth affords them the power of exercising that influence; and their writings, it is added, have been the bulwark of Protestantism. Would you, then, it is asked, reduce our Establishment to a level with those churches whose best productions have fallen far short of those of the writers of the Church of England; whose pastors are too poor to bear the rank of gentleman, and who are therefore incapable of exercising beneficially even that parochial influence which has been so great a blessing to our country? Now, with regard to that portion of the above argument which connects pluralities with the introduction of men of rank and family into the church, and this with Christian literature, I need only say, in reference to the latter part of the connexion, that it is merely an assumption, as it is rather to its poor scholarship than to its aristocracy that the Church owes its literary wealth; and that, with our many collegiate and other endowments, and with a decent competency in our incumbencies, there was never any reason to fear that the church would be deficient in valuable writings, even though it should not tempt avarice by its wealth, or rank by its splendour. But the other part of the argument is doubtless true, that the system of pluralities has caused the higher classes of society to look to the church as a provision for members of their families, who would not have undertaken the sacred office but for such inducements. But is this, or is it not, a benefit? Reasoning politically, or upon merely human principles, no doubt we should say that it is: nay, and I will go farther; for as God is often pleased in his providence to make use of divers gradations in society for the accomplishment of his will, and to cause kings to be nursing fathers and queens nursing mothers to his church, it cannot be doubted but that He may, if he see fit, consecrate and overrule to his own glory that natural influence which arises from wealth and station; so that it is not to be overlooked as a means of Christian utility. But at the same time, viewing the Christian church in its true character, as a spiritual institution depending entirely upon the blessing of God for its efficacy, and remembering that our Saviour's kingdom is not of this world, we may be assured that it is not to secular dignity, but to higher qualities, that we are to look for its extension. It is urged, that the work is done more acceptably by men of wealth and family than by men of less agreeable manners, however well educated; and that the Church Establishment is looked on more favourably, and its power for doing good rendered more considerable, than in countries where an equality of preferment throws all the benefices into the hands of men who are not calculated, from manner or habits, to influence the sentiments of the higher classes of society. But these alleged benefits can only arise where the man of family or fortune is attached to his spiritual duties, and not where he undertakes them for mere secular convenience. Whatever supposed advantages may arise from having men of gentle birth, it is infinitely more important to have men of piety. The manner in which many writers have argued this matter, tends directly to secularize the mind, and to make the Church a mere civil machine; though, even in this light, a plain clergyman of piety and zeal would carry greater weight than a man of higher birth but of no solidity of character. To a mistaken notion of the benefit of enticing men of family by temporal lures, may we trace much of the secular spirit that has pervaded our Church, and the evils of which are incalculable. Men speak of the benefit of rank and family to a church; but if the possessors of these distinctions are attracted

not by spiritual motives, not by love to Christ or to the souls of men, but only by pluralities, dignities, or the wealth or power of bishoprics, they become a curse instead of a blessing, and the wages which tempted them are a snare and an evil. To the abuse of preferment we owe much of the want of Christian spirit in our Establishment, and the grievous neglect in not providing for the increasing spiritual wants of the country. The great body of Protestant Dissenters have been increased by the want of accommodation in our churches; but surely their power and consequence are principally to be attributed to the inattention of the clergy of the Church of England, in the discharge of the duties of the pastoral office. In some cases, this has arisen from their ignorance of the leading truths of Christianity, or a life inconsistent with their character, though such examples are, I trust, daily less frequent. The regulations of our Establishment had not raised up, or brought into activity, an efficient body of men throughout the country, equal to the work imposed upon them, when the exigencies of the times required peculiar exertion; and, what is more, they do not do so at present. I am not excusing the unchristian spirit of schism, which, I fear, often pervades Dissenting congregations; but I assert that our Establishment did not, and could not, supply the increasing demands for religious instruction, when some few years ago the very rapid increase of Dissent warned us of the evil, and of the then negligence of our Establishment. And I would even go further, and give it as my conviction, that if at this moment all the Dissenting meetings were closed, we should neither have room in our churches for our congregations (this, however, we are endeavouring to correct); nor, in many districts over which the Church of England extends its jurisdiction, should we be able to supply the population with that Christian instruction which an enlightened and improving people ought to receive; and thus our Establishment, which might be the best and most efficient in Christendom, has not, from some latent cause, some under-current, which has impeded its course, adequately provided for the spiritual wants of the people. I speak it with reluctance, but I believe it to be the truth: Our regulations had rendered our clergy too secular; and pluralities, which are defended on the ground of encouraging a learned and upper class of clergymen, have introduced into the Church a temper directly contrary to the spirit of Christianity, and thus rendered her members unequal to the task of leading their flocks in the paths of Christian holiness.

Again, according to our present system, many large towns, many populous districts, are left almost entirely to the superintendence of curates, and often young curates. Let it not be supposed that any slight is intended to be cast on a conscientious curate, who is, with small stipend, and even smaller prospect of advancement, labouring in the discharge of his duties. Such men are above praise; but at the same time, from their situation, they are not so likely to be useful as they might be, and would be, if their appointments were permanent. In the first place, the dependence of a curate on his flock makes him likely to flatter, rather than oppose their faults. It is customary, in what is, by a strange misnomer, called the religious world—(I do not quarrel with the term, for it well characterizes many who are of the world, and would be thought religious)—to idolize certain clergymen: so that a clever young man can seldom fail, if he be a fluent talker, and lay himself out for it, to raise a certain party around him, who will flatter and be flattered mutually; and thus his own usefulness and the real good of his congregation are sacrificed at the shrine of vanity. This evil undoubtedly is to be traced to the corruption of our nature; but we may encourage or discourage evil inclinations; and have we not, by making the clergymen of many of

our large towns dependent on their congregation, or on the will of a non-resident incumbent, who is often more anxious for the good-will of his people than their spiritual advancement, exposed the ministers of the Church to great temptations? This dependence on their flocks appears to me one of the worst features of Dissent. Have we sufficiently guarded against it?

The graces of the ministerial character are, generally speaking, slow in their growth; by casual observers often mistaken, and continually misrepresented by those whom they offend. Surely, then, it is of the greatest consequence that clergymen should be more stationary, at least more independent of their congregations, than they are by our present system. Our largest parishes are very frequently left to the care of curates, and the consequence has been, that till of late years they have been dreadfully neglected.

The cure of souls, if we may judge from the conversation which we not uncommonly hear among the higher classes of society, seems not to impose any spiritual duties; but the possession of a living is merely considered as the means of supporting a certain rank in life, and enabling the holder to educate his children, and advance them in the world. I am not blind to these advantages, and should think any church establishment inefficient which did not endeavour to place its members, not only above want, but on a level with the educated classes of society; but if, in order to effect this purpose, a system is adopted the tendency of which is to make clergymen consider spiritual duties of secondary importance, and personal rank or convenience of the first, the church holds up the establishment not as the means but as the end. Even if a man may enter the ministry with right feelings, he will not long maintain them unimpaired if he daily draw from funds appropriated to the performance of duties which he neglects; and although it is far from being the case that every pluralist neglects one living, yet many evidently do—and some both; and the law which permits clergymen to hold two livings, forty or even thirty miles apart, sanctions, or at least connives at, that neglect. I am not bringing any charge against those who hold church property under the present system. In many cases, two benefices scarcely eke out one decent maintenance; in others, a clergyman hopes to do more good by holding both than by relinquishing either; and many, who blame the system, do not think that they ought personally to relinquish its customary emoluments while it continues. But as a system nothing can be worse; and especially in these days, when, in addition to those who oppose our external forms, there are many who are ready to undermine every scriptural doctrine. Can the ministers of the church safely neglect the superintendence of their flocks, when they behold on every side error and heresy, divisions, wild imaginations, opposition to authority, a spirit of separatism in church government, and empiricism in theology? Can they conscientiously leave their charge to others, while their example encourages persons to enter the church solely as a temporal provision? Can they, with all these evils wound around them, remain contentedly absent from their cures? Yet our system permits and encourages, nay, forces those who are entangled in it, to leave their flocks to the care of another. This to my mind is the greatest blot on our Establishment; and though I can see no way in which the evil can be entirely removed during the present incumbencies, we are surely bound to use all the means in our power to prepare the way for its removal, and, as far as we can, immediately to prevent the recurrence of those flagrant cases which are a peculiar stain on our national church.

I now turn to another topic. A clergyman, it is said, in a certain dio-

cess, applied to his bishop to know how he ought to proceed in enforcing church discipline among his parishioners; and the answer given was, "That church discipline does not exist in the Church of England." The object of the answer was evidently to check an indiscreet exercise of ecclesiastical authority—though, perhaps, begging his lordship's pardon, the answer was not very judicious; but with this we have nothing to do at present. The question is, has church discipline ceased? And if so, ought it not to be renewed?

That church discipline has practically ceased, is notorious; and in most instances the vacuum is not attempted to be filled, though in others is substituted the influence of religious opinion. Before, however, this last restraint can be even attempted, with any prospect of success, there must have been a certain advancement in religion in the community among whom it is exercised. If the public standard be high, the effect will be considerable, in restraining those who regard the opinions of men, for the voice of popularity is the food of the worldly; if not, the beneficial effects are destroyed, and ridicule prevails over truth. But even if religious feeling be high, the exercise of this restraint must rest on the judgment of the clergyman himself, and the activeness of the individual over whom the discipline is exercised. If the clergyman possess influence, the silent reproof of Christian disapprobation, of sorrow for the sin of the offender, and a desire for his conversion, is often the most effectual means of doing good. But, then, it must be remembered, that much as this discipline is to be desired, and much as it is still exercised in many of our parishes, its whole efficacy is dependent on the character of the individual: the act cannot, therefore, be considered as directly an act of the church; nor is it so mediately, except in as much as the regulations of the church may have encouraged a body of clergymen capable of exercising such discipline; and this is by no means universally the case. Sometimes the minister is placed too much above his people to know when he can exert his influence with advantage; at others, too much below the wealthy for it to be effectual. Still I feel no hesitation in asserting, that, where this Christian discipline is exercised, the results have been most beneficial to the interests of religion.

It may, however, be doubted, whether under present circumstances the influence of our clergy is sufficient. The state of the Church of England, at the present moment, presents some peculiar difficulties. As being established, and as comprehending among its friends and clergy many men of family and influence, the great body of the wealthier population profess to belong to its communion: many undoubtedly conscientiously; but many, only because their fathers did so before them, being really indifferent to vital Christianity, and not giving themselves the trouble of inquiring whether the claims of the Church of England are scriptural, and whether the Dissenters act consistently with their Christian profession in separating. The members of the Church of England vary in their feelings towards the Establishment: some clergymen are popular, some unpopular; but diligence and devotion to the cause of religion are not the criterion on which their standard of clerical merit is founded: but, on the whole, they are generally to be found giving weight to the church as a state machine, for the preservation of good order and morality.

Now there can be no doubt that the admission of such persons into the privileges of church union gives an appearance of indifference to vital Christianity on the part of the church herself, in the eyes of a great portion of the population. There are many friends of the Church of England who have been so strongly impressed with the weight of this objection, and have felt so forcibly the evil of permitting their congregations to entertain the

idea that an outward conformity with the ceremonies of the Church of England constitutes a person a true member of the church of Christ, that they have instituted in their respective parishes societies, not unlike that formed by Baxter at Kidderminster; in which the members met for social worship, for the advancement of charities, and for communion with their minister previous to their receiving the Lord's Supper. There can be no doubt that this system has occasioned very happy results, at least for a season, in an increased attention to religious subjects, in those parishes in which it has been adopted. Still we must not shut our eyes to the fact, that it has a tendency to establish a test dependent on man's judgment; and that the abuse of such a test is spiritual pride among those who are enrolled, and hostile opposition in those who are excluded. Now, though, when judiciously conducted, immediate good may have appeared, yet the seeds of evil are so necessarily mixed up with a system of this kind, that after the lapse of a few years, or at the change of the minister of the parish, discord, schism—in fact, any thing but church union—is likely to be the result. I would therefore rather, under present circumstances, consider the clergyman as the direct organ of religious instruction in his parish. Nor am I anxious to arm him with the power of inflicting church censures, which would probably lead to the injudicious exercise of authority. I should tremble for the spiritual good of a parish, if much temporal authority—for ecclesiastical censure is temporal power—were placed in the hands of clergymen, even though they should intend to exercise it for the advancement of the moral conduct of their flocks. Such power may occasionally facilitate the labours of the ministry, but more frequently it shuts the door to religious influence. We are not called on to be lords over God's heritage, but we are to beseech men, in Christ's stead, to be reconciled to God. Young men, who are without much personal influence, are generally the most anxious for some arrangement of this kind; but I believe we should diminish their power of doing good in their respective parishes by giving them the power of legally enforcing obedience, even to many things right in themselves. The situation which a clergyman holds in his parish is highly favourable for the religious improvement of his own heart, and for influencing his flock to adopt the tempers and dispositions of the Christian character. I cannot say, therefore, that I wish in this respect to see great alterations in our present regulations. The clergyman may refuse to receive improper persons at the sacrament table; he may also exhort his people, in public or private, to turn to God, or to be reconciled to their neighbours; and by a diligent exercise of this universally allowed power he may be of much greater service to his parish than by exemplary punishments.

But with regard to the question, whether the laws respecting Episcopal authority over the clergy need to be altered, I feel no hesitation. Not only are the days of episcopal tyranny passed, but so relaxed is our discipline, that no restraint can now be put on the negligence or immorality of an incumbent. The conduct of the clergy, it may be said, generally renders the necessity of such laws less apparent: but surely, taking the matter at the best, there are many cases which require coercion. The question would be, in whose hands should this power be placed? The clergy generally are sufficiently well educated and enlightened to make them the instruments of their own government: establish, therefore, a kind of Court of Inquiry, and make the decision of the court, when sanctioned by the bishop, binding; admitting an appeal to the archbishop of the province. Much of the difficulty and odium of episcopal government would then be removed; and, while public opinion is what we now find it, there would not be wanting persons duly qualified who would be ready to undertake the

office, nor would they dare to be tyrannical. I believe this is the legitimate method of using public opinion, and the only way in which it can be very serviceable to the purposes of true religion. It would at once encourage serious thought, and direct it, in the clergy. It would make the people feel that they have an interest in the church; that they have a remedy if the clergyman grossly neglects his duty: and yet the nature of the court would not encourage frivolous complaints, while it checked party prejudices.

I have heard many objections raised to this method of proceeding: That from its constitution it would be liable to abuse; That the members of such a court would be influenced by the authority of the archdeacon, and by the hopes of preferment from the bishop; and, That it would soon become an instrument of arbitrary power in the hands of Episcopacy. I do not see the force of such reasoning; for the current is directly setting in the opposite direction. Bishops have now no authority at all; and I do not see how their power could be more effectually extended, and at the same time checked from tyranny, than by establishing a local court to collect evidence, and report on it to the bishop. I am sure, as far as I have seen, that public opinion, with proper checks, would generally ensure a court of enlightened and equitable individuals. With the establishment of such an ecclesiastical court, I think a very simple code of regulations might be adopted; differences between clergymen would be settled, accusations from parishioners investigated, and the whole proceeding simplified. All this, I admit, is not religion; nor is a man, of necessity, a faithful steward of the mysteries of God, just because he keeps so far within the bounds of professional regularity as not to be amenable to church censures; but, as a secondary engine of ecclesiastical regulation, such matters are worthy of attention, and even in the most pure church ought not to be neglected. It would, however, be a poor affair, after all, to secure decorum and statute duty, if our clergy did not rise to something infinitely higher. This thought crosses one's path in every suggestion upon Church Reform in its outward relations: for what would be the husk without the kernel; the casket without the jewel; and the externals of a well-regulated church, without the faithful exhibition of the doctrines of the Gospel, the spiritual duties of the pastoral life, and the salvation of the souls of the people?

It is often said, and with truth, that it is easy to overthrow an established institution, very difficult to remodel it. A person who begins by pulling down, generally finds, when he wishes to rebuild, that his materials have been wasted while he has been deliberating where they should be placed. If we begin by destruction, we shall encourage spoliation; if we begin by inquiry, by shewing what parts need support, and take nothing down till we have marked the place where it is to be applied, we shall not only satisfy men's minds that we seek what is right, but we shall save what is lawfully our own. But, then, we must do it honestly. The strength of the enemies of the church consists in the abuses of the church. From many causes—among others the enormous debt which now lies on the landed property of the country—there is, in many quarters, a restlessness under existing circumstances, and a desire for revolution; and from the very weakness of the Church Establishment in the opinions of the people, she is the more exposed to attack. It is not her doctrines that are disliked; it is not her clergy, individually, who are unpopular; but it is that the eyes of people are open to her abuses: her revenues tempt the distressed and the unprincipled, and her disinclination to reform abuses weakens the hands and deadens the hearts of her sincere friends.

One of the first steps, then, I should propose, would be a new *Valor Ecclesiasticus*; and I would have the real amount of church preferment,

known all over the country. I would then establish a court of inquiry, to ascertain the best methods of rendering the bishops more stationary, by a more equal distribution of the episcopal funds. I would endeavour, as much as possible, to prevent their emoluments arising from the tithes of parishes, which are thus unjustly impoverished, and deprived often of their legitimate religious superintendence, by the appropriation of tithes to ecclesiastical purposes entirely unconnected with themselves. I cannot but think that emoluments sufficient for the support of the episcopal character and dignity might be supplied from the estates attached to the different sees, if a more equal distribution of their property were made; but even if this were not found to be the case, still, before tithes were taken from livings, ample provision should be made for the discharge of the duties of the parish from which these funds were drawn. That the incomes of some of the bishoprics are too large for the good of the Church, as well as too small in other cases, I fully believe: while, then, I would render them more equal, I would impose a considerable fine on every translation, amounting, at least, to half the yearly value.

In the case of deans and chapters I should perhaps be less sparing in my operations. I would, by law, remove from them all payments of tithes, all impropriations, and give them to their respective livings; and I would enforce residence in the diocese, by joining some large living to each stall, and making the occupants act the part of archdeacons, or suffragan-bishops, in their respective districts. Their number would be diminished, but their usefulness would be increased. This is a most decided change, but I would not have it immediate. The alteration should take place as the members of chapters fell off; not allowing the vacancies to be filled up till the number did not exceed the number contained in the proposed alteration: and I would distinctly mark what impropriations should fall away from the chapter, as each vacancy occurred; and to what arch-deaconry the stall should be attached. In almost every case, the living from which the tithes are taken to be applied to the funds of the chapter, is in the gift of the chapter itself: so that, by a wise arrangement, the members of the chapter might enjoy the funds of the chapter; only they would be restrained from holding additional preferment. By this, likewise, many very small livings would be greatly increased.

In all our plans for benefiting smaller livings, we must remember that the great effect is to be produced by means of Queen Anne's Bounty: and its efficiency, if a real tenth of preferments above 500*l.* or a graduated payment varying according to their real value, were laid on all, would be immediately increased. As for the first-fruits, I would not demand them, from the fact that the exaction would almost ruin poor men. In the exchange of preferments I would demand them strictly. Of course, in all reforms, whether relating to bishops, chapters, or private clergymen, existing interests should be honestly respected; but the first change would open the door for amendments; and in many cases even the present occupants might consent to arrange matters on the new system. By such means the necessity of pluralities would be gradually done away with; and I feel so decidedly averse from them, that I can hardly trust my judgment. I feel so strongly that they are wrong, as they are at present admitted in our Church, that I would immediately limit them in distance very decidedly—perhaps they should be contiguous—and in value, as soon as the means for increasing small livings could be brought into effect, so as to take away the present excuse for holding two livings. I think the value a point of doubtful obligation; and there are cases in which two contiguous livings might be held together; but the distance seems to me obligatory. I was called upon early in life to decide whether

I would draw advantages from preferment, when I could not perform the duties myself. I have cause to thank God that I refused; and though I am a poor man now, I can affirm, that, so far am I from regretting it, my opinion on this point has been almost yearly strengthened: and I should rejoice if any arrangement were made which would hold out a prospect that no part of our ecclesiastical labours shall be committed to a deputy, except as an assistant to a resident incumbent. The order of nature has appointed that one man shall be under another, and that in every class there shall be gradations of rank; and any attempt to make a different arrangement in the Church, would, I am convinced, be attended with much evil. Yet the system has been so abused, that, instead of Christian subordination, there is considerable discontent among many of the working and influential clergy; and the spirit of worldly aggrandisement is too apparent in many of our upper clergy, to make the Christian view our present system with that satisfaction which ought to be the consequence if her funds were more wisely distributed. Great she is now, with all her faults; and blessed she has been, and will be. To her the Christian world look for support; to her the heathen call for instruction; and her very enemies are forced to admire the venerable strength of her building. Are we, then, to weaken her by neglect, and allow the worldly to revel in her treasures? If we are true to ourselves, we need not fear the assaults of man. God will never leave us, nor forsake us.



DR. CHALMERS ON HOME COLONIZATION, PAUPERISM, AND COTTAGE ALLOTMENTS.

For the Christian Observer.

THE question of the provision for the poor and the labouring classes is so important, and so necessary to be well understood in all its bearings, especially by the parochial clergy, that I am glad to find it undergoing some discussion in the pages of the *Christian Observer*. One branch of it—namely, home colonization, the cow and cottage system, with the assignment of parochial allotments of land—deserves to be thoroughly investigated; more particularly as exaggerated statements have been made relative to its efficiency, which, if acted upon, can only end in disappointment. I would respectfully submit for inquiry the following important arguments of Dr. Chalmers upon the question; for the deliberate opinions of such a man, whether conclusive or not, deserve serious consideration. Dr. Chalmers may be thought to exhibit a hard view; but truth, even though unwelcome, is preferable to specious error. The argument will suffer by being presented in shreds, but it will be sufficiently intelligible to the attentive reader; and I see not how he can avoid its painful conclusions.

“A glut of human beings, nothing can prevent, but the reign of prudence and principle amongst families; and nothing can correct, but the famine, and disease, and war, which are so many chastisements inflicted by the hand of nature, on human guilt and human improvidence.

“It is vain to say that, in these circumstances, a transference of labour should be made from manufactures to agriculture. We have already seen, that there is not room for an indefinite employment of labourers in the one department more than in the other. The population who are now working on the land last entered, or on the land that is placed along the extreme margin of cultivation, only obtain from it a produce which feeds the agricultural labourers and their secondaries, and which remunerates the capitalists. An additional population, if it anticipate and ex-

ceed the natural progress of agriculture, as already explained, must enter upon land of inferior quality to this; which land could only continue to be cultivated with loss to the capitalists, or by means of an under-fed or inferiorly-maintained population. It is thus, that there can be demonstrated to exist a limit all round to the employment of labourers. And for the right direction of philanthropy, for the purpose of giving effect to her devices and her doings, to save the wasteful or the pernicious expenditure of her powers, it is well that all the false lights should be extinguished, which may have heretofore bewildered her, and that she should be no longer misled by a delusive confidence in impotent or fruitless expedients.

"There is nothing more fitted to inspire this delusive confidence, than the doctrine which we now endeavour to expose. It suggests the idea of an indefinite harbourage for the people,—let them multiply and increase to whatever extent they may. It gives a virtue unlimited to credit and commerce, and the enterprise of merchants; and removes from contemplation that barrier to the extension of agriculture, which must ever prove a barrier, alike firm and impracticable, to the extension of trade. It overlooks the obvious truth, that there may be too much production, just because there may be too many producers. It is this which may give rise to a general glut, at least of all but the first necessities of life. It is but a poor evasion, that because there is a deficiency in these, the glut is not universal; so that if all sorts of products were included, the doctrine has still a foundation to rest upon. It needs but one qualification to meet this. *Generally*, and with one single exception, even that of food, there may be an excess of products; and *universally*, or inclusive of food and of all things else, there may be an excess of productive effort. We shall at length come to a limit, beyond which the expense incurred in the fabrication must exceed the expense of the thing fabricated. At, or rather beyond, the natural margin of cultivation, we see this truth in all its nakedness; stripped of those accompaniments which, in the shape of marketing, and money, and exchanging processes, but obscure the character of the proceeding without essentially changing it. Then it becomes quite palpable,—for then the food which has been consumed by workmen, during the process of their labour, exceeds in quantity the food which they raise. There is no mere distribution which can avert this calamity; a calamity that, wherever it occurs, is felt throughout the whole community of labourers. And a scanty return for the labour bestowed on the production of the one commodity of food, is very generally associated with a glut of all other commodities. Commensurate to a smallness of produce in the department of agriculture, is there a smallness of price in the department of commerce and manufactures. When immediately, and without exchange, there is a scanty return for the last agricultural labour expended on our overwrought fields, then mediately, and with exchange, is there a like scanty return for all manufacturing labour, and that because of our overstocked markets. It is thus that starvation, or much severe distress, may be realised from the want of first necessities; in the midst of general abundance, both as to the second necessities and luxuries of life. This, if there be not a virtuous and well-educated commonalty, is the ultimate state of every industrious nation; a state from which it can only be saved, not by the multiplication of its products, but by a wholesome and moral restraint on the multiplication of its people."

"But though the progress of cultivation, and the produce extracted by labourers from the last and farthest margin of it, do truly represent both the progress in numbers, and the state in respect to comfort, of our operative population; and though, when viewed in this way, the conclusion

seems irresistible, that there is a slowly-receding limit to the means of subsistence, on which population is ever pressing, so that if it press too hardly, it must straiten and depress the condition of labourers—yet we hear of a thousand other expedients for an amelioration in the state of the working classes of society, beside the only effectual expedient of a general principle and prudence in regard to marriages, which it is for the working classes of society, and them alone, to put into operation.”

“After every thing but the moral habit of labourers themselves has been thought of, there follows, in the list of artifices for their relief, a scheme, which no longer existing in fancy, has been bodied forth into actual operation, and is the one of all others most directly fitted to undermine the principle and prudence of labourers—even a compulsory tax on the wealthy for the relief of the destitute, so as to disarm poverty of its terrors, and proclaim a universal impunity for dissipation and idleness. Now that this last great expedient has been adverted to, we need scarcely advert to any of those lesser ones, which, though but the credulities of mere sentimentalism, have been proposed, each as a grand panacea, for all the disorders of the social state,—such as the cottage system, and the cow system, and the village economy of Mr. Owen, and the various plans of home colonization that have been thought to supersede the lessons of Malthus, or, at least, practically to absolve us from all regard to them for centuries to come.”

“Without proceeding further in our argument, we might pronounce at once on the scheme of home colonization. And we trust it is abundantly obvious, that it is utterly incompetent to the end of providing indefinite sustenance for a population proceeding without restraint in the increase of its own numbers. If there be any sanguine enough to imagine, that cultivation may be so speeded forward beyond its natural rate, under the auspices of government, as to absorb all the redundancies of a population, whom the scheme itself may have helped to emancipate from the checks that would otherwise have restrained them—we would appeal to the mighty enlargement which has taken place in our own land within these few years—the millions which have been added to the inhabitants of Britain and Ireland within the lapse of a single generation. The progress of agriculture during this period, from individual enterprise alone, is quite obvious, and it satisfactorily accounts for the commensurate increase that has taken place in the population. And yet, though a larger, is it a more comfortable population than before? Has the increase of food wrought out any sensible increase on the average sufficiency of families? Have not the absolute plenty in the land, and the relative poverty of the people who live in it, kept pace the one with the other? And if this be all the result of that progress in our husbandry which has taken place under the enterprise of individuals, and has afforded room for additional millions of human beings—can we anticipate a more prosperous result from any government enterprise, which at best will afford but room and sustenance for as many additional thousands? The history of the last thirty years may well demonstrate, that, with a mighty enlargement in our means of subsistence, the population may retrograde, or at least be stationary, in point of comfort, notwithstanding. It affords the clearest experimental proof of the little which can be done by mere resources for an increasing population, without restraints on the rate of their increase. There was nothing in the vast augmentation which has recently taken place of the one, that superseded the use or necessity for the other. And still less ought it to be superseded by any paltry augmentation of the means *ab extra*, which can be looked for from the scheme in question. The philosophy of Malthus, or rather the practical wisdom of families, ought not to be suspended, till home colonization have made full development of the capabilities which belong to it.

A reckless population, made more reckless by the shew and promise of such a relief, will shoot ahead of all that can possibly be achieved by it. The additional food that may have been created, will be more than overborne in the tide of an increasing population. The only difference will be a greater instead of a smaller number of wretched families—a heavier amount of distress, with less of unbroken ground in reserve for any future enlargements—a society in every way as straitened as before, yet nearer to the extreme limit of their resources than before—in short, a condition at once of augmented hardship and diminished hope; with all the burden of an expensive and unprofitable scheme to the bargain.”

“As the difficulties thicken, and the pressure becomes more severe, the expedients multiply. This is a teeming age for all sorts of crudities; and we have no doubt, that our very nearness to the ultimate and immoveable barrier of our resources, has made the necessity to be all the more intensely felt, and so given additional impulse to the speculations of philanthropists. Among others, the favourite device of *employment* has been acted on to a very great extent; though its inefficacy as a resource, one might think, should be abundantly obvious, on the simple axiom, that employment is creative of nothing but its own products. It was a far more rational and likely expedient centuries ago, in the earlier state of our agriculture, than it is at present; nor need we wonder, that in those days they should often have experienced a most convenient absorption of poverty and idleness in whole masses, simply by providing and dealing out work. There was room then for such an absorption, when the increasing products of the towns and villages could be met by the increasing products of a land, whose capabilities were yet so far from being fully overtaken. We accordingly meet with this expedient in the innumerable parliamentary acts of other days, for the suppression or the regulation of mendicity; and it was long the favourite scheme, both of parochial counsellors, and of individual philanthropists. The general rule of society is, that each man lives by his business; and the first natural imagination is, that this conjunction between work and maintenance is, in every instance where poverty and idleness are seen together, to be repeated over again. England is rife with this experiment throughout her teeming parishes; and quarrying, and road-making, and breaking stones, and digging in gravel pits, and the manifold branches of in-door labour in work-houses, have all been devised; that, if possible, by the products of their industry, their surplus people might earn for themselves their subsistence, or a part of their subsistence. The conception is prevalent all over, and has been endlessly diversified into various ingenuities, alike amiable and abortive. The platting of straw, and picking of hemp, and various sorts of millinery and hand-manufactures, have all been tried and found wanting. The effect is a general depression in the price of the prepared article, whatever it may be; or if the article be altogether new, the purchasers who are allured to it, are withdrawn from the purchase of other articles. On either supposition, a whole body of regular labourers are impoverished by the weight of these additional products upon the general market; and so utterly fruitless indeed has it turned out as a permanent resource, that, in despair, the expedient has been abandoned in many parishes, and the extra population are suffered to lead a kind of lazoni life, in idleness, and in the mischief and crime which are attendant upon idleness. The truth is, that if home colonization fail, employment in manufactures is far more likely to fail. By the former, a certain portion at least of sustenance is drawn from the earth in return for labour—though inadequate to the full maintenance of the labourers. By the other, something is produced too, but it is not sustenance; but a commodity to be offered in return for sustenance; and which cannot earn that sustenance for additional labourers,

save at the expense of all previous labourers. The home colonist, at work among the inferior soils, may perhaps extract from them three-fourths of his maintenance, and leave the remaining fourth a burden upon society. The workman in a charity manufacture, burdens society with the whole of his subsistence. The article he prepares becomes cheaper and more plentiful than before; but he himself becomes the instrument of a general distress, by inducing a dearness and a scarcity on that which is most essential to families."

"The moment when agriculture overpasses its natural limit, and enters on the deficient soils, the condition of the general peasantry is put into a state of fearful precariousness. And it matters not whether this shall happen by a scheme of home colonization for the purposes of charity, or by the schemes and speculations of over-trading."

"We believe it to be strictly demonstrable, that wherever a sure and systematic, and withal a permanent and generally known, provision is made for the excess of labourers in a land; this, of itself, must depress the condition and circumstances of the whole body. This it does, through intervention of the principle of population; by which it sustains in perpetual being the very overplus which it is its object to dispose of. For, mark the effect on general wages of the mere existence of such an overplus. We believe that no where can the provision in question be so comfortable, as would be a situation of well-paid industry in any of the regular trades or employments. Ere the former, then, will be sought after, there must be an excessive, and so a disappointed or defeated, competition for the latter; a competition which, though proceeding from a very small surplus of labourers, must, by an infallible law, effect a very great reduction in the price of labour. It is easy to present a beautiful sketch of home colonization, and tell, for example, of the thousands who in this way have found a harbour and an establishment in Holland. But the real question, by which the policy of such an institution is determined, is, whether it has operated any sensible relief on the mass of society, or does not rather tend to bring down tens and hundreds of thousands to that minimum state, in which they are hardly detained at their own occupation; and that, by but a hair-breadth of preference over the state of a pauper agriculturist. In like manner, the system of English charity has encouraged an overflow of population, who fill up the asylum provided for them in their numerous poor-houses; but not without first inflicting a sore degradation on the price of labour, and, what is worse, continuing to overhang as by a perpetual load the labour market; thus depressing, and that permanently, the comfort and sufficiency of the whole body of labourers. And the very same, we predict, would be the consequence of a regular and extensive plan of emigration. It would at all times encourage into being a certain fractional excess of people, beyond the number who can be accommodated in decent sufficiency within the borders of their own land. And so the alternative would need to be entertained, whether they will prefer an exile abroad, or the pittance of a scanty remuneration for their industry at home. But it is an alternative not confined to them. There are not two rates of wages; one for the overplus, whom, indeed, it were impossible specifically and individually to single out; and another for the general mass of the operatives in society. All are brought down equally; and, as in the other instances, this attempt regularly and systematically to provide for a small aliquot part, ends in the infliction of a universal calamity. So utterly powerless, or rather so positively mischievous, is every expedient for the amelioration of the people, that but adds, through the medium of their own improvidence, to the excess of their numbers. The high road to their collective comfort and independence, and there is no other, is their

collective virtue, and intelligence, and worth. Off from this, both they, and the patriots or philanthropists who care for them, will find themselves alike helpless and bewildered. They may institute a thousand devices—schemes of benignant promise—smiling charities of goodly pretension and gracious aspect. They will all terminate in nothing, or worse than nothing. They smile but to betray.”

“There are very few countries which do not present large tracts of land, on which the experiment of home colonization may be tried. The question then is, Why are they at present unoccupied? There can be no doubt, that in such a country of law, and security, and enterprise as our own, they would have been cultivated, could they, at the existing rate of profit, have remunerated the farmers. This is an object which may, with all safety, be left to the guidance of personal interest, and to the sharp-sighted intelligence of men calculating and scheming for their own individual advantage. It is not the want of capital which accounts for the non-cultivation of land in any country teeming with capital like our own; but an apprehension, either on the part of occupiers or of money-lenders, that if capital were embarked on the cultivation, it would not be returned with an adequate profit, and perhaps even be lost partially or altogether. And if individuals would find it a losing speculation, we have no reason to believe that corporations, still less the largest corporation of all, the government, would find it a safe one.”

“Whether is it better that the people should, by a right preventive check on their own number, have room and sufficiency within the natural limit of the agriculture, or should be encouraged to multiply beyond that limit, by a scheme the proposal of which has met with great acceptance from many patriots and philanthropists in our day? It is utterly a vain hope, that we shall ever, by means of such settlements, escape from the pressure of a redundant population; and a momentary slackening of the pressure is the most that we can expect from it. And this descent among the deficient soils to make room for a surplus population, is sure to be accompanied by a descent in the circumstances of the general population. The very circumstance of the soils being deficient, implies the necessity of a charitable intervention, in order to complete the maintenance of those who are there colonized. But, generally speaking, when the hand of charity is stretched forth, and more especially in behalf of a whole multitude, it is not for the purpose of upholding them in that state of average sufficiency which obtains among labourers, but only for the purpose of saving them from starvation; not to keep them in comfort, but to keep them in existence.

“It is at its outset, then, that every enlightened philanthropist should take his stand; and at once proclaim, that nothing will serve the exigencies of a land brought to such extremity as this, but a vigorous application of moral causes. We hold it as being of inestimable benefit to all the classes of society, that cultivation should stop with the last land which yields a profit to the farmer, after having fed both its direct and secondary labourers. The momentous question is, Shall we step beyond this limit, or keep within it? By the former, we enter on a headlong process of degradation, through which we obtain, no doubt, a larger, but withal a more wretched peasantry. By the latter, we restrict ourselves to a smaller produce, and a smaller population, keeping the disposable class entire; but leaving it possible, by indefinite moral and literary cultivation, indefinitely to raise the comfort and condition of all classes.”

“In younger countries there may, by an enlargement of means to the population, be a comparative ease and tranquillity for centuries to come. In a country brought as ours near to the uttermost verge of its resources, the only effectual and lasting remedy is to check the advances of the po-

pulation upon the means. And nothing, we repeat, is competent to such an effect, but a gradual abolition of the poor's laws, along with the instant and vigorous application of moral causes. Village schools, and well-served churches, and zealous parish ministrations, and a universal system of popular education, into which the lessons of the Gospel of Jesus Christ largely and pervadingly enter,—these form the main elements or means of our nation's peace, and our nation's greatness."

"It may be Utopianism to expect, that beyond the limits of our present agriculture there lies before us a career of endless and ever-advancing prosperity; but we might at least give up all our sensitive alarms, lest, by any revolution in the trading world, our prosperity shall ever be sensibly and permanently reduced beneath that limit. So long as we have law and liberty amongst us, our economic resources will be found as stable as the constitution of the seasons or of the soil. Unless we are struck from Heaven with the curse of barrenness, the present means of our subsistence will remain to us. We may have little to hope from a great enlargement of these means, yet have every thing to hope from a right distribution of them. There may be, there is, an impassable limit to the physical abundance of our products: there is no limit to the moral cultivation of our people. We may not be able greatly to increase our stores; but with the stores we have, a mighty achievement remains to us,—we may indefinitely increase the virtuous and prudential habits of the community; and on these mainly, on these we should say exclusively, it depends, whether there shall or shall not be a high average of sufficiency and comfort among the families of the land."

Some readers having contracted the baleful habit of passing over matters of document and quotation, however important, I would entreat any one who has done so in this instance to go back at his leisure, and to read what has just been transcribed—and to refute it, if he can. It would be very consolatory to think that it might be refuted; but I grieve to say I fear it cannot. It is painful to think how little charity or legislation can achieve by direct efforts; but, on the other hand, it is very satisfactory to know that by moral means they may do much, if they will leave off tampering, and apply themselves to the root of the evil. A Scotch and an Irish labourer come to London together: the former soon becomes a respectable workman, and in a few years, perhaps, a substantial master or tradesman; the latter carries hods and slakes lime all his days, and seldom attains to a good old age. What caused the difference? Not poor's rates, or parish allotments, or any other scheme of pecuniary relief; but mental and moral training. The one was a scripturally educated, well-taught Protestant; brought up in those habits which minister to sobriety, temperance, prudence, and orderly life; so that, whether personally religious or not, he derived much benefit from the institutions of religion, and its indirect effects in elevating the individual and national character. The other—but let facts speak for themselves, and they are worth a thousand arguments. It has pleased God to connect cause with effect: we may dislike what we are compelled to see, we may strive to disprove it, but we cannot set it aside: there it is, in all its obviousness, and our only course, as Christians and political economists, is to shape our conduct accordingly. Emigration may carry off a few superfluous hands; and free trade, cottage allotments, spade husbandry, and the abolition of corn laws, feed for a time a few additional mouths; but the effect will be at best but partial and temporary. But whatever elevates the human character is a permanent blessing; and practically true is the inspired declaration, that "godliness hath the promise of this life, as well as of that which is to come."

THE TEARS OF PARENTS—(continued from p. 40.)

For the Christian Observer.

TO THE ———, THE ——— OF ———

MY dear friend,—A promise is sacred on the part of the promiser, even though his friend should have forgotten it, or failed to exact it, unless indeed he should have expressly remitted its execution; which as you have not done in my case, I am still debtor to you for certain remarks upon “the tears of parents,” promised as long since as the first day of this fast-waning year, but which other occupations, more pressing, though not more pleasing, have obliged me thus long to postpone. I find, however, that if I wait for leisure, I shall wait like Horace’s rustic on the margin of the river, and invoke it in vain; therefore you must accept with your wonted kindness my first thoughts in my first words: and even if my poor remarks should not be worth the cost of production, I shall be amply satisfied if they elicit from your more fertile mind something better worth excogitating.

In my former letter I observed that the combined joys and sorrows of parents would be too large a subject for my management; and that even the sorrows must be divided, so that I would confine my thoughts—if such cursory sketches shall deserve that name—to those tears alone which fall upon the funeral bier. I mentioned the case of David as an illustration on which some monitory advices might be grounded. It is a painful one to begin with, but others of brighter hue may follow; and possibly the most distressing will not be the least useful. There is a sense, indeed, in which even in the most painful of such cases true faith will find repose, by resolving all into the unerring will of Him who is infinitely wise and merciful; with the feeling, “What thou knowest not now thou shalt know hereafter.” “All these things are against me,” said Jacob, in the agony of parental bereavement; and yet how soon had he reason to dry his tears, and to acknowledge the ultimate mercy couched in dispensations at the time the most afflicting; for truly “all things work together for good to them that love God, to them that are the called according to his purpose.” The woman of Shunem, when she was weeping over her beloved child, replied calmly to the inquiry of the prophet, “Is it well with thee? is it well with thy husband? is it well with the child;”—“It is well.” She had perhaps some presentiment of a miraculous deliverance; for when she set out upon her journey to the prophet she expressly told her husband that it should be well; but even without any such special manifestation, a firm reliance upon the infinite mercy of God, amidst the darkest dispensations, might have led her to use the same language. And yet how difficult for a parent under such circumstances to say, “It is well!” This son was her only child. She had lived in hospitality and independence, beloved and respected, “a great woman” in her own village; and had refused the splendours of a court, and the triumphs of a camp, with the simple dignified answer, “I dwell among mine own people.” One thing only seemed wanting to her happiness—she had no child. And now a child was given to her, and “he was grown;” but “it fell on a day that he went to his father to the reapers, and he said unto his father, My head, My head; and his father said to a lad, Carry him to his mother; and when he had taken him and brought him to his mother, he sat on her knees till noon, and then died.” Well might the man of God perceive that “her soul was vexed within her.” Yet her vexation was not the indulgence of rebellious discontent; she uttered no murmur, unless we so construe her poignant remark to the prophet, “Did I desire a son of my lord? did I not say, Do

not deceive me?" She felt that all was well; the visitation was afflictive, but it was right and merciful; and, her faith and patience being tried, it pleased God to send her deliverance. In this case, most probably, there were not those bitterest tears which are shed upon the corpse of an impenitent child, dying *apparently* (for who shall limit the Most High, or come between a man, in the hour of death, and his Creator?) without God and without hope. The Shunamite's child, we may well believe, had been nurtured in the lessons taught by the man of God; and the afflicted mother, as she saw him languishing upon her knees till noon, might indulge the hope that he was only leaving the bosom of his earthly parents, to go to the presence of his Father in heaven.

In this case it *was* well, and even weak faith might echo the blessed truth; but to say the same in a case like that to which I am about to advert—David weeping over Absalom—is difficult indeed. And yet, difficult as it is, the doctrine is not the less true; for man's short-sightedness, or unbelief, or natural affection, mars not God's promise. How it could be well, David could not at the time understand: nor can I, who am writing so many thousand years after, with all the facts before me, discover the solution: but I doubt not that David *now* acknowledges the truth, and feels even the death of Absalom to have been a portion of the designs of an infinitely wise and gracious Providence. But *the soul* of Absalom!—Ah, my dear friend, I said I could not solve the mystery. A Christian parent mourning over an ungodly son like Absalom, cut off in the midst of his wickedness, cannot but be deeply afflicted;—afflicted not merely in the ordinary pangs of bereavement, but by alarms infinitely more heart-rending; and it would be infidelity and ruthless hardness of heart if he did not thus feel; but if he were to feel thus in heaven, that world would be to him no scene of blessedness. Some would solve this difficulty by supposing, that, whether or not the spirits of the justified recognise their fellow-heirs of glory, they do not remember their ungodly relatives: others think that they may remember, but feel no longer any sympathy, their will being absorbed in the will of God, and all their human feelings being swallowed up in a knowledge of His infinite wisdom and love. There are several other conjectures also on the subject: my own is, that we know nothing of the matter. David will weep, and ought to weep, over ungodly Absalom on earth—but there is no weeping in heaven. These are the facts; the solution I leave to wiser heads. The Bible does not, I think, clear up the question; nor was it necessary that it should do so; except indeed as it clears up many others, with "Who art thou, O man, that repliest against God?" "Shall not the Judge of all the earth do right?"

But to return to our narrative. Open your Bible, my dear friend, at 2 Sam. xviii. 33, and there you will read: "And the king was much moved, and went up to the chamber over the gate, and wept: and as he went up, he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" We should scarcely be prepared to expect that this was the sequel of joyful news; a descant upon the punishment of filial ingratitude, the requital of treachery, treason vanquished, and rebellion quelled. Far other sounds might we have expected to hear from the monarch of a rejoicing nation, on this day of public triumph; a day when he beheld a disaffected army defeated in battle, the head traitor slain, his people returning to their allegiance, and himself restored in peace to his throne. Yet so it was; for, in this chequered world, joy and sorrow are ever linked hand in hand; and the shouts of national victory cannot overpower the shrieks of the widow and the orphan, or convert the sighs and tears of private grief into concordant symphony with the jubilant strains of rejoicing numbers. Amidst the

national acclamations, the king sought his chamber, alone, to weep: the glad shouts of the multitude were painful to his ear, he shrank from the voice of gratulation: treason was defeated, but the traitor was his child; the rebel army was vanquished, but its leader was his beloved Absalom; he himself was restored to his crown, and entered in security his royal abode, but he who was infinitely dearer to him than his own life was a gory and mutilated corse in the woods of Ephraim. What to him, at that moment, were the splendours of victory? what the applauses of the multitude? Of every messenger he had eagerly inquired—not, Is the enemy flying? is the royal ensign glittering from afar? but—“Is the young man Absalom safe?” and when the mournful tidings fell upon his ear, he could not contain the outburst of his agony till he had reached his secret chamber, but “he wept as he went,” and covered his face, and cried with a loud voice, “O my son Absalom! O Absalom, my son, my son!” “And the victory that day was turned into mourning unto all the people, for the people heard say that the king was grieved for his son.”

These were bitter tears; let us analyse their sorrowful ingredients. Sin, indeed, is the cause of all sorrow; but many sins have their specific punishments, and thus it was here. It is not enough that we trace up every thing to abstract generalities; that we find ourselves reminded of the Fall and the Atonement, of man's misery and God's mercy: we must go through the process of discovery step by step; we must ask, “Wherefore smitest thou me?” and if, while the affliction brings us low for the sin of our nature and the evil of our heart, it leads us also to look at the peculiar causes for which God contends with us, it will have a doubly salutary effect,—it will not only illustrate essential truth, but teach us its personal application; it will not only remind us what God says, but make us feel how he acts: and when in penitent self-examination we can discover—it may not be that we always can, but often we may—the more immediate and probable design of the trial, we shall be brought the better to understand the way in which the Lord our God has led us, to prove us, and to shew what is in our hearts, ultimately to endear the more to us the Redeemer's sacrifice and the Holy Spirit's cleansing—pardoning grace and sanctifying mercy.

There were, I think, three peculiar ingredients of bitterness in David's cup of sorrow; namely, parental affliction, self-reproach, and distressing apprehensions.

There was, first, that deep affliction which as a parent he could not but feel, at being deprived of one whom, with all his vices, he so tenderly loved. A child does not cease to be naturally dear to a parent's heart because of his conduct exciting moral disapprobation; and, as we see exemplified in the case of the Prodigal Son in the Gospel, there are paternal sentiments of pity and commiseration, which are closely allied to love, even when mixed with the severest displeasure. Now, David was a man of remarkably tender feelings, and more especially in relation to his children. When he lost the infant child of his shame, his servants were afraid to apprise him of the event; and so poignant was his grief, that it had but one alleviation: “I shall go to him, though he shall not return to me.” But that was an object of affection of but a few days' endearment; it had not lived long enough to entwine itself so closely around his heart as it might have done, had it been spared to add to the affections of nature the caresses and endearments of infancy and childhood: but Absalom was a young man, in the vigour of life; his father had fondly watched his dawning years; and now “in all Israel there was none to be praised so much for his beauty, as Absalom;” “he had no blemish in him.” If David was gratified at this pleasing exterior, it might be his folly; but it is a folly so common,

that he was not singular in it. But, besides attraction of form, Absalom had blandishments of manner: he exhibited that false amiableness which penetrates only the surface, and the origin of which is vanity and the love of admiration; but which is so winning, to those who look only to the outward appearance, and care not what vices lurk within, that he stole the hearts of the men of Israel as one man. He was, doubtless, popularly considered as a noble, generous youth; no person's enemy but his own; and one in whom every thing was to be forgiven, because he varnished over his selfishness and cruelty, his parricidal ingratitude and abominable licentiousness, with the gloss and hollow tinsel of an urbane and affectedly amiable and open-hearted deportment.

To lose such a son must have been an aggravated affliction: his vices and his rebellion were forgotten; the father thinks only of one object; and should some miserable comforter have suggested, as indeed Joab did, that the character of Absalom was a drawback upon the debt of sorrow due to his memory, he would have found that a parent's heart needs much discipline before it can so calmly reason as to feel the force of such a conclusion. The most striking illustration of this, perhaps, is, that God compares himself to a parent; and in this I suppose especially, that He loves us though we deserve not his love. Was not the parable of the Prodigal Son intended to teach us this truth? Yet it does not teach it in such a manner as to lead to sin that grace may abound; for equally clear is the counterpart, that "if his children forsake my law, and walk not in my judgments, then will I visit their transgressions with a rod, and their iniquities with stripes." If we choose God for our Father, we must choose him with his parental rebukes, as well as his manifestations of love; and, indeed, what are those very rebukes, but one of its most solicitous manifestations? God is an infinitely kind Parent; but it would be no proof of kindness to connive at the waywardness of his children. He has nothing in His character that resembles what men call amiable weaknesses, such as David himself exhibited towards Absalom.

I have spoken of the pangs of natural affection, as one ingredient in the royal mourner's cup of affliction; but it was not the most bitter of those ingredients. It would have been some consolation to the weeping parent, if, while he lamented over the remains of his child, his own conscience had been free from reproach. It is painful enough, under any circumstances, to behold a child cut off in the midst of his sins; but for the parent to feel that his own conduct has been the cause of the catastrophe, must be immeasurably poignant. Yet this has been often the heart-rending affliction even of good men. Eli was a servant of God, but keenly did he suffer for his weakness and inconsistency as a parent; for "his sons made themselves vile, and he restrained them not:" and when he witnessed their melancholy end, it was little consolation to him that he remembered having irresolutely said, "Why do ye such things? it is no good report that I hear;" instead of having early and firmly exercised fatherly authority and discipline, and trained them to habits of duty and obedience. He blamed them, when too late, for gross acts of licentiousness; but we are not told that he had interfered with their selfishness, luxury, imperiousness, and avarice, or had early and duly taught them habits of moderation, self-denial, integrity, the fear of God, and the love of their neighbour. The result was, that he was punished with the weapons he had himself prepared; and melancholy must it have been to behold him by the way-side watching, trembling for the ark of God; and upon receiving the afflicting news that his sons Hophni and Phineas were dead, and the ark taken, falling down backward by the side of the gate, so that "his neck brake and he died, for he was an old man, and heavy." How

much must his calamity have been increased by the stings and arrows of self-reproach!

And so, doubtless, in some measure of David. Think you not, my dear friend, that as he went up to his chamber, weeping, and deploring the loss of his beloved child, that he called to mind the thrilling words, "The sword shall never depart from thine house?" He knew that in the retributive providence of God he had justly brought down this punishment upon his own head: for the blood of Uriah still stained his hands; he felt himself to be the oppressor who had taken from the poor man his little ewe-lamb, which he could never restore to eat again of his meat, and to drink of his cup, and to lie in his bosom, and to be unto him as a daughter. He doubtless remembered the fearful declaration, "I will raise up evil against thee out of thine own house;" a prediction tremendously fulfilled in the whole course of Absalom's vices and treason, and now by his awful and untimely death. He now found how terrible it is to fall under the anger of God, even in his fatherly chastisements; and when he thought of his departed child, how must he have writhed under the stings of remorse for the evils which his own transgressions had brought down upon his beloved family!

It is probable, also, that David's feelings of self-reproach were heightened by another circumstance; for Absalom was the child of a forbidden marriage, the monarch having wedded Maacah, a heathenness, the daughter of the king of Geshur. Political expediency, as those count expediency who reject the word of God to follow worldly maxims of aggrandizement, was probably the cause of this marriage; but it was unblest, and led to evils not to be thought of without horror; thus teaching us, what every thing else in history sacred and profane teaches, that God is a jealous God, and that nothing is really expedient that is contrary to his will.

Added to the above causes of remorse, David had doubtless great reason to reproach himself for his conduct towards his children. He appears to have sinned in the same manner as Eli, by over-indulgence, and the neglect of firm discipline; or if not altogether by its neglect, yet by its occasional absence or misdirection. We indeed hear him saying, "Come, ye children, hearken unto me, and I will teach you the fear of the Lord;" and yet there was often a great want of authoritative restraint in the guidance of his own house. He did not punish Ammon for his atrocities; and he inflicted scarcely the name of punishment upon Absalom for the murder of Ammon. These sins of David are not palliated in Scripture; and, great as must be our veneration for that eminent man, when we take into consideration his whole life, and remember his agony of penitence and remorse as well as his transgressions, we need not wish to palliate them. They are left upon record for our warning; and if any man should think that they encourage sin in order that grace may abound, let him read the writings and mark the chastisements of David, and he will see cause to correct his estimate. One such psalm as the Fifty-first, one such scene as that of the death of Absalom, will abundantly shew that sin is no trifle, and that it is not so accounted, either by God himself or by the people of God.

But I must advert to the third and chief ingredient in this cup of bitterness—namely, the distressing apprehensions which David must have felt as regarded the eternal interests of his vicious and impenitent son. Where was the soul of Absalom?—What a question for a parent under such awful circumstances!—And yet, could David avoid it? must it not have forced itself upon him every moment? He was not a sceptic; he was not a scoffer; he believed and trembled at God's word; and what said that word of those who live and die as, to all human appearance, did Absalom? Was there

the slightest indication of penitence? Did he not expire in an act of rebellion against God and man? And what had been his life? Was there any thing that shewed even a latent feeling of religion? any striving against the force of temptation? any expansion of the seed sown in infancy and youth by parental care? any symptoms of remorse? any opening, even the most minute, for the indulgence of hope? Alas! it was a mournful retrospect, for a man of scriptural, enlightened, and acutely tender conscience, like David. In all his realm there was probably not a more depraved and hardened youth than his own son. His short life was one tissue—not merely of folly, vanity, and self-indulgence; but—of cruelty, perfidy, revenge, and the most appalling licentiousness. In his ungovernable passion he set fire to Joab's barley field, because that public officer did not come at his bidding. He murdered his own brother—provoked indeed by an aggravated crime; yet still his act was deliberate fratricide. With all his affectation of bland suavity and easy good-nature, he was full of the basest duplicity. He pretended to administer the laws, and seduced men to come to him for justice, only that he might draw them aside by the most insidious artifices from their allegiance to his own father, their venerable sovereign, and plunge them into the horrors of treason and civil war. Notwithstanding he had been from his infancy under the eye of the man after God's own heart, and doubtless been taught to think with the deepest reverence of the Divine Majesty, we find him with profane hypocrisy pretending that he had a vow to the Lord in Hebron, in order that he might repair unsuspected to the intended scene of his unnatural rebellion. He forced his aged parent to flee, at the peril of his life, from his throne and capital; and conducted himself with a degree of depravity scarcely credible in one so young, and the son of such a father. Well might David ascend Mount Olivet weeping, barefoot, and with his head covered. The anguish of his mind was not for the loss of his crown, but for the depravity and cruelty of his child. Had it pleased God in his providence to send him back to the sheep-folds from which he was taken, to spend his waning hours of life in the retreat which had nurtured his happy childhood, he would perhaps have felt it rather an escape than a degradation; but to be once more a fugitive, chased like a partridge upon the mountains, not by the jealousy of Saul, but by his own ungrateful child, was a trial that required all his faith and confidence in God to support. He only who had so often delivered him, could now sustain his agitated spirit and bind up his wounded heart.

Yet while Absalom lived there was hope. He might be touched with remorse; the arrows of the Almighty might penetrate his indurated bosom; and he might be brought, in kindred lamentations with those of his inspired father, to lament his transgressions, not only against an earthly parent, but against the common Father of all: "Against thee, thee only"—that is, comparatively—"have I sinned, and done this evil in thy sight." Thus repenting and forsaking, he might find mercy: the door was not shut; the voice of Infinite Compassion had not yet been heard to pronounce in just displeasure, that he should not enter His rest. But now, the event was over; his doom was for ever sealed: he had perished with the marks of perdition on his brow; and to cherish any belief that his soul was safe, was to hope, not only against hope, but, so far as appeared, against the unerring declarations of God himself. What a thought for a parent! and such a parent! David must have remembered how often this hapless youth had been advised, warned, and chidden—for though his father, like Eli, had probably erred by over-indulgence, and not sufficiently checking the first evil habits of his children, we cannot doubt that he had seriously and earnestly studied their spiritual interest; and that now, in his affliction, many a tender expostulation

addressed to the lost youth would recur to his memory, to aggravate his apprehensions concerning his eternal destiny. Well might he exclaim "Would God I had died for thee!" for *he* was prepared for death; the Lord was his inheritance; he could say, "Whom have I in heaven but Thee? and there is none upon earth that I desire in comparison of thee: my heart and my flesh faileth, but God is the strength of my heart and my portion for ever." He could therefore, if I may so speak, *afford* to die. But was it so with Absalom? Alas, it had been well for him, and well for his afflicted father, if he had died, as the infant child of Bathsheba died, before he had known good or evil, or lived to seal his eternal perdition. David had thought *that* sorrow keen, but it was but the laceration of natural feeling; here was wretchedness without hope; and the more spiritually-minded the parent, the heavier his sense of the infinite weight of the calamity.

If, my dear friend, instead of writing at a distance, I were at your side, I should be inclined to turn my letter, which is very like a sermon, into a real one, by an application of this affecting narrative both to parents and children. I would exhort your younger ones to prize early that affectionate and discriminating religious instruction which they so richly enjoy; to love, obey, and follow the example of their parents, as *they* follow Christ; reminding them, that, had Absalom so acted at their age, he would not in riper years have broken the heart of his pious father, and come himself to a miserable end. I would exhort those who are somewhat older, against those youthful follies and evil passions which war against the soul; affectionately urging them to beware of pride, vanity, ambition, the love of display, and the indulgence of those evil tempers and passions which are often cherished by jesting and foolish talking, which are not convenient, and by idle reading, and the neglect of prayer, vigilance, and dependence upon the Spirit of infinite holiness. What a lesson, also, is the history of Absalom on the evils of "discords among brethren," and the fearful consequences of choosing flattering irreligious companions! Oh, may our dear children, my valued friend, be delivered from the many Ahithophels of this false and ensnaring age! This is my prayer for yours; be it yours for mine.

But this is only an episode; my theme was the tears of parents, and not the duties of children; and therefore I turn from our little ones to ourselves, and ask, if we, my friend, may not find something profitable to muse upon, as we survey the king of Israel weeping for his lost Absalom. Have we been called to resign a child in the tender hours of infancy? He is safe, eternally safe; happy, eternally happy. He is redeemed by the blood of that Saviour whom he lived not to know upon earth, but whom he knows in heaven with a distinctness, and loves with an affection, surpassingly beyond all that we, who are left behind, can conceive. We would not, in our serious conviction, bring back the sheltered lamb to this bleak clime; we would not, in our better mind, wish to see the emancipated spirit struggling with the sins and sorrows which infest the thorny and dangerous path of human life. Yet natural affection pleads—Yes, and let it plead; only let it not murmur; let it weep, but let it in weeping rejoice, while faith rises triumphant in the bosom, and acknowledges the tenderness of the Hand that gathered to a world of cloudless sunshine the tender exotic which might have withered and been lost upon earth.

Or have we been called upon to give up one who, like Absalom, had passed the first dawn of childhood, and become our companion and friend, sweetly repaying us for all our toils and cares and tears? Yet there is mercy even here also, if, while resembling Absalom in being summoned in the bloom of youth, he resembled him in nothing else, but died in faith and has received the promises. Oh how comparatively light had been David's anguish, if he had enjoyed such a mitigation of his sorrow! I would say to a bereaved parent whose child gave evidence before his departure of

being the child of God, Think upon David weeping over Absalom, and you will be doubly comforted.

Yet one word of monition also. I have large faith in the promises of God made to parents in the faithful and affectionate discharge of their sacred duty of training their children in the nurture and admonition of the Lord ; and even where the fruit is not speedily seen, it often springs up in future years—perhaps when the parent is no longer upon earth to behold it, though doubtless beholding it in heaven, and, while all around him are rejoicing at a sinner repenting, he doubly rejoicing: “ This, my son, was dead, and is alive again ; he was lost, and is found.” I cherish, therefore, no gloomy view of the subject ; rather would I feel joy and consolation in all our parental labours, much hoping and little doubting. Yet, at the same time, is not the subject fraught with awful monition ? Does not it say, in a voice of thunder—rather a voice of love—Oh, if your child perish, let not the guilt be yours ! From its earliest infancy set this thought before you, that you have an immortal spirit to train for eternity, and let all your efforts bend that way. This is not incompatible with the duties which relate to the temporal existence of our offspring ; quite the contrary ; they go together, and a Christian parent will neglect neither.

I would say, to a religious father or mother, Devote yourself to discharge what is requisite for the *bodies*, the *minds*, and above all the *souls*, of your children.

Their *bodies* often need tender, and always wise and enlightened, care. Nature, fallen as it is, has not lost the instinct of parental affection ; and there can scarcely be a sight more painful and loathsome than that of a man spending on his own selfish vices, or losing by his indolence, or sacrificing to his pride or ambition, what ought to have ministered to the comfort of his little ones.

But their *minds* need still greater care. They ought to be assiduously instructed, at whatever cost or self-denial or labour, in all that we believe it important for them to know, so far as God affords us ability to that end. They ought to be employed, and employed well ; and in a Christian family, religion and the Bible, even as a matter of pleasing and interesting study, will occupy no little care, and thought, and earnestness of inculcation.

But the *soul* most requires solicitude. Our natural feelings will lead us, without an effort, to think of their bodies ; and the habits of society, and our own pride, may make us attend to the education of their minds ; but all the while their souls, their spiritual affections, may be neglected. Let this important point, my dear friend, become every day a subject of more serious moment to us. We have dedicated them to our God and Saviour in holy baptism : let us, then, be really in earnest in teaching them the nature and the blessings of the Christian covenant of grace and mercy in Christ Jesus ; let us early endeavour to lead them to the cross of the Redeemer ; let us strive to make the word of God pleasant, not distasteful, to them ; let us pray for them and with them ; let us bring them with us, when God shall so dispose their hearts, to the sacramental commemoration of the Body broken and the Blood shed for us on the altar of Calvary ; let us, above all, try to make religion lovely by our own example, for that I believe is one of the most powerful means of grace which God has bestowed for the building up of his church in a wicked world.

I wish I had time and ability to endeavour to sketch for you a pious family meeting in heaven ; finding themselves once more together—a word on that subject in some future letter—before the throne of God. But who can sketch, who can conceive of, such unutterable bliss ! May it be yours, my dear friend ; may it be mine ; may it be the lot of all we love !

(To be continued.)

ON BELIEVERS' BEING JUDGED ACCORDING TO THEIR WORKS.

To the Editor of the Christian Observer.

THE Rev. John Scott, in his notes on the Narratives of the Plague in 1665, p. 121, says, that the statement, Rev. xx. 13, "we are to be judged according to our works," is often misapprehended and misapplied. His explanation of it is, that "the impenitent shall be judged and condemned according to his works," in the fullest extent; but that "the believer shall be judged according to his works" only in a limited sense—that is, "the course and tenor of his life from the time of his truly believing in Christ will be the evidence that his was a living faith." There is a doctrine involved in this exposition which I do not dispute; but I cannot consent to admit such an unauthorized limitation of the texts which declare that the secrets of all hearts shall be disclosed at the judgment-seat of Christ, in order to support us against trembling at the consequences of that fearful disclosure.

Wherever it is asserted that men shall be judged according to their works, the doctrine is couched in the most comprehensive terms, and no hope is given that any portion of any man's past life will be screened from the universal gaze. I refer to Jer. xvii. 10, xxxii. 19; Matt. xvi. 27; Rom. ii. 6, 11, 16, and xiv. 12; 1 Cor. iii. 8; Gal. vi. 4, 5, 7; 1 Pet. i. 17; Rev. ii. 23, and xxii. 12. But according to Mr. Scott, in one man the works of his whole life are subjected to the dread exposure; in another man, his works from a certain period only; and even after that period, those works only which evidence faith. With my whole heart I believe that the sins of the believer in Jesus shall be blotted out, and never rise in judgment to condemn him; but I as firmly believe that "there is nothing hid which shall not be manifested; neither was any thing kept secret but that it should come abroad" (Mark iv. 22; 1 Cor. iv. 5): and that "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil" (Eccles. xii. 14). If I am further required to reconcile these two great doctrines of revealed religion, I reply, The attempt is too high for me; I cannot attain unto it: neither am I anxious to remove the difficulty, which I humbly acknowledge as one of the deep things of the unsearchable God. I am well satisfied that both doctrines are broadly and immutably true; and that it is highly important, on the one hand for the believer's support against the terrors of an accusing conscience, and on the other against the temptations to disgrace his profession and endanger his salvation, that he should unreservedly accept them both.

T. B.

LETTER FROM THE RECTOR OF EYAM DURING THE PLAGUE IN 1666.

To the Editor of the Christian Observer.

THE following interesting letter, written during the time of the plague which raged at Eyam, in Derbyshire, in the year 1666, is copied from a manuscript which was lately shewn to one of your readers after visiting that delightful village.

Out of about 350 persons, its then population, 259 were speedily carried off by the devouring pestilence. On an eminence above the village, called Riley-Grave-stones, large numbers were buried. The rector (the excellent Mr. Mompesson) in this season of dismay remained at his post, daily praying with and visiting the sick. He directed his parishioners to meet for the purpose of Divine worship in a little dell near the village, and

there did this rival of Marseilles' good bishop address his afflicted flock from the arch of a perforated rock, which has since obtained the name of Cucklet Church.

It was after he had himself suffered one of the most grievous calamities that flesh and blood is heir to—the loss of an amiable wife, the mother of his two children, in the twenty-seventh year of her age—and when all hope and expectation of being long spared himself seems to have vanished, that he wrote the following truly pathetic letter to his friend and patron, Sir George Saville.

“Eyam, September 1, 1666.

“Honoured and dear sir,—This is the saddest news that ever my pen could write,—the destroying angel having taken up his abode within my habitation. My dearest wife is gone to her eternal rest, and is invested with a crown of righteousness, having made a happy end. Indeed, had she loved herself as well as me, she had fled from the pit of destruction with the sweet babes, and might have prolonged her days; but she was resolved to die a martyr to my interest. My drooping spirits are much refreshed by her joys, which I think are unutterable. Sir, this paper is to bid you a hearty farewell for ever, and to bring you my humble thanks for all your noble favours; and I hope you will believe a dying man: I have as much love as honour for you, and I will bend my feeble knees to the God of heaven, that you, my dear lady, and your children, and their children, may be blessed with temporal and eternal happiness; and that the same blessing may fall on Lady Sunderland and her relations.

“Dear sir, let your dying chaplain recommend this truth to you and to your family, ‘that no happiness or solid comfort can be found, in this vale of tears, like a living pious life;’ and pray ever remember this rule, ‘Never do any thing upon which you dare not first ask God’s blessing.’

“Sir, I have made bold in my will with your name for executor, and I hope that you will not take it ill. I have joined two others with you, who will take from you the trouble. Your favourable aspect will, I know, be a great comfort to my distressed orphans. I am not desirous that they should be great, but good; and my next request is, that they may be brought up in the nurture and admonition of the Lord.

“Sir, I thank God, I am contented to shake hands with all the world, and have many comfortable assurances that God will accept me, on account of his Son. I find the goodness of God greater than ever I thought or imagined, and I wish from my heart it were not so much abused and condemned.

“I desire sir, that you will be pleased to make choice of a humble, pious man to succeed me in my parsonage; and could I see your face before my departure hence, I would inform you in what manner I think he may live comfortable among his parishioners, which would be some satisfaction to me before I die.

“Dear sir, I beg the prayers of all about you, that I may not be daunted by the powers of hell, and that I may have dying graces. With tears I beg, that, when you are praying for fatherless orphans, you would remember my two pretty babes. Pardon the rude style of this paper, and be pleased to believe that I am, dear sir, your humble friend and servant,

“*William Mompesson.*”

Though when this letter was written not a ray of earthly hope remained to cheer the spirit of this excellent man, yet did he escape the perils that surrounded him; and from his great merit, evinced on this trying occasion, there was scarcely any preferment in the church to which he might not have aspired. All that he accepted was prebends of York and Southwell, and the rectory of Eakrigg in Nottinghamshire, where he closed a long and

useful life. In consequence of an arrangement, suggested by him to the Duke of Devonshire, the inhabitants of Eyam were prevailed upon by his influence to confine themselves within the limits of their village, being supplied with the necessaries for their use (left at certain places); so that the infection did not spread beyond it, though it remained there for seven months.

W.

ON ORAL PARTICIPATION IN DIVINE WORSHIP.

To the Editor of the Christian Observer.

I HAVE been much struck, in attending a well-frequented chapel in the neighbourhood of —, (the fidelity and earnestness of whose minister are as duly appreciated by his people, as they are beyond all praise of mine), with observing, that the congregation appears, generally, to have little or no sense of its own particular duty in regard to the responses; very few persons attempting to give any utterance whatever to those parts of the service assigned to them; while those who do, apparently observe a guarded caution, lest their voices should be heard as far as the adjoining pew. I suppose it will be readily agreed, that the duty of the minister is not more distinctly prescribed by our Establishment, than is that of the people; and that the perfection of liturgical worship consists in such an audible utterance of the responsive portions of the service, as, by exciting to a mutual sympathy, shall constitute the charm of one harmonious whole. Without this attention, moreover, on the part of the worshippers, we have no evidence, so far at least as the Liturgy is concerned, of their taking any part in the service;—a want which does not appear to be compensated by such a mere mental participation as might equally go on in their respective houses, without their coming together at all “for their good, to edification.”

I am far from advocating, or approving, those obstreperous intonations which (commonly headed by the charity children) are offensive, and questionable in a different way; but I apprehend that it is in endeavouring to avoid this excess that such an opposite extreme has been adopted, as would almost induce the suspicion of an inadequate sense being entertained of the value of our truly Scriptural and excellent Liturgy. Is it not even possible, that in the long-continued peace and prosperity of our outward circumstances as a church, and as a consequence of the frequent recurrence of the same (although the best) prescribed form of worship, some portion, at least, of every congregation may not be sufficiently alive to the blessings they possess, and might, perhaps, arrive at a more feeling sense of their privileges were they to be withdrawn from them for a season?

Has not fashion, also, some—perhaps not a little—share, in the modern custom of silence? If so, ought the influence of bad example, or the fear or shame of man, to be permitted to operate against the confession of our Divine Master, in the worship of the sanctuary? I found, in attending in this place of worship (and I believe the case is by no means a solitary one), that the effect of my own responses—I hope not obtrusively loud or ostentatious, but certainly audible—was somewhat startling to the ladies in the adjacent pew, whose heads were more than once turned round (so far as their sense of propriety and the size of their bonnets would permit) to ascertain who it could be that thus disturbed the peaceful repose which had hitherto reigned in that polite assembly.

One cause of the inconvenience of which I complain might have been the negligence of the clerk, who, though a young man, and selected, it

was said, for his fine voice in singing, had evidently no intention to make himself heard, in reading, much beyond the precincts of his own desk. Not happening myself to know one musical note from another, I am unwilling to offer any other opinion upon this interesting part of the worship, than that, if I am compelled to choose between good reading and good singing, I should not hesitate to prefer the first; not merely because singing bears but a small relation to the entire service of the Church, but because the minister's part in the confessional, supplicatory, intercessory, and deprecatory portion of the service, is of such unspeakable and indispensable importance as to allow no comparison with any thing (however valuable) with which the clerk can supply us, in the remaining part.

Upon the whole, sir, I could not in this matter but "note a deficiency," to use the expressive language of Lord Bacon; and as I do not suppose it confined to the congregation in question, it may, perhaps, fall within the object of a "Christian Observer" to invite the attention of his fellow-churchmen to the subject. I do not dare to pronounce that the heart and affections are always unmoved where no external evidence of emotion is apparent; but it seems, at all events, worthy of inquiry, on the part of individual Christians, when they afford no visible proofs of participation in the duty before them, first, how far they are personally affected by the business of the place, and, secondly, how far they are relatively answering the ends of social worship. This latter point is of great moment; and much is said of it in the Bible; but it is too often lightly esteemed in our churches. Our venerable Reformers intended our worship to be eminently a delightful part of the communion of saints; but is it always so in practice? The frigid silence in many of our churches is a great drawback to the intense glow of devotion.

ZENAS.

A FRIENDLY SUGGESTION TO LIFE MEMBERS OF SOCIETIES.

To the Editor of the Christian Observer.

EVERY true Christian must be desirous of augmenting to the utmost the means of the British and Foreign Bible Society to diffuse the blessings which accompany the Word of God throughout the world. On looking into the last Report of the Society, I perceive that there are about five hundred life members, *now living*, who have made donations to it from ten to twenty guineas each, but who are not annual subscribers of any amount—unless, perhaps, as some of them may subscribe in another place. When these ladies and gentlemen came forward with their donations: they might think, and justly too, *at that time*, that they ranked very considerably higher, as benefactors to the Society, than the annual subscribers of one guinea each: but let them now reflect, that many of these humbler contributors have outstript them in the race of Christian benevolence, and, perhaps, paid twice as much as themselves into this sacred treasury.

The funds of this invaluable Society, as well as of all other Christian institutions that have the glory of God and the salvation of souls in view, greatly need additional means, at the present time, to counteract the soul-destroying exertions of infidelity and superstition. I trust, therefore, that these respected donors will remind their friends that they are indeed life and living members of the Society, either by joining the annual subscribers, or by making a second start toward the goal, with such vigour of benevolence as to outstrip all their humble, persevering guinea competitors, so completely, that they shall not be able to overtake them for at least ten years to come!

I put it seriously to the consciences of persons thus circumstanced, in this and other religious and benevolent institutions, whether, if they desire still to be friends of the Society, they are not bound to renew their offering, if the goodness of God, in a pecuniary sense, still endures towards them?

Those who no longer have it in their power to do as they once did, may well feel rejoiced that God put it into their heart to rescue something for the cause of Christ and the welfare of immortal souls while the harvest was plentiful; but those who are still blessed with abundance, have renewed duties and responsibilities, from which they ought not to shrink. Alas! what can any of us do, sufficiently to shew our sense of obligation to Him who, though rich, for our sakes became poor, that we through his poverty might become eternally rich?

A. J.

ON THE ORIGIN OF THE APPELLATION "CHRISTIANS."

To the Editor of the Christian Observer.

WE are informed that the disciples of Jesus were first called Christians at Antioch; but we are not told who gave them the title. They had hitherto been called, by their enemies, Nazarenes, Galileans, or Sectarious; and amongst each other, Brethren, Disciples, or Believers; but who first applied to them that new epithet, which superseded every other, and became the badge of the religion they professed?

I am induced to make this inquiry, though it can only be answered conjecturally, because Robert Hall, in one of his posthumous sermons, says that "it is not at all probable that an appellation so inoffensive, and even so honourable, originated with their enemies: they would have invented one that was more opprobrious." Mr. Hall adds, that "we can scarcely suppose that the disciples themselves would have ventured to take a step so important as that of assuming an appellation by which the church was to be distinguished in all ages, without Divine direction." He thinks, therefore, that it was given as from an oracle, by Divine interposition.

Now, with all difference to the memory of so great a man, I can discern no solid ground for his conclusion. Had our Lord's first disciples themselves selected the appellation, in the very spirit of one of them, when he said, "I am not ashamed of the cross of Christ," though the death of the cross was proverbially ignominious, I should see nothing presumptuous or unnatural in their so doing. But I rather incline to the supposition, expressly disclaimed by Mr. Hall, that it was given to them by their enemies and persecutors; and that, being thus at first given in reproach, it was embraced by them with joy, as their most honourable title. The names of many religious sects, down to that of the modern "Methodists," have originated in the by-word of opposers, ultimately adopted by the parties themselves.

But Mr. Hall thinks this could not have been the case in the nomenclature of Antioch, because it is not at all probable that "an appellation so inoffensive, and even so honourable, originated with their enemies;" they would have invented one "more opprobrious." I am astonished to find a man of Mr. Hall's knowledge thus arguing. It is true that in modern days, and in nominal Christendom, this epithet is "inoffensive," and even "honourable;" but was it so at Antioch, when it was first conferred? or is it even so at this moment, in some Pagan or Mohammedan countries? Mr. Hall thinks the enemies of Christianity would have looked for a term "more opprobrious;" but where could such a term

be found? I had always thought that it was expressly selected because it was opprobrious. To call men after the name of one who had been recently executed as an alleged malefactor, with every possible accumulation of infamy, and whose followers were accounted "the offscouring of all things," was certainly not meant to be complimentary. If I might, without irreverence, illustrate the sentiments which at that time popularly prevailed, both among the Jews and the Greeks, and which the former still retain, in regard to the ever-blessed Jesus, I would say, that when they spoke of the cross, and of Him who had lately expired on it, they meant to exhibit feelings not unlike those which our populace at the present moment express when they use as an appellative the name of a wretch who lately suffered for a horrible and unheard-of crime—except that, in the case of the Jewish blasphemers, scorn, contempt, and hatred, took the place of aversion and horror.

It seems, then, to me, that Mr. Hall's argument falls to the ground by its own weight. The persecutors of the early believers in a crucified Saviour exhibited their utmost malice in giving to them the name of "Christians;" but they, accounting it their joy and crown of rejoicing to suffer with and for Him, who submitted to death, even the death of the cross, for them, gladly took up the name, not only as a mark of designation, but as a badge of honour; boldly confessing "Christ crucified, unto the Jews a stumbling-block, and to the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." May we, like them, "esteem the reproach of Christ greater riches than the treasures" of a vain and sinful world! remembering, with St. James, that it is "a worthy name" by which we are called; and giving heed that the name of God be not blasphemed, either among Jews or Gentiles, by the inconsistencies of those who profess themselves Christians.

CHRISTIANUS.

ON THE PRE-REQUISITES FOR CHRISTIAN BAPTISM.

To the Editor of the Christian Observer.

I SHALL be happy if the following observations shall appear serviceable to the writer whose letter is quoted by a correspondent, signing W. B. T., in your Number for July, p. 451. As his object is "not to excite controversy," I shall touch but briefly on what I deem his incorrect views respecting the identity of John's baptism and Christian baptism; confining myself chiefly to the brief consideration of the narrative in Acts xix. 1—7.

The fifth verse of that narrative, the writer says, "is ambiguous..... the antecedent may be the people baptized by John." Now, this would, I think, force us to conclude that John baptized *twice*. The Apostle expressly says, "John verily baptized with the baptism of *repentance*, saying.....that they should believe on.....Jesus Christ. When they heard this" (that is, according to the writer's first supposition, the people whom John baptized), "they were baptized in the name of the Lord Jesus." So that, having received the "baptism of repentance," they were subsequently baptized in the name of Christ. Now such a baptism is never mentioned till its institution by our Lord, just before his ascension.

The writer, however, supposes, secondly, in the event of its being asserted, as the plain construction of the passage implies, that ver. 5 *does* refer to the persons "to whom" St. Paul is speaking, that they had, perhaps, received a spurious baptism. In this I quite agree. In what, then, was it spurious? In this, they had heard only of *repentance*, and not of the "*Name of the Father, and of the Son, and of the Holy Ghost.*"

The church has, indeed, always been under "one unvarying covenant of promise," but the *seals* of the covenant have not always been the same—at least, they stand to one another in the relation of type and antitype. Therefore, till by the death of Christ the ceremonial law was abrogated, because it was fulfilled, because its purpose was accomplished, *circumcision* was the initiatory rite, and not *baptism*: therefore *John's* baptism could in no sense be the same as *Christian* baptism. Perhaps, then, if the writer will re-consider the passage in Acts xix., and take this fact along with it, his views may receive greater clearness.

The bad effects he complains of, as proceeding from the delay of baptism, seem to me just such as might be expected; and I think the error is in not discriminating between the two sacraments: and though I cannot quite agree that baptism is "a token of the grace in the covenant, and not of the grace in the member of the covenant"—since, looking to circumcision, the type of baptism, we read, Abraham "received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised"—yet I think we are not warranted by Scripture in delaying it till there are such clear tokens of conversion that "we are ourselves assured" of the convert's "belief unto salvation." The Lord's Supper is the privilege of such; baptism is the *initiatory* rite. If it is a *means* of grace, why should we delay it till we have no possible doubt of the candidate's belief unto salvation; till that grace, of which baptism is "a means whereby we receive the same, and a pledge to assure us thereof," is, in our estimation, fully conferred? A fact, by the way, of which no uninspired person can have assurance, till perseverance "unto the end" has evinced it.

The baptism of the three thousand on the day of Pentecost, and of the Eunuch, I do not insist on: they are hardly cases in point, for those persons were not converted idolaters. In the case of the Macedonian gaoler, however, we have, I think, a case exactly to our present purpose. He was a converted idolater, convinced of the sin and folly of idol worship, and asking the question, What must I do to be saved? To this the Apostle replied, Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house. To this was added teaching, such as the exigencies of the time permitted; for "they spake unto him the word of the Lord;" and *the same night* "baptized" him "and all his straightway."

Considering this, I think a Missionary is not justified in delaying baptism longer than he has reason to believe that a heathen is fully convinced that his idols cannot save, but that Jesus Christ is able and willing to save to the uttermost all that come unto God through him; and is, moreover, so instructed in the doctrine of original sin, and the consequent necessity of a new birth unto righteousness through the sanctifying influences of the Holy Ghost, and of the inefficacy of our own good deeds, owing to their imperfection, to merit God's favour, yet of their necessity as the fruits of faith which follow justification," that he is "ready to give an answer to every one that asketh" him "a reason of the hope that is in" him, "with meekness and fear." To such an one, I think he is justified in administering that sacrament which makes him a member of the visible church.

Let admission to the Lord's Supper be made what he has formerly made Baptism, namely, the mark of his own assured conviction that the convert's "belief" is "unto salvation:" and here the same bad results cannot, it is to be hoped, ensue, since the perpetual recurrence of the celebration will exhibit to the convert that "no resting-place is before him but that which is beyond the grave, where delusion is no longer possible."

PROPHETICAL QUERY.

To the Editor of the Christian Observer.

You will greatly oblige a constant reader of your work, by proposing to your correspondents a query: What direct proof can be educed from Scripture that the blessed period foretold, when "the earth shall be full of the knowledge of the Lord as the waters cover the sea," &c.; when "they shall beat their swords into ploughshares, and their spears into pruning-hooks;" synchronizes with the thousand years mentioned in Revelations xx.? This is generally assumed by expositors of prophecy; but I am not aware that there is any proof in the word of God that the glorious period to which the church of Christ is looking forward is the same with the "thousand years," except, *it may be*, the binding of Satan during that time, which does not appear to me to decide the point.

Praying that the great Lord of the harvest may prosper your labours,

I am, sir, with much respect,

AN INQUIRER.

INQUIRY RESPECTING CONFIRMATION.

To the Editor of the Christian Observer.

Is it consistent with the doctrine and discipline of the Church of England, that the rite of Confirmation be administered to young persons who have been baptized in the Presbyterian church of Scotland; and is a clergyman authorized in giving a ticket of admission, or a bishop in confirming, under such circumstances?

AN ANXIOUS INQUIRER.

VERSES ON JEREMIAH, CHAP. III.

For the Christian Observer.

SHALL she, who in her flower of youth
Forsook a plighted husband's arms,
Again return, with faded truth,
With withered heart, and blighted charms?
But, sterner, thou hast wandered long,
Worn many a meaner lover's chain,
Trod in a thousand paths of wrong;
Yet turn unto thy Lord again.

Hath disappointment's chilling wand
Fallen where thy fondest hopes were laid?
Doth the cold world's unfeeling hand
Refuse to staunch the wound it made?
Yet turn unto thy Lord again:
He will a soothing balm impart,
Assuage the wounded spirit's pain,
And heal and bind the broken heart.

Have hearts whose love was once sincere,
And seemed as time could ne'er estrange—
Though faithless, still, alas! too dear—
Left thee to weep, and mourn their change?
Yet turn unto thy Lord again:
He cannot alter, nor betray;
His word shall ever true remain,
Though heaven and earth shall pass away.
Or, hardened in the ways of sin,
Still does the stubborn spirit grieve;
Averse the offered grace to win,
And loth the joys of sin to leave?
The stony heart shall melt and glow
Beneath His Spirit's gentle reign;
He can a heart of flesh bestow:
Oh! turn unto thy Lord again.

P. G. H.

REVIEW OF NEW PUBLICATIONS.

SOUTHEY'S EDITION OF THE PILGRIM'S PROGRESS.

The Pilgrim's Progress; with a Life of John Bunyan, by ROBERT SOUTHEY, Esq., LL.D., Poet Laureate, &c. &c. Illustrated with Engravings. 1 vol. 8vo. 1l. 1s.

AN Edinburgh Reviewer tells us that the times are greatly changed for

the better, since he dares to vindicate the genius of Bunyan; whom Cowper, half a century ago, durst not name for fear of a sneer. And truly it is one of the wonderful things of this wonderful age, that a Poet Laureate should write the life of the poor persecuted Non-conformist Tinker of Bedford; and that Edinburgh Critics, notwithstanding their overflowing displeasure against "the pretensions of the Evangelical class," should enshrine the *Pilgrim's Progress* with the *Paradise Lost*, as the only two productions of men of really creative minds during the latter half of the seventeenth century.

But is it, then, so, that "the offence of the Cross has ceased?" and that for men seriously to inquire their way from the city of Destruction to the gates of Paradise has become an enchanting theme for English bards, and a spectacle of admiration for Scottish reviewers? We fear not. The wreath of oak and parsley, so liberally awarded to Bunyan, is but a mark of that idolatry of genius which is one of the characteristics of the present age;—an idolatry that is content to forget something of its displeasure at a man's being a servant of Christ, provided he can worship him in such dulcet strains, or adorn his service with such magnificence of talent, that the spectators cannot be suspected of the folly of worshipping the God, while they are gazing in admiration at the trappings of his chariot. Even Lord Byron could half forgive the *Christian Observer* itself for its castigation of his profligate stanzas, because he was pleased to think that the strictures were not destitute of literary ability. Writing to his publisher, Mr. Murray, with a manuscript, he says, in one of his printed letters; "The *Christian Observer* is very savage, but certainly well written, and quite uncomfortable at the naughtiness of the book and the author. I rather suspect you won't much like the present to be more moral, if it is to share also the usual fate of your virtuous volumes." Now, we have not abated one bristle of our "savageness;" and have come to a most fixed resolution to be no parties to the compact, which of late years has been too widely acted upon among professed Christians and the men of this world, to meet as friends in the neutral temple of Genius, and there to settle their differences; the Christian agreeing, on his part, to consume his days in the study of Waverley Novels, in consideration of their magical talent; provided the novel-reader will condescend to acknowledge the fancy and pathos of Jeremy Taylor, and to place the *Pilgrim's Progress* on the same shelf with Robinson Crusoe. The compact having thus begun in the fair open space of the temple professing to be dedicated to Virtue, it is well if some of the Christian portion of the high contracting parties do not inadvertently follow their new friends to its less honourable recesses; and, having learned to relish novel-reading, because guarded by the morality as well as adorned by the genius of Sir Walter Scott, think that they may converse with Lord Byron in the darker penetralia, because, though he left out virtue, he exhibited talent.

Dr. Southey is a well-known votary of genius, in all its shades and characters, except, indeed—and most honourable and splendid is the exception—where it diverges into sins and crimes: for though he has memorialized talent of various species—from Henry Kirke White, and William Huntington (the theological Cobbett of his day), to gifted English serving-men and American cottagers—he has always stipulated that his heroes and heroines, before he becomes their squire, shall be virtuous as well as gifted. Thus far is well, admirably well; and we have nothing to disapprove in his feelings and intentions, and much to admire in his execution. Yet, speaking quite seriously, as becomes us, we do not consider Dr. Southey a befitting biographer for a Bunyan or a Wesley. We well remember, in his *Memoir* of the latter, what pains he took to be

candid ; what credit he gave to the founder of Methodism for his virtues ; what panegyrics he heaped around him, for his zeal, his talents, his piety : and yet the effect of the whole work was, we must say, unhappy : it was not a book to make irreligious men religious by the example of Mr. Wesley, or to make religious men perfect by the display of his imperfections. It wore the air of a narrative—half picturesque, half philosophical—of a religious enthusiast, whom the biographer was too good-natured and too virtuous to ridicule, yet too rational and too sensible of public opinion to claim acquaintance with. The author zealously defended Mr. Wesley against many charges ; but he was too “ well-bred ” to mention his name before “ ears polite ” in such a manner as to lead to any suspicion that the philosophical eulogist of Methodism was himself a Methodist. A man would as soon infer that Dr. Buckland is an antediluvian hyæna because he writes of those animals. The current phrase, “ Dr. Southey has made a most interesting book about Mr. Wesley,” was a very good description ; and, now that he has “ made a book ” about John Bunyan, we need only reiterate it. He does not write to ridicule or vituperate Bunyan, as many have done ; nay, he warmly applauds him, he makes us feel more than ever his genius : nor does he even set himself seriously to pull to pieces his religious notions : yet the impression left upon the mind of the reader is at painful variance with the character and writings of the man whom the biographer professes to honour ; and whom he does sincerely honour, in those things which Bunyan himself would have accounted mere tinsel ; while he quietly resigns to whim and oddity what was of transcendently greater importance. Dr. Southey is too good a man, too wise a man, and too kind a man, to jeer at Bunyan ; but his own views of theology, speculative and practical, are apparently so far apart from those of the subject of his narrative, that the reader feels a constant jarring ; scarcely knowing whether the narrator means him to laugh or to sympathize, as he peruses the tale of “ religious experiences ” which mark the life of Bunyan.

All the narratives of this remarkable man are, of course, chiefly compiled (and where could more valuable materials be found ?) from his own well-known auto-biographical detail, entitled “ Grace abounding to the chief of Sinners ; or, a brief Relation of the exceeding Mercy of God in Christ to his poor Servant John Bunyan ; ” “ namely, in His taking him out of the dunghill, and converting him to the faith of His blessed Son Jesus Christ : where is also particularly shewed what sight of and what trouble he had for sin ; and also what various temptations he hath met with, and how God hath carried him through them all.” Successive biographers have gleaned many facts not alluded to in this narrative ; and Dr. Southey, though coming last of all, yet with his well-known diligence as well as singular powers of embellishment, could not fail of adding much that is both new and interesting, even to a trite subject : but the basis of his account is the book just named (though, by the way, he contrives with some adroitness never once to allude to its title) ; and how far some of the matters set forth under such a title were suited to the pen of our excellent and highly gifted poet laureate, let the impartial reader judge. Dr. Southey does not, indeed, join the profane cant and sneer which such a title-page would provoke in irreligious, thoughtless minds—far, very far, from it (and we should be much grieved if the spirit of our remarks were misconstrued in any manner disrespectful to a man who has so many claims upon public respect and admiration as Dr. Southey) ;—but does he write of these matters as one who really understands them ? does he write of them gravely and seriously, and with an anxious desire that his readers should not be mistaken in points of such infinite importance as those, couched in quaint but very intelligible terms, in the title to Bunyan's narrative ? or

does he write playfully, philosophically, poetically, admiringly—any thing, but as really entering into the feelings of the author, and understanding the spirit of his book? If we take up the most common-place life of Bunyan, we feel our minds affected with intensely serious considerations, and are led to think anew of working out our salvation with fear and trembling. Is this the case in reading the narrative before us? Is not the effect that of perusing a piece of eccentric, rather than of spiritually-edifying, biography? And if it be, is it right, is it even in good taste, that it should be so? Is it well to convert into a merely literary thesis—an account of an obscure, illustrious genius, rendered a little odd by sundry religious whims—what the devout author himself wrote expressly “that thereby the goodness and bounty of God towards me may be the more advanced and magnified before the sons of men.” If Dr. Southey shared this feeling with Bunyan, we can only express our regret that we should have overlooked the evidence of it in his pages; and if he did not, the jarring to which we have alluded will be accounted for; and this even without any direct intention of levity or impropriety on the part of the narrator. Few books behaved to be taken up with greater solemnity of spirit than the works of Bunyan; and if our respected author did not so take them up, and pray as he wrote, he did not rise to the qualifications requisite for the office he had undertaken; any more than the mathematician, who asked what an epic poem proved, would have been fit to descant upon the life and writings of the poet.

Dr. Southey, after an indirect apology for the choice of his subject, by pleading the “literary merit” and “rising fame” of Bunyan, thus commences his narrative:

“John Bunyan has faithfully recorded his own spiritual history. Had he dreamed of being ‘for ever known,’ and taking his place among those who may be called the immortals of the earth, he would probably have introduced more details of his temporal circumstances and the events of his life. But, glorious dreamer as he was, this never entered into his imaginations: less concerning him than might have been expected has been preserved by those of his own sect; and it is now not likely that any thing more should be recovered from oblivion. The village of Elstow, which is within a mile of Bedford, was his birth-place; 1628 the year of his birth; and his descent, to use his own words, ‘of a low, inconsiderable, generation; my father’s house,’ he says, ‘being of that rank that is meanest and most despised of all the families in the land.’ It is stated in a history of Bedfordshire that he was bred to the business of a brazier, and worked as a journeyman in Bedford; but the Braziers’ Company would not deem itself more honoured now if it could shew the name of John Bunyan on its rolls, than it would have felt disparaged then by any such fellowship; for he was, as his own statement implies, of a generation of tinkers, born and bred to that calling as his father had been before him. Wherefore this should have been so mean and despised a calling is not however apparent, when it was not followed as a vagabond employment, but, as in this case, exercised by one who had a settled habitation; and who, mean as his condition was, was nevertheless able to put his son to school, in an age when very few of the poor were taught to read and write. The boy learnt both, ‘according to the rate of other poor men’s children,’ but soon lost what little he had been taught, ‘even,’ he says, ‘almost utterly.’

“Some pains also, it may be presumed, his parents took in impressing him with a sense of his religious duties; otherwise, when in his boyhood he became a proficient in cursing and swearing above his fellows, he would not have been visited by such dreams and such compunctious feelings as he has described. ‘Often,’ he says, ‘after I had spent this and the other day in sin, I have in my bed been greatly afflicted, while asleep, with the apprehensions of devils, and wicked spirits, who still, as I then thought, laboured to draw me away with them.’ His waking reflections were not less terrible than these fearful visions of the night; and these, he says, ‘when I was but a child, but nine or ten years old, did so distress my soul, that then in the midst of my many sports and childish vanities, amidst my vain companions, I was often much cast down, and afflicted in my mind therewith: yet could I not let go my sins. Yea, I was also then so overcome with despair of life and heaven, that I should often wish, either that there had been no hell, or that I had been a devil, supposing they were only tormentors; that, if it must needs be that I went thither, I might be rather a tormentor than be tormented myself.’

"Those feelings, when he approached towards manhood, recurred, as might be expected, less frequently and with less force: but though he represents himself as having been what he calls a town-sinner, he was never so given over to a reprobate mind as to be wholly free from them. For though he became so far hardened in profligacy that he could 'take pleasure in the vileness of his companions,' yet the sense of right and wrong was not extinguished in him; and it shocked him if at any time he saw those who pretended to be religious act in a manner unworthy of their profession. Some providential escapes during this part of his life, he looked back upon afterwards, as so many judgments mixed with mercy. Once he fell into a creek of the sea, once out of a boat into the river Ouse near Bedford, and each time was narrowly saved from drowning. One day an adder crossed his path: he stunned it with a stick, then forced open its mouth with the stick, and plucked out the tongue, which he supposed to be the sting, with his fingers; 'by which act,' he says, 'had not God been merciful unto me, I might by my desperateness have brought myself to my end.' If this indeed were an adder, and not a harmless snake, his escape from the fangs was more remarkable than he was himself aware of. A circumstance which was likely to impress him more deeply, occurred in the eighteenth year of his age; when, being a soldier in the Parliament's army, he was drawn out to go to the siege of Leicester: one of the same company wished to go in his stead; Bunyan consented to exchange with him; and this volunteer substitute, standing centinel one day at the siege, was shot through the head with a musket-ball.

"Some serious thoughts this would have awakened in a harder heart than Bunyan's; but his heart never was hardened. The self-accusations of such a man are to be received with some distrust, not of his sincerity, but of his sober judgment. It should seem that he ran headlong into the boisterous vices which prove fatal to so many of the ignorant and the brutal, for want of that necessary and wholesome restrictive discipline which it is the duty of a government to provide; but he was not led into those habitual sins which infix a deeper stain. 'Had not a miracle of precious grace prevented, I had laid myself open,' he says, 'even to the stroke of those laws which bring some to disgrace and open shame before the face of the world.' That grace he had:—he was no drunkard; for if he had been, he would loudly have proclaimed it: and on another point we have his own solemn declaration, in one of the most characteristic passages in his whole works, where he replies to those who slandered him as leading a licentious life with women." pp. vi.—viii.

The above is a striking and interesting version of the opening pages of Bunyan's own personal narrative, but in a spirit precisely the contrary to that of the author; just as if a man, writing a memoir of St. Paul, should say, "The Apostle speaks with great self-humiliation of his past life, and even calls himself the chief of sinners; but, though we believe his sincerity, we distrust his judgment: for he was a young man remarkable for virtue and good conduct, and even his persecuting spirit was but the effusion of well-meant zeal." Bunyan's object in writing his narrative was to magnify the riches of Divine grace abounding to the chief of sinners, in order that other penitents, feeling the burden of their transgressions, might be led to turn to their offended Creator, and find pardon through the infinite merits of the Sacrifice offered for the sins of a lost world upon Mount Calvary. Dr. Southey, on the contrary, both denies the facts and overlooks the moral. There is scarcely more religious edification in reading an account of Bunyan thus constructed, than in reading a life of Julius Cæsar, the whole pith and point of the narrative being lost. Dr. Southey wishes to do greater justice to Bunyan than Bunyan did to himself: his self-accusations, he tells us, were exaggerated: he, indeed, like a thoughtless youth, ran headlong into "boisterous vices," but not into "habitual sins which infix a deeper stain." "The worst," says Dr. Southey, "of what he was in his worst days, is to be expressed in a single word—he was a *black-guard*:" "the only actual sin to which he was addicted, was swearing:" in a word, "false notions of that corruption of our nature, which it is almost as perilous to exaggerate as to dissemble, had laid upon him a burden heavy as that with which his own Christian begins his pilgrimage." In part Dr. Southey is right; it was a burden of precisely the same kind; it was the very burden which Bunyan intended to describe in that graphic delineation; and it was the burden which we good Churchmen confess in our prayers to be heavy and intolerable, however much some of us may forget it when the service is over.

But in the whole spirit of his argument our Laureate is wrong ; and to such an extent as to render him a very unfit biographer of a man like Bunyan.

Let us look at the facts. Dr. Southey seems to think that Bunyan's account of himself is "to be received with distrust;" for, first, he exaggerates as to his actual offences ; and then, he had false notions of human corruption, which caused him to feel burdened beyond the necessities of the case.

Now, with regard to the actual facts of Bunyan's early life, we can readily conceive, that, so tender was his conscience after "grace had abounded to him," that in estimating his former habits he might use stronger language of himself than another would have used of him. To the renewed mind (Dr. Southey must forgive our "Puritanizing," if he should so account it), sin appears so exceeding sinful, that the penitent views his transgressions with every aggravation ; and more especially when he looks from them to his Saviour, who expiated them by his own sufferings upon the cross. But even if Bunyan have over-stated facts, it is still far from true that his former life was destitute of many flagrant "habitual sins;" and that he was merely a "blackguard" in habits, and not an offender in morals. The "actual sin," which Dr. Southey says was his "only" one, was of a character that implied many others ; and in point of fact it was in Bunyan's case accompanied by many others ; so that he says of himself, in the very passage epitomized in the above extract, and which must therefore have met Dr. Southey's eye, "I was the very ringleader in all manner of vice and ungodliness." Surely vice and ungodliness were worse than mere blackguardism : though blackguardism, we presume, is usually accompanied by them, notwithstanding they often exist where there is every blandishment of refinement and elegance. In his one only vice he was such a proficient, that he tells us that a woman, "though herself a very loose and ungodly wretch, yet protested that I swore and cursed at that most fearful rate that she used to tremble to hear me ; and told me farther, that I was the ungodliest fellow for swearing that she ever heard in all her life ; and that I by thus doing was able to spoil all the youth in the whole town." We might go through Bunyan's confessions at large ; but the foregoing may suffice to shew that there was no great need to say much in the way of palliation, even as to actual overt and flagrant sins.

But when Bunyan speaks as he does of his transgressions, he does not allude merely to gross external transgressions. Let us hear his own language, again selecting a brief sentence or two from the original passage abridged in the above extract. Thus he says : "As for my own natural life, for the time that I was without God in the world, it was indeed according to the course of this world, and the spirit that now worketh in the children of disobedience. It was my delight to be taken captive by the devil at his will, being filled with all unrighteousness ; the which did also so strongly work, both in my heart and life, that I had but few equals, both for cursing, swearing, lying, and blaspheming the holy name of God. Yea, so settled and rooted was I in these things, that they became as a second nature to me." Now if Dr. Southey had glanced at this passage, he would have seen that Bunyan did not consider his "only actual sin" (though, by the way, it was more than one sin) merely in its aspect as an overt offence, but as resulting from his being "filled with all unrighteousness," which "strongly worked," not only his life, but his heart. He is deeply humbled, not only for his swearing and lying, but for having lived without God, and followed the course of the present world. And here, with all respect for Dr. Southey, we must say that he appears to us incompetent as a biographer, either of the converted moral John Wesley, or the converted immoral John Bunyan : incompetent on the very ground of a defectiveness of view in relation to that doctrine of the "corruption of our

nature," which he thinks it so "perilous to exaggerate;" but to which peril we see little tendency, while we see strong tendencies to extenuate it, and infinite danger in so doing.

If Bunyan's general estimate (for we do not justify, either in point of taste or truth, every strong expression which a writer like Bunyan may chance to employ) of the doctrine of human corruption be indeed an exaggeration—that is, if it be contrary to Scripture and fact—then we must concur with Dr. Southey, that he was not *quite* so bad as he represents himself to have been, since that which constitutes the seat and source of the evil would have been absent. In this case, poor Christian's burden was as fantastical as Dr. Southey seems to suppose it; and the phrases before alluded to in our Liturgy, of the burden of our sins being "intolerable," would be contrary to all truth and experience. But here is the issue; and here, we must be allowed to say, is the point at which we so often feel compelled to diverge from writers whose talents we admire, and of whose virtuous and religious intentions we feel assured. The tendency of the opening pages of the *Pilgrim's Progress*, as of the auto-biography of its author, is to convince men of sin; to teach them to view themselves as living in a "city of destruction," and needing to arise and flee: which no sooner do they attempt to do, than they find themselves "sore let and hindered in running the race set before them;" so that they "groan, being burdened," and say, "Oh wretched man that I am, who shall deliver me from the body of this death!" If the tendency of Dr. Southey's memoir of Bunyan fall short of this, it sinks utility in amusement; if it oppose this, it thwarts one of the most solemn purposes for which religious biography should be written.

Dr. Southey goes on to epitomize Bunyan's narrative. Bunyan married a young woman who had been trained up religiously; but, to use his own words, "we came together as poor as poor might be, not having so much household stuff as a dish or spoon betwixt us both." She had, however, two books, "The Plain Man's Pathway to Heaven," and "The Practice of Piety," which her father had left her when he died. The latter book, now out of date, was written by Bishop Bayly; and Dr. Southey adds, has been translated into Welsh, Polish, and Hungarian, and passed through more than fifty editions. Bunyan read these books; and though, he says in his *Grace Abounding*, "they did not reach my heart, to awaken it about my sad and sinful state, yet they did beget within me some desires to reform my vicious life, and fall in very eagerly with the religion of the times; to wit, to go to church twice a day; and there very devoutly both say and sing, as others did, yet retaining my wicked life; but withal was so overrun with the spirit of superstition, that I adored, and that with great devotion, even all things (both the high-place, priest, clerk, vestment, service, and what else) belonging to the church; counting all things holy that were therein contained, and especially the priest and clerk most happy, and without doubt greatly blessed, because they were the servants, as I then thought, of God, and were principal in the holy temple, to do his work therein. This conceit grew so strong upon my spirit, that had I but seen a priest (though never so sordid and debauched in his life), I should find my spirit fall under him, reverence him, and knit unto him; yea, I thought, for the love I did bear unto them (supposing they were the ministers of God), I could have laid down at their feet, and have been trampled upon by them; their name, their garb, and work, did so intoxicate and bewitch me."

It is curious to read passages of this sort in the writings of men like Bunyan; and there is, we remember, a passage of a similar kind somewhere in the writings of the late William Huntington. Here, then, were two men, of the description which the Laureate, by poetical licence, calls

"blackguards," looking up, amidst their vices, to the clergy, with much the same feelings of superstitious reverence as characterize the Irish peasantry towards the Roman Catholic priesthood at this moment; and both of them afterwards reverting to the opposite extreme. And what was the cause, in either case, of the revulsion? On the answer to that inquiry hang some questions of serious moment, relative to the hopes and prospects of the Established Church. The blind reverence described by Bunyan is fast passing away, though we by no means believe it to be extinct. If, then, the clergy adorn their profession, this superstitious awe will be exchanged, as the people become intelligently educated, for well-grounded veneration and affection to them, as faithful servants of Jesus Christ watching for the souls of their people; if otherwise, it will be succeeded by disgust and contempt. The perilous part of the anomaly is, that it is while the man remains in his vices that he thus deifies his priest; and then, when he forsakes them, and turns to God, he is sometimes led to exchange one evil for another; a merciful Providence having made him religious, and a bad clergyman made him a Dissenter; and then, judging of all from one, and of the Church of England from a faulty sample of its ministers, he declaims as loudly against the clergy as he once blindly idolized them. Either is bad, and neither is Christian. Dr. Southey, however, historically reminds us, that it was not the Liturgy of the Church of England, but the Directory of the Puritans, which, judging by the dates, Bunyan must have referred to, as so much exciting his vague reverence.

Bunyan goes on to say, in his own narrative, that the first time he ever remembered "feeling what guilt was," was one day while "our parson was treating in his sermon of the Sabbath-day, and of the evil of breaking it, either with labour, sports, or otherwise." He had been a notorious Sabbath-breaker; but this, Dr. Southey does not, it seems, consider an "actual sin," otherwise he would not have forgotten it when he mentioned Bunyan's aforesaid unique transgression. This sermon greatly troubled his conscience; but the burden, he says, "lasted not; for before I had well dined, the trouble began to go off my mind, and my heart returned to its old course;" which Dr. Southey renders, "dinner removed that burden; his animal spirits recovered from their depression." We are not inclined to animadvert upon minute points and verbal variations; but this apparently slight alteration of the turn of Bunyan's expression may serve to illustrate what we have before remarked, respecting the effect of modernizing religious narratives, and throwing around them an air of literary good-breeding. The reader of Bunyan's own narrative sees the writer smitten in conscience under a faithful discourse on account of his transgression in Sabbath-breaking; but lamenting, that, such was the transient character of his conviction, though "it did for that instant embitter my former pleasures," yet within an hour or two, even before he had well dined after returning from church, the impression began to die away, and he went that very afternoon to his Sunday sports as usual. But Dr. Southey contrives to make the passage ludicrous, or worse. What Bunyan calls "trouble of mind," his poetical biographer calls "depression of animal spirits;" and then he tells us that "dinner removed that burden"—an inference of the Laureate's own, upon the approved logical model of *post ergo propter*; as if conviction of sin were nothing but a fit of nervousness and vapours, for which a good dinner, with an extra glass of grog or nappy, was the best cure. We do not mean gravely to charge Dr. Southey with such an intentional offence, but we complain, and we think justly, that the manner in which he occasionally treats a very serious subject lays him open to animadversion; as if he only wished to make a good story, and to sport with topics which Bunyan, "glorious dreamer as he

was," never dreamt of being converted into literary playthings. If Dr. Southey is really treating of so solemn a matter as the way in which God is pleased, in his all-wise providence, to bring back a wanderer to his fold, he ought not to keep us perpetually on the edge of a smile, as if he meant the narrative to be more droll than edifying. We should not say so much upon the subject, but that he follows up the jest about the dinner and the sermon, unhappy as wit, and still more unhappy as moralizing, by adding, that

"Dinner had for a time prevailed over the morning's sermon; but it was only for a time; the dinner sat easy upon him, the sermon did not; and in the midst of a game of cat, as he was about to strike the cat from the hole, it seemed to him as if a voice from heaven suddenly darted into his soul and said, Wilt thou leave thy sins and go to heaven? or have thy sins, and go to hell? 'At this,' he continues, 'I was put to an exceeding mase; wherefore, leaving my cat upon the ground, I looked up to heaven, and was as if I had with the eyes of my understanding seen the Lord Jesus looking down upon me, as being very hotly displeased with me, and as if he did severely threaten me with some grievous punishment for these and other ungodly practices.'"

If our readers will forget the foolish jesting which opens this passage—and for which Bunyan affords no ground, as he writes with a good taste, worthy of his biographer, "when I had *satisfied nature with my food*, I shook the sermon out of my mind," the tinker leaving the vulgarity of the dinner and the sermon to the laureate—they will see in it a striking specimen of the workings of a rude, rough mind under the writhings of conscience, followed up by some of those fallacies of the deceitfulness of sin, which often lead men to despair of pardon, and then recklessly, instead of turning to God, to wander further from him, as was the resolve of Bunyan on this very occasion. "I stood," he says, "in the midst of my play, before all that were then present; but yet I told them nothing: but, I say, having made this conclusion, I returned desperately to my sport again; and I well remember, that presently this kind of despair did so possess my soul, that I was persuaded I could never attain to other comfort than what I should get in sin; for heaven was gone already, so that on that I must not think: wherefore I found within me great desire to take my fill of sin, that I might taste the sweetness of it; and I made as much haste as I could to fill my belly with its delicacies, lest I should die before I had my desires; for that I feared greatly. In these things, I protest before God, I lie not, neither do I frame this sort of speech; these were really, strongly, and with all my heart, my desires: the good Lord, whose mercy is unsearchable, forgive my transgressions. And I am very confident, that this temptation of the devil is more usual among poor creatures than many are aware of, yet they continually have a secret conclusion within them, that there are no hopes for them; for they have loved sins, therefore after them they will go. Now therefore I went on in sin, still grudging that I could not be satisfied with it as I would."

It pleased God, however, to visit him with occasional relents of conscience. At the reproof of the woman before alluded to, he left off swearing, though he had hitherto been so accustomed to it that, he says, "I knew not how to speak unless I put an oath before and another behind to make my words have authority." He also fell, he says, "into some outward reformation," and "set the commandments of God before him as his way to heaven;" going about ignorantly to establish his own righteousness, and not knowing or submitting himself to the righteousness of God. He thus describes his condition:—"Which commandments I also did strive to keep, and, as I thought, did keep them pretty well sometimes, and then I should have comfort; yet now and then should break one, and so afflict my conscience: but, then I should repent, and say, I was sorry for it, and promised God to do better next time, and there got help again; for then I

thought I pleased God as well as any man in England. Thus I continued about a year ; all which time our neighbours did take me to be a very godly and religious man, and did marvel much to see such great alteration in my life and manners ; and indeed so it was, though I knew not Christ, nor grace, nor faith, nor hope ; for, as I have since seen, had I then died, my state had been most fearful. But, I say, my neighbours were amazed at this my great conversion, from prodigious profaneness, to something like a moral life, and sober man. Now therefore they began to praise, to commend, and to speak well of me, both to my face and behind my back. Now I was, as they said, become godly ; now I was become a right honest man. But oh ! when I understood those were their words and opinions of me, it pleased me mighty well ; for though as yet I was nothing but a poor painted hypocrite, yet I loved to be talked of as one that was truly godly. I was proud of my godliness ; and indeed, I did all I did, either to be seen of, or well spoken of, by men : and thus I continued for about a twelvemonth or more."

We have quoted entire this passage, from which Dr. Southey gives some sentences, because it exhibits a state of mind not by any means uncommon, especially in the case of persons like Bunyan, where there is poignant conviction of conscience, combined with much ignorance respecting the character of the Christian economy and the only way of obtaining pardon and peace with God. The first natural feeling of the human mind is, so far to reform the life as to be able to approach our Creator with some degree of confidence, instead of coming from first to last with " Lord be merciful to me, a sinner ;" not indeed neglecting any known duty, but not relying, as a claim to justification, in whole or in part, upon our weak and sinful performance of it. The spiritual pride which Bunyan describes, alternating with seasons of alarm and despondency, was the natural result of this legal and pharisaical system ; and it is not till a man comes to understand the character of the Gospel, both as a dispensation of grace and of holiness, and is enabled to embrace it in each of these respects, that he walks both happily and circumspectly ; abounding in faith, and love, and joy, yet not less abounding in prayer, and vigilance, and humility ; reposing on the free grace of the Saviour, and exhibiting the blessed fruits of righteousness implanted by his Holy Spirit.

We are quite aware that such narratives as the above may be, and have been, abused ; and if we were reviewing Bunyan's own account of himself, instead of Dr. Southey's version of it, we should be fain to interpose some very strong and necessary cautions. We might endeavour, for example, to point out the very palpable distinction between grace abounding to the chief of sinners, and the Antinomian inference, if any man is really so absurd as to draw it—certainly Bunyan did not—of sinning that grace may abound ; or opening the floodgates to licentiousness, as if of necessity " the greater the sinner the greater the saint." We should also take some exceptions at what was really superstitious in Bunyan—for there is something of that sort in certain parts of his narrative—which we impute to the remains of his former ignorance, and the unfavourable circumstances under which he was placed. We may add, that he does not appear to us sufficiently to magnify the grace of God striving with him in the earlier periods of his life ; for though there was a grievous medley of pride, ignorance, and pharisaism, in the circumstances noticed in the last quoted passage, yet, amidst all, we cannot but discern the hand of God ; and whether it be the breaking up of the fallow ground, or the sowing of the seed of eternal life after it is broken up, or causing it to vegetate when sown, the whole is to be traced to the same merciful interposition. Bunyan doubtless speaks truly when he says, " All this while I knew not Jesus Christ ;" but these

were steps and preparatives for that knowledge; and we see not why the scene above described on the Sunday afternoon, and the whole course of his partial reformation, followed alternately by exultation or depression, may not be called as much a portion of his "religious experience," as the state of his mind after the period from which he dates his actual conversion to God, as distinguished from his previous partial and transient fits of reformation.

Bunyan had formerly taken great delight in bell-ringing; and Dr. Southey seems to think it a little squeamish in him, that, when his conscience "began to be tender," he thought it "a vain practice," and "forced himself to leave it;" though he still so "hankered after it," that he would go and look at the ringers (Bunyan's own uncourteous expression, we remember, is, go "to the steeple-house"), till, in a fanciful alarm lest the walls or the steeple or the bells should fall on his head, he kept away altogether. He also left off dancing, though, such was his delight in the practice, it took a whole year to wean him from it. Now, if we look at the mere abstraction of ringing bells or dancing, as a matter of healthful exercise or recreation, we cannot wonder that Bunyan's self-denial should seem to many persons fastidious; but when we embody these habits as they appear in ordinary village practice, we shall not be surprised that the young man's conscience was somewhat obstreperous respecting them. The ringers of our villages used too often, formerly, to be (we should be glad to hear that the race is mended) a company of idle, tippling, dissolute young men, who, getting extra pay, and often handsome gratuities, at rural wakes and weddings, were accustomed to neglect their ordinary work, and to lounge about the parish, drinking, swearing, betting, and gambling at public-houses, or transferring their potations and other amenities to the belfry. The village dancer, like the village cudgel-player, was too often a character of much the same description; and the books of our parochial overseers bear ample testimony to the results of our rural wakes and public-house "balls," which in poetry may sound very innocent and sentimental, but which Bunyan well knew to be in practice far otherwise. It was not, therefore, by any means squeamish in him, that one of his first steps in the path of repentance should be to shun such "vanities," which Dr. Southey seems somewhat scandalized that he should have considered "sins."

It was not, however, the influence of what would now-a-days be called strait-laced Methodism, or Puritanical doctrine, or Evangelicalism, that led him to these abnegations; but pure Pharisaism, grounded indeed on penitence, but uninfluenced by any real knowledge of the true character of the Gospel: for he says, "All this while, when I thought I kept that or this commandment, or did by word or deed any thing I thought was good, I had great peace in my conscience; and would think with myself, God cannot choose but be now pleased with me; yea, to relate it in my own way, I thought no man in England could please God better than I. But, poor wretch as I was, I was all this while ignorant of Jesus Christ, and going about to establish my own righteousness; and had perished therein, had not God, in this mercy, shewed me more of my state by nature." If, then, Bunyan was squeamish or fastidious, it was not "Calvinism," or "Evangelicalism," as the phrase now runs, which caused him to be so; but he well knew the actual facts of the case, and that his conscience was not burdened without reason: so that, when religious men are accused of injustice and severity in speaking as they do of the practical evil of many alleged "innocent amusements," they are too well borne out by the testimony of thousands of village Bunyans, collected long before they knew even the elements of those Scriptural doctrines which

are alleged to be the cause of the deprecated bigotry and narrow-mindedness. We cannot wonder that a really pious young villager instinctively shuns such scenes, when even a decently moral one acknowledges their temptations.

Dr. Southey remarks on Bunyan's fear of the bells or the steeple falling; "to such a state of nervous weakness had a diseased feeling brought his strong body and strong mind." It cannot, certainly, be denied that this was a nervous weakness, and that it must have been connected with a disordered state of mind; since there was no rational or scriptural ground to believe that the steeple was literally about to fall, in order to punish Bunyan for listening to the music of the church bells. But still we must say, that Dr. Southey does not appear to us to understand the character of Bunyan's malady. It was a diseased feeling that the steeple would fall; but it was no diseased feeling that he was committing sin in frequenting a scene which he doubtless knew by experience to be to him, whatever it might be to others, associated with evil and temptation; with idleness, injury to his family, "corrupt communications," swearing, quarrelling, and many other wicked works. Penitence for sin is not a diseased feeling; and even should it be accompanied by circumstances of such peculiar and extreme anxiety as to lead to "nervous weakness," or, as any strong mental impression may do, to insanity itself, the hallucination would not be in the feeling, which was just, but for want of that feeling being calmed by a knowledge and application of the remedy. When a person begins to be in earnest respecting his eternal interests; when, under a Scriptural conviction of his transgressions against God and the awfulness of the judgments which impend over him, he is afflicted in soul; when in the language of the Inspired Word, "the arrows of the Almighty drink up his spirit," and he experiences something of what a Sacred Writer meant when he said "thy terrors have I suffered with a troubled mind;" it is very common to set him down as a fool, an enthusiast, or a madman. But what is there in such a feeling but what is grounded upon the words of truth and soberness? And is it wonderful that a man who really believes, what we all profess to believe, of the infinite worth of the human soul, the risk of eternal condemnation, and the importance of working out our own salvation, should stand alarmed at the prospect? It is from the general prevalence of scepticism, latent infidelity, and the absence of serious consideration, that cases resembling in some degree that of Bunyan are not more frequently seen: we say, *in some degree*, because, as we have already admitted, there were peculiar circumstances in his instance; and it was no necessary part of the essence of true repentance, however intense, that it should have been accompanied by a mental delusion, or by an apprehension of what God had not expressly threatened. Eternal condemnation is a lot immeasurably more awful, than to be crushed by a falling edifice; yet to tremble at the former would have been true sanity, while to expect the latter, as the reward of sin, was but a mistaken apprehension; nay, one expressly unscriptural, being contrary to what our Lord himself taught in the case of those on whom fell the tower of Siloam; whereas, to "fear Him who hath power to cast both soul and body into hell," was his own express exhortation. Now, our jealousy is, lest any persons, cursorily reading Dr. Southey's statement, should not make a right distinction between what was just and salutary—namely, Bunyan's convictions and alarm of conscience—and what was but a misapprehension; and should therefore spring to the conclusion, that a wounded conscience is but the phantasy of a sick brain, and that the cure for it is to shake off conviction and plunge again into the follies of the world. This distinction is not clearly kept in view in ordinary society; and it is frequently passed

over, upon system, by medical advisers—and sometimes, we fear, by clerical advisers also—who, the moment they see a man in distress of mind, like Bunyan, are for sending him off to a watering-place, or applying whatever else they can think of to dissipate his spirits; viewing his alarms as idle terrors, instead of bringing him at once upon Scripture ground, acknowledging the justice of his convictions, but pointing him to the Infallible Source of hope and joy. But nothing is there more afflicting to a wounded spirit, than this ignorant and injudicious treatment. A mightier Hand than that of man had infixed the arrow in the heart of Bunyan; and vain—or worse than vain; fatal, if effectual—would have been the assuagings of those miserable comforters who should have attempted to ease his spirit by telling him that he was labouring under nervous fancies; that he was not a wicked man, but only a blackguard; that he was guilty of but one actual sin; and that a good dinner and a merry peal would soon set all to rights. Bunyan was not thus deceived: his sense of guilt was not a morbid impression, though its weight upon his spirits might lead to such impressions: and the only remedy therefore was, not to tell him he was not a grievous sinner, and that he had imbibed exaggerated notions of human corruption, but to lead him to an All-sufficient Saviour, and to prove to him from Scripture that “the blood of Jesus Christ cleanseth from all sin.” Dr. Johnson felt similar apprehensions to those of Bunyan, and his friends tried to soothe his conscience by extenuating his faults and magnifying his virtues; but the anodyne was unavailing; and it was not till he clearly understood the Gospel method of salvation, and obtained peace with God—not on the footing of human merit, but through faith in the infinite sacrifice of Jesus Christ—that he found the balm which alone could ease his smitten conscience.

We have said thus much, because there is too great an inclination, in this our pseudo-philosophic age, to represent every alarm of conscience as mere nervousness, or incipient insanity; which, if true, would consign to the lunatic ward many of the most eminent servants of God whose annals adorn and edify the Christian church; and some of whom have left upon record memorials of their mental struggles more appalling than even those of Bunyan. In a modified degree, these internal conflicts are the lot of all Christians—a part of that salutary discipline by which they are prepared for the enjoyment of heaven;—and if, in such cases as those of Bunyan, they have been so intense as for a time to wear down both mind and body, they are not on that account to be considered the mere off-spring of fanaticism. Satan has schemes enough for blinding the eyes and hardening the heart, without our adding this to the number. We allow that Bunyan was a man of strong feelings, both before and after his conversion to God; and we are quite aware, that, like many other uneducated but pious men, he thought more of vivid impressions, dreams, and we might perhaps say visions, than was consistent with Christian truth or sobriety. There is not the least need to extenuate these matters; or even to draw very nicely the line between what was true repentance not to be repented of, and what was morbid, extravagant, and merely human; for his case, though an illustration, is not an example: but *this* did appear to us necessary, not to allow the plain, edifying moral of the whole narrative to be forgotten amidst the secondary details; and to lead men to despise the checks of a wounded conscience, under the notion of resisting nervous fancies and idle melancholy. If it be a nervous fancy to lie in deep self-abasement as sinners before the Throne of God, grasping, as the only hope of pardon, the Cross of Christ; may we, and all our readers, be even more nervous than Bunyan himself, or his poor burdened Pilgrim. “They that sow in tears shall reap in joy;” as did this faithful and memorable, though by no means infallible,

servant of God. If it was mere fanaticism that converted a Saul Bunyan into a Paul Bunyan (as Bunyan himself would perhaps have expressed it), may *such* fanaticism henceforth abound among all the tinkers, singers, dancers, and swearers of our villages, and not less among their more polished neighbours.

Bunyan's mind was much instructed and comforted by his falling in with three or four simple-hearted religious women, who belonged to the Baptist congregation at Bedford. He describes with much feeling the benefits which he derived from this incipient "communion of saints." Dr. Southey notices the passage, but it is worth extracting in full. "But upon a day, the good providence of God called me to Bedford, to work at my calling; and in one of the streets of that town I came where there were three or four poor women sitting at a door, in the sun, talking about the things of God; and being now willing to hear their discourse, I drew near to hear what they said; for I was now a brisk talker myself in the matters of religion; but they were far above my reach. Their talk was about a new birth, the work of God in their hearts, as also how they were convinced of their miserable state by nature: they talked how God had visited their souls with his love in the Lord Jesus, and with what words and promises they have been refreshed, comforted, and supported against the temptations of the devil: moreover, they reasoned of the suggestions and temptations of Satan in particular; and told to each other, by what means they had been afflicted: and how they were borne up under his assaults. They also discoursed of their own wretchedness of heart, and of their unbelief; and did contemn, slight, and abhor their own righteousness, as filthy, and insufficient to do them any good. And methought they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world; as if they were 'people that dwelt alone, and were not to be reckoned among their neighbours' (Numb. xxiii. 9). At this I felt my own heart began to shake; for I saw that in all my thoughts about religion and salvation, the new birth did never enter into my mind; neither knew I the comfort of the word and promise, nor the deceitfulness and treachery of my own wicked heart. As for secret thoughts, I took no notice of them; neither did I understand what Satan's temptations were, nor how they were to be withstood and resisted, &c. Thus, therefore, when I had heard and considered what they said, I left them, and went about my employment again; but my heart would tarry with them, for I was greatly affected with their words, because by them I was convinced that I wanted the true tokens of a truly godly man, and also because I was convinced of the happy and blessed condition of him that was such a one. Therefore I would often make it my business, to be going again and again into the company of these poor people, for I could not stay away; and the more I went among them, the more I did question my condition; and, as I still do remember, presently I found two things within me, at which I did sometimes marvel; especially considering what a blind, ignorant, sordid, and ungodly wretch but just before I was: the one was, a very great softness and tenderness of heart, which caused me to fall under the conviction of what by Scripture they asserted; and the other, was a bending in my mind, a continual meditating on it, and on all other good things, which at that time I heard or read of. By these things my mind was so turned, that it lay, like a horse-leech at the vein, still crying out 'Give, give' (Prov. xxx. 15), which was so fixed on eternity, and on the things about the kingdom of heaven (that is, so far as I knew, though as yet, God knows, I knew but little), that neither pleasures, nor profits, nor persuasions, nor threats could make it let go its hold; and though I speak it with shame, yet it is a certain truth, it

would then have been as difficult for me to have taken my mind from heaven to earth, as I have found it often since to get it again from earth to heaven."

Bunyan about this time fell in with a company of Antinomian fanatics, called Ranters, who told him he was "legal and dark," and that "they could do what they would and not sin;" and their scheme of joining high pretensions to religion with the unrestrained indulgence of every licentious passion, he says, was congenial enough to his age and temper; "but God," he adds, "who had, as he hoped, designed him for better things, kept him in the fear of His name, and did not suffer him to accept such cursed principles." Here, then, it will appear that there was nothing Antinomian or licentious in his new tenets; nor was there any thing, in the bad sense of the word, enthusiastic in his application of them; for he distinctly ascribes his preservation, under the Divine blessing, to the use of "means;" and those means were, prayer, dependence upon God, and the study of the Scriptures. "Blessed be God, who put it into my heart to cry to him to be kept and directed, still distrusting mine own wisdom; for I have since seen even the effects of that prayer, in his preserving me, not only from ranting errors, but from those also that have sprung up since. The Bible was precious to me in those days." He adds: "And now I began to look into the Bible with new eyes; and especially the Epistles of the Apostle St. Paul were sweet and pleasant to me; and then I was never out of the Bible, either by reading or meditation; still crying out to God, that I might know the truth and way to heaven and glory."

He soon began to feel much distress as to whether he had true faith; which he had nearly attempted, one day, as he was walking between Elstow and Bedford, to prove, by trying to work a miracle, "saying to the puddles that were in the horse-pads, Be dry; and to the dry places, Be ye puddles;" but he thought he had better first go and pray under a hedge, that God would make him able; and He who can hear and answer prayer did more than he asked or thought, not by making him able to work the miracle, but by inclining his mind not to attempt it. It is astonishing how much use our subtle spiritual enemy has made, in all ages, of this notion of working miracles being the scriptural test of faith. Something very like it is heard in our own day, and among many who have had far better opportunities of learning the truth than the poor illiterate tinker of Bedford.

About this time Bunyan had presented to him what he calls "a kind of vision of the state of happiness of the poor people at Bedford;" which is remarkable as being evidently the germ of the Pilgrim's Progress. "I saw," he says, "as if they were on the sunny side of some high mountain, there refreshing themselves with the pleasant beams of the sun, while I was shivering and shrinking in the cold, afflicted with frost, snow, and dark clouds. Methought also betwixt me and them I saw a wall, that did compass about this mountain: now through this wall my soul did greatly desire to pass; concluding that, if I could, I would there also comfort myself with the heat of their sun. About this wall I bethought myself to go again and again, still prying as I went, to see if I could find some way or passage by which I might enter therein; but none could I find for some time: at the last, I saw, as it were, a narrow gap, like a little doorway in the wall, through which I attempted to pass: now, the passage being very strait and narrow, I made many offers to get in, but all in vain; at last, with great striving, methought I at first did get in my head, and after that, by a sideling striving, my shoulders, and my whole body. Then I was exceeding glad, and went and sat down in the midst of them, and so was comforted with the light and heat of their sun. Now this mountain and wall was thus made out to me: the mountain signified the church of

the living God; the sun that shone thereon, the shining of his merciful face on them that were therein; the wall I thought was the world, that did make separation between the Christians and the world; and the gap which was in the wall, I thought was Jesus Christ, who is the way to God the Father. But as the passage was wonderful narrow, even so narrow that I could not but with great difficulty enter in thereat, it shewed me, that none could enter into life, but those that were in downright earnest, and left the wicked world behind them; for here was only room for body and soul, but not for body and soul, and sin. This resemblance abode upon my spirit many days; all which time I saw myself in a forlorn and sad condition, but yet was provoked to vehement hunger and desire to be one of that number that did sit in the sunshine. Now also would I pray wherever I was; whether at home or abroad, in house or field; and would also often, with lifting up of heart, sing that of the fifty-first psalm, 'O Lord, consider my distress;' for as yet I knew not where I was. Neither as yet could I attain to any comfortable persuasion that I had faith in Christ; but instead, I began to find my soul to be assaulted with fresh doubts about my future happiness; especially with such as these, 'Whether I was elected: But how if the day of grace should now be past and gone?' By these two temptations I was very much afflicted and disquieted."

It were too long, though neither tedious nor unedifying, to trace all his subsequent hopes and discouragements, his joys and sorrows; or what Dr. Southey, too lightly for such a subject, calls "the hot and cold fits of his spiritual ague;" a remark which our Laureate would not venture to apply to the Psalms of David, or the language of St. Paul and other sacred writers, where it would be to the full as appropriate. If what the page of Inspiration denominates the light and the hidings of God's countenance, be not absurdity and enthusiasm, it is not befitting to describe by a phrase of ridicule the alternations of trial and repose, of depression and elevation, which characterize, more or less, the interior movements of every Christian mind; and more particularly when the conscience is rendered peculiarly tender, and the heart more than ordinarily susceptible. Few persons have told us, as freely as Bunyan has done, their mental anxieties, otherwise we might chance to find that strange anomalies and vicissitudes of feeling are not confined to tinkers and alleged religious enthusiasts. It is the lot of the wicked, that they have "no changes," no "cold and hot stages of a religious ague;" and their character is, that "they forget God." Better, infinitely better, that afflictions, even severe as Bunyan's, should reverse this carelessness, than that men should live in the dark and periah in their slumbers.

Dr. Southey give us a very interesting, and not unfair, abridged account of some of these "ups and downs," and of the alternate comfort and alarm which Bunyan felt. His hopes and fears were often caused by detached passages of Scripture, which he applied to his own case, in a manner always the most logical, and with not a little of imaginative interpretation. He was at present but a young student of the Sacred Oracles, and he lived in an age when texts were as often caught by the jingle of the words as the weight of the sense; and Bunyan's own allegorical mind was, perhaps, not the best adapted for correcting this habit of misinterpretation. He, however, under that secret but effectual teaching which is never withheld when it is sincerely implored, gradually came to a knowledge of the Scriptures, in the amplitude of their promises to the faithful in Christ Jesus; and he was enabled at times to rejoice with joy unspeakable and full of glory.

"The first comfort which he received," says Dr. Southey, "was from a strange text strangely handled." The passage, besides its relation to

Bunyan, furnishes so curious an illustration of the admired style of preaching of that day, that we shall quote it from Bunyan's own narrative. Notwithstanding the "strange sermon," the latter part of the passage, in which Bunyan describes his own sensations of joy, will abundantly repay any reader of taste and sensibility for the perusal. "In this condition I went a great while; but when the comforting time was come, I heard one preach a sermon on these words in the Song (Song iv. 1), 'Behold, thou art fair, my love; behold, thou art fair:' but at that time, he made these two words, *my love*, his chief and subject matter; from which, after he had a little opened the text, he observed these several conclusions: 1. That the church, and so every saved soul, is Christ's love, when loveless. 2. Christ's love without a cause. 3. Christ's love, which hath been hated of the world. 4. Christ's love, when under temptation and under destruction. 5. Christ's love from first to last. But I got nothing by what he said at present; only when he came to the application of the fourth particular, this was the word he said: If it be so, that the saved soul is Christ's love, when under temptation and destruction; then, poor tempted soul, when thou art assaulted and afflicted with temptations, and the hidings of face, yet think on these two words, *my love*, still. So, as I was going home, these words came again into my thoughts; and I well remember, as they came in, I said thus in my heart, What shall I get by thinking on these two words? This thought had no sooner passed through my heart, but these words began thus to kindle in my spirit: 'Thou art my love, thou art my love,' twenty times together; and still as they ran in my mind, they waxed stronger and warmer, and began to make me look up; but being as yet between hope and fear, I still replied in my heart, 'But is it true? But is it true?' At which that sentence fell upon me, 'He wist not that it was true which was done unto him of the angel,' Acts xii. 9. Then I began to give place to the word, which with power did over and over make this joyful sound within my soul, 'Thou art my love, and nothing shall separate thee from my love.' And with that my heart was filled full of comfort and hope; and now I could believe that my sins would be forgiven me; yea, I was now so taken with the love and mercy of God, that I remember I could not tell how to contain till I got home: I thought I could have spoken of his love, and have told of his mercy to me, even to the very crows that sat upon the ploughed lands before me, had they been capable to have understood me: wherefore I said in my soul, with much gladness, Well, would I had a pen and ink here! I would write this down before I go any farther; for surely I will not forget this forty years hence. But, alas! within less than forty days I began to question all again."

Dr. Southey remarks, that, "had there not been a mist before Bunyan's understanding," he might have found "in every page of the Gospel" the comfort which came to him in this sermon, "upon a strange text strangely handled." And yet, in point of fact, whether it be on account of a mist before the understanding, or for whatever other cause, the records of religious biography abound with similar facts. If Dr. Southey were a clergyman intimately conversant with the feelings of religious persons, more especially among the poor, he would find his spiritual clients often informing him, in stating the memorials of their religious life, that it was on such and such an occasion, or while reading a particular chapter, or listening to a certain sermon, that they first received spiritual peace after a lengthened period of despondency and apprehension. Now it cannot be doubted, as Dr. Southey remarks, that in many another chapter and many another sermon the elements of the same comfort were to be gathered; and why, then, is so much attached by Bunyan to that particular

occasion? Dr. Southey says there must have been a mist before his understanding; Bunyan himself would probably have said, that God's set time to favour Zion had not come: in other words, Dr. Southey would say that Bunyan did not see because his mind was dark; and Bunyan would reply, that his mind was dark because the sun did not shine to enlighten it. We should perhaps arrive nearly at the truth, if we were to admit to Dr. Southey that there has been too great a tendency in some theological circles to reduce every thing in religion to a fixed process; to limit the Holy One of Israel; to wait for certain supposed epochs of grace, which are to advance in a given order; and that texts are to be applied to the mind in a manner which sometimes borders upon mysticism. But having made these large concessions to our philosophical author, we would ask, in return, whether there is any thing unreasonable or unscriptural in the belief that God is pleased to work upon the human mind in the various processes of repentance, faith, and sanctification; educating, as it were, the soul for high and heavenly things, and adjusting the several parts of moral and spiritual discipline according to the peculiar exigencies of each case. Suppose, for instance, that Infinite Wisdom saw it fit, for the religious discipline of a mind like Bunyan's, that he should, in Scripture language, "go through great waters;" or that the benefits to be derived by many devout but depressed minds from his writings, made it requisite that he should himself be well instructed in the painful chapter of religious vicissitudes; or that his penitence required to be deepened, his faith to be exalted, his humility to be proved, his vigilance to be stimulated, and his joys to be enhanced; would it, under such circumstances, be improper—that is, unscriptural—to suppose that God might not at once, and by an immature proficiency, bring him into the wished-for enjoyment of spiritual repose; but might allow him to find his weakness, his ignorance, and his inability "to draw water out of the wells of salvation," even when the copious streams were overflowing apparently within his reach? Might not this be a salutary discipline, a lesson well worth learning? And, even speaking philosophically, is it not a known fact that a man may read even a passage of poetry or history with very different feelings to-day, to what he will enjoy to-morrow; not so much because there is a mist before his understanding, as because his mind is in a different frame, or his affections otherwise engaged? We might also, speaking theologically and truly, add, that God is a Sovereign; and that, for infinitely wise purposes, He dispenses his comforts when and where and how he pleases; and that it is not the mere letter of Scripture that is "quick and powerful, and sharper than any two-edged sword," but the application of that letter to the heart, as well as its abstract comprehension by the understanding. Besides, though Bunyan had read those very words, or any others, a thousand times, they might never have been impressed upon him in such a variety of lights, and with such specific application to his own circumstances, as under that "strange" and fanciful sermon;—a sermon evidently abounding in quibbling, quaintness, nay, worse faults of the age; but still honestly designed to set forth the love of God to man, and to encourage the timid and dejected Christian to repair to Him, in filial confidence, for the fulfilment of his merciful promises. Bunyan was a man of warm affections; and it might well be, that what the exhibition of the terrors of God had not effected, was accomplished by an affecting display of his mercies, even though not in language the most judicious. God is pleased to speak of himself as drawing the penitent with love, and the cords of a man; with all that is tender and persuasive; and a heart like Bunyan's was rendered peculiarly susceptible of this species of argument, more especially after the severe mental discipline which he

had undergone. Much was forgiven him, and he loved much : the hope of forgiveness expanded his heart into gratitude ; and he loved God, because God had first loved him. Bunyan's joy however in this alleged "strange text" did not prevent his searching the Scriptures at large, to find whether these things were so. "I was greatly encouraged in my soul ; for thus, at that very instant, it was expounded to me : 'Begin at the beginning of Genesis, and read to the end of the Revelations, and see if you can find that there was ever any that trusted in the Lord, and was confounded.' So, coming home, I presently went to my Bible." Thus by little and little, from extreme ignorance and religious barbarism, he was enabled to grope his way to light ; often mistaking and mixing up some singular or superstitious notions with his researches, but in the end, by the mercy of God, finding what he was in search of. If no other inference were derivable from this narrative, we should see in it the unspeakable value of a well-ordered Christian education ; for the want of which Bunyan was obliged to toil step by step through great difficulties, before he came to a clear understanding of some of the first elements of the Gospel ; which the child of a pious and judicious parent learns at an early age, at least as a system, and has in readiness in the stores of his understanding and memory, till by the blessing of God they are rendered spiritually productive by being engrafted in his heart.

Bunyan, like many other remarkable men who have left upon record the account of their religious feelings, was at times much assailed with infidel and blasphemous thoughts, which caused in him inexpressible anguish of spirit ; but it pleased God to sustain him by his promises, and at length to deliver him from this grievous temptation, and to fill his heart with peace and joy in believing. During these painful overwhelmings of his spirit he occasionally felt some comfort in the reflection, that these evil thoughts, far from being cherished in his mind, were hateful to him ; that there was that in him which "refused to embrace them" and repelled them with disgust ; and this led him to view them as the suggestions of Satan, a solution alluded to by Dr. Southey with somewhat of a sceptical air ; but, in truth, if the existence and devices of our spiritual enemy be not altogether a fable, blasphemous thoughts passing through the mind—repelled, yet recurring ; hateful, and striven against, yet not easily vanquished—may surely as much as most things be called a Satanic temptation. These things, far from being congenial to his feelings, "sunk him," he says, "into very deep despair ;" for he concluded "that such things could not possibly be found amongst them that loved God ;" and he adds, "I often did compare myself to the case of a child whom some gipsy hath by force took up in her arms, and is carrying from friend and country." He goes on : "Now I counted the estate of every thing that God had made far better than this dreadful state of mine was : yea, gladly would I have been in the condition of a dog or a horse ; for I knew they had no souls to perish under the everlasting weight of hell, or sin, as mine was like to do. My heart was, at times, exceeding hard : if I would have given a thousand pounds for a tear I could not shed one ; no, nor sometimes scarce desire to shed one. I saw some could mourn and lament their sin ; and others, again, could rejoice and bless God for Christ ; and others, again, could quietly talk of, and with gladness remember, the word of God ; while I only was in the storm or tempest. This much sunk me ; I thought my condition was alone ; but get out of, or get rid of these things, I could not." "But I thank Christ Jesus, these things did not make slack my crying, but rather did put me more upon it."

He mentions various passages of Scripture which partially eased his mind, till at length, as we have already stated, he obtained settled repose. Dr. Southey thus alludes to this part of his history :—

"At this time he 'sate (in puritanical language) under the ministry of holy Mr. Gifford,' and to his doctrine he ascribed in some degree this mental convalescence. But that doctrine was of a most perilous kind; for the preacher exhorted his hearers not to be contented with taking any truth upon trust, nor to rest till they had received it with evidence from Heaven;—that is, till their belief should be *confirmed by a particular revelation*! without this, he warned them, they would find themselves wanting in strength when temptation came. This was a doctrine which accorded well with Bunyan's ardent temperament; unless he had it with evidence from Heaven, let men say what they would, all was nothing to him, so apt was he 'to drink in the doctrine, and to pray,' he says, 'to God that in nothing which pertained to God's glory and his own eternal happiness he would suffer him to be without the confirmation thereof from Heaven.' That confirmation he believed was granted him; 'Oh' he exclaims 'now, how was my soul led from truth to truth by God!—there was not any thing that I then cried unto God to make known and reveal unto me but He was pleased to do it for me!' He had now an evidence, as he thought, of his salvation from Heaven, with golden seals appendant, hanging in his sight: He who before had laid trembling at the month of hell, had now as it were, the gate of heaven in full view: 'Oh!' thought he 'that I were now fourscore years old, that I might die quickly,—that my soul might be gone to rest!' And his desire and longings were that the Last Day were come, after which he should eternally enjoy in beatific vision the presence of that Almighty and All merciful Saviour who had offered p Himself, an all sufficient sacrifice for sinners." pp. xxvii. xxviii.

There seems, throughout this apparently calm and fair-dealing passage, a tone which we cannot approve, and which does not do honour to Dr. Southey. We say nothing of the apparent sneer at Bunyan's Puritanical language; except that, first, it was hardly worth a Laureate's while to shew his own purity of taste at the expense of a poor illiterate, but highly-endowed, tinker; and, secondly, that local technicalities abound in every circle of life, which sound oddly out of it, and are certainly not desirable to be imitated; the House of Commons and the University of Oxford having their conventional terms, their peculiar phraseology—we may say, their slang—as much as the literature of Puritanism. We are not very stern with Bunyan because his language is not as classical as a Laureate's, or because it was while "sitting under the ministry of holy Mr. Gifford" that he received "his mental convalescence."

But the tone of the above extract is far more faulty in another respect, as it misrepresents—we are *sure* quite unintentionally—both Bunyan and his religious instructor. According to Dr. Southey, "holy Mr. Gifford" taught, and Bunyan embraced, a "doctrine of a most perilous kind:" namely, that, we are to receive no truth, however clearly revealed in the word of God, without its being "confirmed by a particular revelation;" that is, a special revelation to the individual, independent of the authority of Holy Writ. Now, that Bunyan's "temperament was ardent;" that he attached more weight to dreams, impulses, and inexplicable emotions, than is warrantable, we have already fully admitted; and we are quite ready to allow that every thing which borders upon superstition, enthusiasm, and an overstraining of sacred truth, is "perilous." But we apprehend that Gifford and Bunyan did not intend what Dr. Southey means by "a particular revelation;" unless our Laureate goes so far as to consider what Bishop Horsley calls "the mysterious commerce of the human soul with the Divine Being," as a particular revelation, and to disclaim it accordingly. On turning to Bunyan's own words, we find them as follows:—"At this time I also sat under the ministry of holy Mr. Gifford, whose doctrine, by God's grace, was much for my stability. This man made much his business to deliver the people of God from all those false and unsound tests, that by nature we are prone to. He would bid us take special heed that we took not up any truth upon trust; but cry mightily to God, *that he would convince us of the reality thereof, and set us down therein by his own Spirit in the holy word*: for, said he, if you do otherwise, when temptation comes, if strongly upon you, you, not having received them with evidence from heaven, will

find you want that help and strength now to resist that once you thought you had."

We do not say that we should have ourselves used just these words; but when we are called upon to pronounce them, not merely of doubtful interpretation, or incautiously expressed, but as conveying "doctrine of a most perilous kind," we ought to weigh them with care before we give our verdict. In so doing, we do not see that they of necessity inculcate the expectation of "a particular revelation;" in other words, every man his own bible: but rather a constant recurrence from all "unsound tests" to "the holy word" of Inspiration, in reliance upon the promised aid of "God's own Spirit" to "set us down therein;" that is, to enlighten our understandings, and to dispose our hearts for its reception. Bunyan, we know, was a Puritan; but his doctrine of the reality and the necessity of Divine teaching, is not a Puritanical doctrine: it pervades the Bible, and it runs throughout our Liturgy; and if "holy Mr. Gifford" was a perilous man, holy Cranmer and Latimer and Jewel, and our other Reformers, were not very innocent. We repeat, that we do not say that Bunyan might not attach, as uneducated persons often do, undue weight to mere impulses; but the whole passage in its tenor goes to shew that what he meant by not taking truth "upon trust," was, that we should study the Sacred Word, believing God's own oft-repeated promises to open it to the minds of the meek and lowly, however it may be hid from those who, thinking themselves wise and prudent, do not look up for Divine—yea, and we will say "particular" and special—direction. Let Dr. Southey fairly weigh what Bunyan himself writes, especially the words which we shall mark in italics:—"But, oh! now, how was my soul led from truth to truth by God! even from the birth and cradle of the Son of God, to his ascension, and second coming from heaven to judge the world. Truly, I then found, upon this account, the great God was very good unto me; for, to my remembrance, there was not any thing that I then cried unto God to make known, and reveal unto me, but he was pleased to do it for me; *I mean, not one part of the Gospel of the Lord Jesus but I was orderly led into it: methought I saw with great evidence, from the four Evangelists, the wonderful works of God, in giving Jesus Christ to save us, from his conception and birth, even to his second coming to judgment: methought I was as if I had seen him grow up, as from the cradle to the cross; to which also, when he came, I saw how gently he gave himself to be hanged, and nailed on it, for my sins and wicked doing. Also, as I was musing on this his progress, that dropped on my spirit, 'He was ordained for the slaughter,' 1 Pet. i. 12, 20. When I have considered also the truth of his resurrection, and have remembered that word, Touch me not, Mary, &c. I have seen, as if he had leaped out of the grave's mouth for joy, that he was risen again, and had got the conquest over our dreadful foes, John xx. 17. I have also, in the spirit, seen him a man, on the right hand of God the Father for me; and have seen the manner of his coming from heaven, to judge the world with glory, and have been confirmed in these things by these Scriptures following, Acts i. 9, 10; vii. 56; x. 42; Heb. vii. 24; viii. 38; Rev. i. 18; 1 Thess. iv. 17, 18. Once I was troubled to know whether the Lord Jesus was a man as well as God, and God as well as man: and truly, in those days, let men say what they would, unless I had it with evidence from heaven, all was nothing to me: well, I was much troubled about this point, and could not tell how to be resolved: at last, that in Rev. v. came into my mind, 'And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb.' In the midst of the throne, thought I, there is the Godhead; in the midst of the elders, there is the Manhood: but oh! methought this*

did glister! It was a goodly touch, and gave me sweet satisfaction. *That other Scripture did also help me much in this*: 'To us a Child is born, to us a Son is given, and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace,' &c. Isa. ix. 6. Also, besides these teachings of God in his word, the Lord made use of two things to confirm me in this truth: the one was the errors of the Quakers, and the other was the guilt of sin; for as the Quakers did oppose the truth, so God did the more confirm me in it, by leading me into the Scripture that did wonderfully maintain it."

Now really we see nothing so very "perilous," so ultra-enthusiastic, so miracle-mongering, in all this. Bunyan plainly tells us, again and again, that what God made known to him was not in the way of a "particular revelation," but through the diligent and prayerful collation of the inspired word. These were the "teachings," the "evidence from heaven," which he depended upon; justly believing, indeed, that God would direct him in the use of this means of grace, that it might be blessed to the enlightening of his understanding and the comfort of his soul. If he had read the Scriptures without prayer for Divine guidance, or expected Divine guidance without searching the Scriptures, his conduct would indeed have been "perilous;" but while he diligently combined the two, even though he should have overstrained some points, he appears to us to have walked in the prescribed path of truth and safety; and we are not surprised at hearing that God was pleased to bring him, by these means, to a state of settled peace and repose of spirit.

Dr. Southey goes on to narrate, what he considers "the strangest part of Bunyan's history;" a circumstance, he says, so strange, that "he knows not that any parallel to it is to be found;" no, not in the case of Luther himself. This strange, unparalleled, and "almost unimaginable temptation," was "to sell and part with the most blessed Christ; to exchange him for the things of this life—for any thing." This temptation haunted him for a whole year; and he describes in strong language the tenacity with which it adhered to his imagination. "Sometimes it would run in my thoughts, not so little as a hundred times together. Sell him; sell him: against which, I may say for whole hours together, I have been forced to stand, as continually leaning and forcing my spirit against it, lest haply, before I were aware, some wicked thought might arise in my heart, that might consent thereto; and sometimes the tempter would make me believe I had consented to it; but then I should be as tortured upon a rack, for whole days together." In this fearful condition of mind he betook himself to the Scriptures; but these seemed only to witness against him: he thought himself like Esau; he feared he had committed "the unpardonable sin;" Peter had denied his Master, but he, like Judas, had sold him: in short, he could find no person in the word of God, who in the end obtained salvation, whose transgressions had been equal to his. "I considered David's adultery and murder, and found them most heinous crimes; and those, too, committed after light and grace received: but yet, by considering, I perceived that his transgressions were only such as were against the law of Moses, from which the Lord Christ could, with the consent of his word, deliver him: but mine was against Gospel, yea, against the Mediator thereof; I had sold my Saviour."

Now in all this there was much that was distempered; nay, we can easily conceive that under his deep affliction he appeared on the very verge of insanity. If his dialogues with Satan are to be construed literally, and not merely as a striking description of what was passing in his heart, they indicate a partially disordered state of intellect: for though

it is Scriptural to speak of Satan as tempting us, yet he operates through the medium of our own minds, and we can only distinguish his agency by its effects; so that we have no authority for making him actually a party in conversations similar to those left upon record in Scripture. But whether Bunyan spoke in a manner which, though strong, was intended only as descriptive, and not verbal; or whether he meant what was clearly over-heated and superstitious; still, with regard to his temptation to "sell Christ," we are surprised to find Dr. Southey stating that there is nothing of the kind to be found in the pages of religious biography; that it was unparalleled, and "almost unimaginable." Our Laureate here proves himself less versed in "Puritanical" studies than we had imagined, especially after the researches necessary for writing the Memorial of Wesley and the early Methodists. To "sell Christ," has, in every Christian age and church, been an intelligible figurative expression in constant use, and we cannot comprehend how Dr. Southey could miss its meaning. To take it literally, would be absurd: Bunyan could not imagine, unless he was actually insane, that the body of the Redeemer was in his power, that Satan wished to possess it, and that he had the disposal of it for a sum of money; this would, we allow, be an extravagance still more strange than Dr. Southey describes it. But what he must have meant was, that he was strongly tempted to throw off all religion; to go back to the paths of ungodliness; to renounce the Redeemer; to risk his salvation; to walk in the broad road of destruction, and, in the words of Scripture itself, to "crucify the Son of God afresh," betraying him for the paltry bribe of worldly gratifications. In this there was nothing unimaginable or unparalleled, except perhaps in regard to the intenseness to which his feelings were carried, and the over-cloudings of mind which were connected with them—whether as cause or effect, we know not; for the mind and body strangely act and re-act upon each other. But the temptation itself, viewed in the obvious meaning of the words, and allowing for Bunyan's strong language, was one to which every Christian is liable; for we may be said to sell or betray the Lord of life and glory, by our sins, our unbelief, our inconsistencies, our want of zeal and affection, our preference of the world to his favour, our temptations to swerve from him, and to forget his infinite love in ransoming our souls by his own most precious blood. Bunyan, when he was labouring under much mental or bodily depression; miserable in his feelings; his business perhaps going cross; and every thing wretched around him; might feel at times as though his religion were a delusion, and be tempted to rejoin his former giddy companions in the public-house or the belfry, and to try to find in his old haunts of sin and folly that enjoyment which he had not yet finally attained to in the ways of God. Surely this would be selling Christ; and the very form of expression which his temptation assumed shewed how deeply his affections had already begun to be engaged to his Redeemer. To him, even now, the Saviour was the sun in the firmament of the Christian system; religion and irreligion, in all their forms, took their characteristics from their relation to Christ: to confess Christ, to deny Christ, to follow Christ, for Christ to be formed in the heart the hope of glory, and for the love of Christ to constrain us, were phrases of graphic meaning, far more expressive than the cold generalities into which they are translated in the meagre vocabulary of modernized religion. The anxiety which Bunyan describes at the thought of being tempted to "sell Christ," was but proportioned to the affection which he had just mentioned himself as feeling towards him; and if he strongly depicts his ingratitude and his affliction that such a thought should pass through his mind, not less strongly does he describe, in the passages which introduce

his temptation, that intense affection of his soul which rendered such a temptation most grievous. For he says: "And now I found, as I thought, that I loved Christ dearly: Oh! methought my soul cleaved unto him, my affections cleaved unto him: I felt my love to him as hot as fire; but I did quickly find that my great love was but too little; and that I, who had, as I thought, such burning love to Jesus Christ, could let him go again for a trifle: God can tell how to abase us, and can hide pride from man. Quickly after this my love was tried to the purpose. For after the Lord had, in this manner, thus graciously delivered me from this great and sore temptation, and had given me such strong consolation and blessed evidence from heaven, touching my interest in his love through Christ; the tempter came upon me again, and that with a more grievous and dreadful temptation than before; and that was, To sell and part with the most blessed Christ; to exchange him for the things of this life, for any thing."

The only ground, then, upon which we can imagine Dr. Southey fancying Bunyan's temptation to have been a thing unparalleled and unimaginable, is, that Bunyan meant, what is absurd, literally to sell Christ; and not figuratively, as when we speak of a man's selling his honour, his family, or his conscience. The Laureate seems here to have read Bunyan's life as some children read the Pilgrim's Progress, taking the stories literally, and not as "glorious" dreams and similitudes; or as they have been accused of reading fables; but,

"We shall not ask Jean Jacques Rousseau
If birds confabulate or no;
For even a child that knows no better
Than to interpret to the letter
The story of a cock and bull,
Must have a most uncommon skull."

The early Christian converts to whom St. Peter addressed his Epistles were subjected to persecution and martyrdom for the cause of their Saviour; to avoid which they were strongly tempted to deny, to renounce, to "sell" him, in order to preserve their liberty, property, and life; but the Apostle says, "Think it not *strange* concerning the fiery trial which is to try you" (that is, bitter persecutions, by which those who had rejected the Redeemer wished to force them to reject him too), "as though some *strange* thing happened unto you." And St. Paul says to the Corinthians, that the Jews in the wilderness "tempted Christ;" which is quite as strange and unimaginable a thing as selling him; and yet the Apostle states that it was recorded as an "ensample," and written for our admonition; adding, that, however much the Corinthians might be tempted to this very act, so far from its being strange, there had no temptation happened to them but such as is common to man. We have said thus much on the presumption that Bunyan meant only, in substance, violent temptations to renounce religion, and go back to sin and the world; not, however, intending to deny that there was something very morbid in his state of mind at the time, and fully admitting that his incoherent language was far from the words of soberness. But, as Hannah was thought "drunken" because she was labouring under "a sorrowful spirit," so Bunyan might be thought mad; and instances are not rare in which the friends and connexions of persons in spiritual affliction, not understanding the character of their distress, have accounted it insanity.

We have dwelt so long upon these incidental topics in Bunyan's life, that we have not yet addressed ourselves to the new and valuable matter with which Dr. Southey has adorned it, and particularly his curious literary facts and notices, which well deserve perusal. It will be but fair, however, that, as we have had some differences to arrange in the earlier pages, we

should do Dr. Southey the justice not to pass by the latter, where we shall find much that is interesting, with little occasion of controversy. Indeed, as he goes on he seems to kindle in his affections to the subject of his narrative, and is quite in raptures as he speaks of portions of his writings. He is, in truth, we fully believe, an honest as well an entertaining chronicler; and our only complaint is, that, though he succeeds admirably in literary biography, he does not fully understand the character of either a Wesley or a Bunyan. He will, perhaps, interpret this as a compliment; we merely state it as a fact; and it would give us great delight to find, in some future volume from the same admirable pen, that what, "in puritanical language," is called "religious experience," is no longer regarded, by so respectable and respected a man as Dr. Southey, as a biographical topic of curious and entertaining incident; but is taken up in the spirit of our (yes, in this matter *our*) Howes, and Owens, and Baxters, and Leightons, and Beveridges; or, recurring to modern days, and non-professional names, so as to avoid all taint of Parsonism or Puritanism, in the spirit of a Wilberforce or Hannah More.

(To be continued.)

LIST OF NEW PUBLICATIONS.

"The Signs of the Times." By the Rev. A. Keith. 2 vols. 10s. 6d.

Sermon before the Church Missionary Society. By the Rev. E. Bickersteth. 6d.

"The Christian Warfare." By the Rev. R. Vaughan. 10s. 6d.

"A Companion to the Book of Common Prayer."

"Reflections and Hints." By the Rev. J. Fawcett.

"Spiritual Perfection." By Dr. Bates. Republished.

"The Christian Schoolmaster." By the Rev. S. Hobson.

"The Invalid's Help to Prayer and Meditation." By the Rev. E. P. Hannam. 2s.

"The Church-yard Lyrist." By G. Mogridge.

"The Child's Book on the Soul." By the Rev. T. H. Gallaudet.

"Bible Stories." By the Rev. S. Wood. 2s.

Memoirs of two Sons of a Clergyman. 6d.

"The Chronicle, or Fragments of the Times." By F. Sargent.

"Combination." By Charlotte Elizabeth.

RELIGIOUS INTELLIGENCE.

COLONY OF CARLSHOLD.

ACCOUNT no man happy, said the ancient philosopher, till the day of his death; for who can say what may arrive before that hour? We have often thought of this maxim—or rather of the warning of Inspired Truth, "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth"—as, with doubtful hand, rejoicing with trembling, we have sketched for many a year the records of Bible and Missionary institutions, and the blessed memorials of religious revivals. With perhaps an extreme of caution, even in narrating the great things which God has done, we have usually refrained from alluding to living individuals whose efforts he has blessed; and if our reports of religious institutions have on that account been sometimes cooler than the zealous enthusiasm of friends demanded at the moment, we have in the end found less to

retract, when a reverse has clouded the prospect, or a Demas has disgraced the missionary cause, which ought ever to stand far and high apart from local facts and individual character. Jesus Christ is the same yesterday, to-day, and for ever; but he has given no promise that the same shall be the attribute of any thing human.

We have been led to the above reflections from learning, with much pain, that Mr. Lutz, in whom so many of our readers have expressed a strong interest, has reverted to the communion of the Church of Rome. In the absence, however, of further particulars, we indulge the hope that it is not to the *Romish* system, properly so called, but to what is well known in South and East Germany under the name of "Pure Catholicism," or "Bible Catholicism;" the religion of such men as Martin Boos, J. Fellenberg, Bishop Sailer, and thousands of really spiritually

mind persons, who have not yet seen their way clear to quit altogether the corrupt communion in which they had been educated. This is very much the system which Lutz taught during his entire ministry at Carlshuld (more properly Carlshuld); and it does not seem clear from any thing in his own documents that he had attached himself, even in intention, to the Lutheran or any other existing denomination of Protestants. His year of probation (according to the conscience-grinding laws of Bavaria, and there are similar laws in Austria) would not expire till October or November next; and during that period, a person, whether cleric or lay, who has commenced his course of legal acts in order to be permitted to change his communion, is subjected to many harassing and soul-trying examinations and disputations. We do not know what poor Lutz has had to undergo. Perhaps his case may resemble, in some sort, those of Barnes and Cranmer. We can only suspend our judgment till we obtain complete information, with the documentary papers; but of the general fact above announced there is no doubt; and our earnest prayer is, that he may, in the mercy of God, be brought out of the snare of the tempter, and prove even yet a burning and shining light in the Church of Christ.

In our account of the Confession of Faith of Mr. Lutz's late flock, we adverted to its alleged admission of the doctrine of *Purgatory*, though with some modification (p. 549 of our last Number). It is now in our power to complete our remarks from the original authority, having before us the work itself, entitled, "Confession of Christian Truth, as it is acknowledged and believed in the Parish of Carlshuld on the Danube-Moss; with some Additions." The last of these "Additions" is a leaf derived from another publication, which also we have been favoured to receive from Germany; "Historical notices concerning the Civil and Religious Circumstances of the Colonist Parochial Community at Carlshuld on the Danube-Moss; published by Joh. Ev. Geo. Lutz, Member of the Royal Bavarian Order of Civil Merit, and late Vicar of Carlshuld." The original article of the Confession is as follows:—

"Of *Purgatory*.—We believe and teach that also in the future state there are means of deliverance and sanctification for fallen sinful men; but that, in that

state, as upon earth, it is only through the merits of Christ, and therefore of grace by faith in him, that any can be delivered, sanctified, and saved. With respect to Prayers for the Dead, there is no injunction of Holy Scripture; so that we cannot acknowledge such prayers as commanded, and the subject is left to the private judgment of every individual. 1 Pet. iii. 18—20; Matt. xii. 32."

The following is the portion of the Additions expressly called "Corrections," which relate to this topic. It will be seen that it very materially modifies the original article, and we might have hoped, and still do hope, that Mr. Lutz and his friends would cast off the slough altogether.

"Of the State of Man after Death.—We believe and teach, that those who have lived in the faith upon the Son of God, our Saviour Jesus Christ, enter into blessedness immediately after their temporal death; but that those who have rejected the counsel of God for their salvation enter into the state of damnation immediately after their temporal death. We would not be understood hereby as denying the opinion of some learned and godly men, that there are in the future state some means of deliverance and sanctification, for those who here below had no opportunity of hearing the Gospel of the grace of God in Christ, that they might attain to faith in Christ, and thus be made free from sin, justified, and blessed. We reckon this (from 1 Pet. iii. 18—20; and Matt. xii. 32) as highly probable: but, inasmuch as Holy Scripture does not speak clearly and decidedly upon this point, we by no means declare it to be an article of faith and doctrine; for it is not right to indulge a desire of knowing and maintaining, with respect to Divine and future things, more than the clear light of the word of God shews us thereupon. We are further convinced, that in the world to come, equally as in the present, none can be delivered, sanctified, and made blessed, except through the merits of Christ alone; and that we must not dare to delay the work of our own repentance and faith till that future state; for whosoever here below receives the call of grace and wilfully rejects it, is irrecoverably lost. Matt. xxv. 10, 14—46; Luke xiv. 24; John iii. 14—19; Rev. vii. 9—17; xxi. 6—8; Matt. vii. 22, 23; xxv. 11, 12; Heb. vi. 4—8; 2 Pet. ii. 20, 22."

OBITUARY.

WILLIAM LAWRENCE,
a Berkshire Shepherd.

THE pages of the Christian Observer have preserved many interesting and instructive records, which had otherwise been lost, of faithful servants of Christ in various
CHRIST. OBSERV. No. 369.

circumstances of life: some in stations of rank and dignity; some among the middle classes of society; many among the clergy; and some—as, for example, that remarkable man Thomas Hogg—from among the "poor in this world, rich in faith, and
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heirs of the kingdom" of God. To the latter class belonged the subject of the following memorial; which, it is hoped, will not be found uninteresting, or without value, as a record of useful and attainable excellence in humble life; and as exhibiting the effects of genuine religion in elevating the character amidst scenes of active business, and in supporting the mind under severe and protracted suffering.

WILLIAM LAWRENCE was born in the village of Hinton, in Berkshire, in the year 1776. His father was a shepherd, who brought up a large family by his industry, without parochial aid, and trained his son, the subject of this little memoir, to his own occupation. Performing himself, with the greatest ability as well as care, the duties of his employment, he endeavoured to impress on the mind of his son the necessity of diligence; representing that the most minute attention was required in looking after a flock of sheep; as, from the want of such care, his master might sustain severe losses. The hours of leisure afforded him while tending his flock on the downs, young Lawrence spent in reading; and he devoted his winter evenings to writing and arithmetic. Thus, even in boyhood, he advanced far beyond the ordinary knowledge possessed by his equals.

The writer of this memoir hired him for a shepherd in 1797, at the age of twenty-one; and he continued in his service, except the interval of two years, till the commencement of the painful illness, under which he laboured for more than three years, and which terminated in his death, in December 1800, in the 54th year of his age.

The incidents afforded by the life of William Lawrence, which was spent entirely in the humble occupation of a shepherd, or in agricultural labour, can be neither numerous nor important; but his short and simple annals may, perhaps, furnish a useful lesson to those who, in possession of superior advantages, have yet never equalled him in consistency and propriety of conduct. "In the obscurity of retirement, amidst the poverty and privations of a cottage, may be often witnessed scenes of magnanimity and self-denial, as much beyond the belief as the practice of the great;—a heroism borrowing no support from the gaze of the many or the admiration of the few, yet flourishing amidst pain and suffering, and on the confines of the tomb."

Lawrence's reserve of character induced him to shun observation; and only those who knew him intimately were aware how much worth and excellence dwelt beneath his modest and unassuming demeanour. His chief defect consisted in a degree of insensibility to the misconduct of others. Although acting, himself, from principles of undeviating rectitude, he was unwilling to administer reproof to

those over whom he might have exercised some degree of controul, and whose improprieties he might have checked by timely remonstrance and correction.

A shepherd, while keeping his sheep in the fields, at a particular time of the year, and with a good dog, has many hours of leisure. These, together with his winter evenings, Lawrence chiefly employed in reading; and thus became very conversant with some of our best authors, both in prose and verse: but he was equally diligent in making and mending his shoes, and repairing his garments, in which he was very skilful. He could repeat pages of Milton's *Paradise Lost*, in a manner which shewed that he perfectly understood the subject. Having to pass near Stoke with a flock of sheep, whilst they were resting in the lane, observing the mausoleum of the poet Gray in the Park, he was attracted to the spot, and was so pleased with the inscription that he committed the whole to memory, and repeated it correctly on his return. The allusions which he would make to some of the finest passages in Thomson's *Seasons*, proved that they were not lost upon him. He read with interest Cowper, and Klopstock's *Messiah*. As a trifling illustration of the happy manner in which he could apply sentiments acquired from the perusal of his favourite poets, it may be mentioned, that, on one occasion, when the intended marriage of two persons notorious for the turbulence and impetuosity of their tempers was discussed in his presence, he instantly quoted from Dr. Watts's *Lyric Poems*—

"Nor can the soft enchantment hold

Two jarring souls of angry mould,

The rugged and the keen:

Samson's young foxes might as well
In bands of cheerful wedlock dwell,

With fire-brands tied between."

The writings of several of our best divines were also a part of his favourite study. So far from the refinement of mind produced by reading incapacitating him for the menial duties of his situation, his employer, together with his fellow-labourers, must bear testimony to the care with which he performed every occupation which devolved on him; and no appearance of conceit evinced his consciousness of superiority to his associates.

When a shepherd conducts himself well, it is common to permit him to keep two ewes with his master's flock; and Lawrence was allowed this privilege, as a reward for his diligence and attention. He often obtained from his little flock an annual profit of from six to eight pounds, and sometimes even more. Observing his economical habits, I inquired of him how he disposed of his spare money; and finding that he kept it by him, I called his attention to the means of disposing of his unemployed capital in the public funds, by which interest might be obtained. Savings' banks did not at that

time exist. He promptly brought me twenty pounds, with which Stock was purchased; and he continued to add to his first deposit as circumstances would allow.

During the war, draughts were constantly made for men to serve in the militia; and insurance offices being established, to procure substitutes for those who were unwilling to serve personally, on the payment of from seven to twelve shillings, Lawrence constantly availed himself of the opportunity thus afforded of providing against such a contingency. But, in consequence of the repeated recurrence of these draughts, the number of men liable to serve was so much reduced, that those who remained were no longer permitted to effect insurances; and, when the next vacancy was to be supplied, the lot unhappily fell upon him. This was a severe affliction; for, feeling extremely averse to the roving life of a soldier, he was compelled to find a substitute, which he could not obtain under forty guineas, besides some additional and unavoidable expenses. Ten pounds were allowed him by law, and eight were raised for him by friends, who, esteeming his character and admiring his principles, were anxious to assist in relieving him from his difficulties; but twenty-four were still to be paid out of money gained by so much economy and unwearied industry.

In 1803, being then thirty-two years of age, he married Elizabeth Tyrrel, who was cook in his employer's family, and who now survives him. This event he had prudently retarded for a year, in consequence of the loss he had sustained from the before-named circumstance of the militia*. His sound judgment and prudence in making provision for a family before he married, is a most valuable lesson to men in his station.

After their marriage, Lawrence and his wife continued in their situations for two years; and their first child was born in their employer's house. At the expiration of the two years, with the prospect of an increasing family, they had apartments fitted up for them at a vacant farm-house of their master's, free of rent and taxes, where they continued to reside

* The government duty and the ecclesiastical fees on administering to Lawrence's will, recently cost his widow, left with seven children, nearly nine pounds;—a large and lamentable deduction from property accumulated in such a station in life, by a man who had never burdened a parish in any way: and whose long affliction, had he been less provident, would, under ordinary circumstances, have probably cost his parish little less than a hundred pounds. The militia money also pressed with extreme severity upon him, as he had to pay as much as the richest man in the county. Surely such matters ought to be regulated with greater attention to practical justice.

till 1817, when they left his service, to commence business on their own account. This affair terminated shortly after, much to their disadvantage; for, though Lawrence was an excellent servant, he soon found he had not the judgment requisite for a higher post in society. Towards the close of the following year, he returned to me; and after several years faithful and confidential service, during which he considerably increased his little property, I offered him the management of a branch of agricultural labour, over between five and six hundred acres of land, to which he attended, till the distressing circumstance which rendered him unfit for labour. His wife and son afterwards continued this branch of business, till, feeling conscious that his end was approaching, he manifested some anxiety to secure to his only son the means of obtaining, at a future period, his own livelihood, with credit and respectability; for which purpose he placed him as an apprentice, at an expense of about forty pounds, with a very worthy tradesman.

There are, unhappily, but few opportunities for presenting to the notice of the public, persons in the character of labourers who have never had any share in augmenting the burden of the poor rates; when, therefore, such a case does occur, it may be useful to examine the causes which have operated to prevent that rare individual assimilating with his fellows. Lawrence was the son of most deserving parents, who depended entirely on their own energies for the support of themselves and their numerous family. He imbibed the same spirit, and commenced his career with no other independence than diligence and economy. The money thus obtained he duly valued, because aware of the difficulty with which it had been acquired. After his marriage, instead of resorting to the parish, his exertions increased with his increasing family; for he established an evening school for boys, which, while it afforded him a remuneration for his trouble, was very useful to those whom he instructed. Besides this, following up the dictates of a sound judgment and an independent spirit, he employed his leisure in mending shoes for the neighbourhood; he occasionally acted as the village pig-butcher; and he was mole-catcher on the farm, which was quite compatible with the business of a shepherd,—the latter affording him a small regular income, while the former services were paid for as they occurred.

No man of reflection can assert that the poor laws, as they have been administered for the last thirty years, have worked well; on the contrary, they have inflicted an evil of the most serious kind, both on the payer and receiver. They have paralyzed the efforts of the labouring poor, and taught them that as much may be gained by spending all they earn,

as by habits of economy. In the exercise of such principles, many men have abandoned themselves to a course of extravagance and profligacy, who, under the influence of a different system, would have been ashamed to have depended on charity in any form.

But to the payer, also, their effects have been most injurious; for how many sober and industrious persons are to be found in every parish, with large families, and small means, who are, nevertheless, compelled to contribute their share to the common stock, out of which the wants of the idle and dissolute are to be supplied. Should any man be found with a master mind, and with nerve sufficient to decry this evil; and should he have the opportunity of remedying the defects in the administration of laws, which were framed by our ancestors for the benefit of the poor, but which have been most shamefully perverted, he would find himself placed in difficulties, between the clamours of the poor for relief on all occasions, and the urgency of those who, from mistaken motives of humanity, would plead for a more liberal distribution of the funds entrusted to his care, than in his judgment and conscience he could allow. That man may be considered the best friend to the poor who is most strenuous in denying them what they term their unalienable right—assistance from the poor-rates. If it be asked, what then are the poor to do? the answer instantly suggests itself;—let them be fairly paid for their labour, and then let them depend on their own resources, which, if brought into operation, would exceed in amount any sum that could be afforded from parish funds. The poor man, thus deprived of all extraneous aid, will naturally devise plans, by which he may secure to himself and his family a comfortable maintenance; and he will be induced to adopt various means to accomplish this end, of which the pauper would have been totally regardless. The example of Lawrence illustrates this principle.

This question, of the evils of pauperism, and the duty of making the poor look to the blessing of God upon their own industry, and not on parish bounty, deserves to be seriously pressed upon the consideration of all, but especially of those charitable and well-meaning persons who are so unremitting in their efforts to alleviate the privations of poverty. How beneficially might such persons exert the influence which their benevolence affords them over the minds of the labouring classes, in impressing upon them the disgrace which should attach itself to the condition of a pauper, and the obligations they are under to endeavour to liberate themselves, by the utmost frugality and energy, from so degraded a situation. But mistaken compassion too often dictates a different line of conduct; and the charitable and

humane have been often known to stipulate, that their assistance should not supersede parochial aid; while they have actually urged the poor to enforce their claims on the parish funds, and have passed a severe censure on the conduct of the overseer, for what they termed his hard-heartedness. Yet, after all, it will be found, that the clamorous for relief are, usually, the least deserving of commiseration; and that were the profligacy and extravagance of those who resort to parish vestries laid open to the view of their philanthropic advocates, disgust would be too apt to take the place of pity. But rags and squalid poverty make successful appeals to the tender and compassionate: while the neatness, frugality, and good management of a well-conducted poor family, are rewarded with a cool commendation; and, frequently, such a family are not considered suitable objects for the exercise of that bounty which is so liberally bestowed on the wretched victims of vice and prodigality; it being little considered, or wholly overlooked, that this appearance of comfort and respectability is only maintained by the most persevering industry, economy, and self-denial. In every village, and sometimes even under the same roof, may be observed two families, possessing equal external advantages, and yet one will appear to be under the influence of the darkest frowns of penury, while the other will exhibit a pleasing picture of order and happiness. This contrast will be often found to originate in their different pursuits on the Sabbath day. The family who attend the worship of God, will wish to appear there in decent and respectable attire. This induces a spirit of frugality and good management, which will not be found in others, who, regardless of the consecrated nature of the day, rise in the morning with no other object in view than to indulge in excesses which are alike forbidden by religion and morality.

But to recur to the subject of this narrative. The period of his active industry was suddenly brought to a close, by a load of oat sheaves falling on him, which so severely injured his spine, as to bring on a series of incurable and protracted sufferings, from which death alone could effectually relieve him. In addition to constant wearing pain and debility, he had now to endure the weariness felt by an active and industrious spirit, amidst the cessation of that habitual employment which, in the wise dispensations of Divine Providence, becomes so continued a mitigation of continued toil. He was altogether laid aside. That he at times acutely felt this, was evident; yet he bowed submissively to it; and received with a cheerful smile the observation one day made to him by a casual visitor, who had heard of his taste for Milton's poetry, that not only among the angels they honour God who "At his bidding, speed,"

but they also no less acceptably serve him, who wait in patience for his commands, and yield themselves to his disposal. As, however, it had been his honour and happiness to "abide with God in his calling," amidst active duties, so now, amidst disability and suffering, "patience had her perfect work." So exemplary was this, and so admirable a termination did it afford to his honourable course, that, as his condition became known, not a few of the higher, and some among the highest class of society, not only took pleasure in personally ministering to his comfort, but in witnessing, by their visits to his cottage, the instructive calmness and humble dignity of one, whom an Apostle would have called "a brother of low degree, exalted" by principles of the highest and noblest tendency.

During the period of his long and painful illness, he lived in a little hamlet called New Town, in the parish of Hitcham, Bucks, adjoining a lane leading from the church to the Bath road. Although the place was so obscure, a carriage was frequently to be seen at his door, the distinguished owner of which was within the cottage, conversing with the sufferer, whose intelligence and consistent piety attracted much attention. He felt very grateful to his benefactors for the kindness evinced towards him during his long and painful illness; and would often say, "To think that God should raise me up so many friends, who furnish me with such numerous comforts, and from whose sympathy I derive much consolation; especially so many ladies and gentlemen of rank and influence, who might never have heard of my situation!" Tears trickled down his cheeks while he acknowledged this, together with the obligations he was under to the medical gentlemen, whose attentions to him were unremitting and gratuitous.

A few brief notices of his conversations during his illness, will illustrate his religious character.

One distinguished feature of his mind was submission to the Divine will. He had learned, in whatsoever state he was, therewith to be content. He was asked, when suffering very acutely, "Would you exchange this scene of affliction for wealth, ease, and worldly enjoyment?" He replied: "Not on any account: it is the will of God that I should suffer, and therefore it is best for me."

On one occasion, when a kind friend was conversing with him, after dwelling with great delight on that text, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," he said, "How the Apostle labours to express the wonderful glory! he calls it a 'weight of glory;' as much as can be heaped upon the believer." Another day he said, "The right way to look on our blessings, is to

consider them all forfeited by sin; and then we shall receive those which God gives us back, with thankfulness, as his gifts." "How striking," he added, "is that expression of the Psalmist, 'I have seen an end of all perfection; but thy commandment is exceeding broad!' Who can tell what it extends to? The natural heart sees nothing of its spirituality; it looks only to the words: but Christ shews how it extends to the thoughts and desires, Matt. v. 28. I was brought up in a very decent and moral way; and I do not think any man could say he ever heard me swear in my whole life; I prided myself on not doing it; and some used to call me a 'Methodist,' though I had not much right to the name: I thought myself in a fair way for heaven, and was working my way there as fast as I could; when it pleased God to bring me under the sound of the Gospel—I heard Mr. *****, and then I saw I was all wrong; and that I wanted a better righteousness than my own for justification: I endeavoured to seek that 'which is of God by faith.'" He then continued, "I have been thinking of the nature of true repentance: it leads a man to wish all his sins *undone*. He would undo them if he could, because they have offended God." A person was then referred to, in whom it was hoped a favourable change had taken place; for he had been persuaded to go to church, and to read his Bible. "Yes," said he, "that looks well; it promises fair; but many make a sort of outward reformation for a time, without a real change; 'reformation is not regeneration,' as an old author says: when there is a real change of heart, there will be an abhorrence of former sins." "How self mixes itself with every thing!" said he, one day; "it is our grand enemy, the desire of being thought well of by others." It was once observed to him, "what a blessing affliction had often proved to them who were exercised thereby." "Yes," he replied, "but of itself it has no power to do good. I have seen many persons brought into it and go out just the same as before. If it induces reflection, it is a great blessing; but there must be the sanctifying Spirit." At another time he said, "Sometimes uneasy thoughts will come, but I am prevented from dwelling on them. A ship at sea may be kept out so long, that all the store of provisions may be exhausted before it reaches the harbour; so my store of provision may become less and less, till it is gone. I know of no promise which says that the Christian shall not die in a workhouse.—But I am able to put these thoughts from me." It being asked "whether he had any uneasy feeling about death;" he replied, "I have no doubts or fears respecting it, for I find Christ to be a sure foundation."

The closing scenes of his life presented him consoled and supported amidst all his

sufferings, because he felt assured that "the eternal God was his refuge, and that underneath him were the Everlasting Arms." One day he seemed suffering very much, and said, "People tell me sometimes to keep up my spirits, but they do not know what it is to be here for years, without power to work for their families; nor how busy Satan is. A person once observed to me, 'It is easier to preach than to practise;' Ah! thought I, you are not far from the mark. Sometimes, when all are asleep, and I am lying here, I have such peace and comfort! my sufferings are very great, but they do not distract me as they used to do; it is not that tearing, racking pain." When in some degree free from pain, his visitors always found him with his books around him, particularly his Bible, Hymn Books, and Newton's Letters; and he would often quote very exactly his favourite passages. One day he said he had been reading the First Epistle of St. John; and in speaking of that passage, "Who-soever is born of God sinneth not;" "It cannot mean," said he, "that the believer is without sin, because, in another part of the same Epistle, it is said, 'If any man sin, we have an Advocate with the Father; but a Christian does not allow himself in sin, he renounces it.'"

He used to speak with grief of some around him who were living in sin, and seemed much to regret being forced to hear their vain conversation, as they passed by his dwelling.

One of the last times he could hold a long conversation, he talked much of the fifteenth chapter of the First Epistle to the Corinthians, on the resurrection. But the way of salvation, through faith in Christ, was his great theme. One day he said, "But I must ever come back to that great salvation; I must dwell on it." His expression frequently, when asked concerning the state of his mind, was—

"Sweet to lie passive in his hand,
And know no will but His."

His exalted patience and liveliness filled all who saw him with astonishment, when contrasted with his pale emaciated countenance, and the interruptions frequently caused by his cough.

When a person, whom he had known from infancy, called to see him, and was about to take a last farewell of him, he looked up, amidst weakness and pain, and said, "I wish you every new-covenant blessing." He said of a relation, "I love him, not merely because he is a relation, but because he is a brother in Christ."

When he was told of the ravages the cholera morbus was making in Russia, and that numbers of bodies were thrown together in a pit, without Christian burial, he said, with much earnestness, "But what has become of their immortal souls? It is of little moment how the body is disposed of, so that the soul is safe, in the mercy of God, through Christ Jesus." It

was observed to him, "what delight will the Christian feel, when delivered from pain, sorrow, and suffering, and, above all, from sin, his greatest burden, to find himself in that world where there is no more sin and death, and where all tears are wiped from off all faces," and where he may dwell for ever in the bosom of his God and Saviour, in the full fruition of his love!" This remark drew from him tears of joy, believing, as he did, that such happiness remained for him; and knowing that, amidst all his sufferings, "the joy of the Lord was his strength."

Christianity, where truly received, has a tendency to enlarge the understanding and improve the heart. Even the labouring poor rise immediately in the scale of being, when they are brought to know the truths of the Gospel. Instead of their former selfishness, they begin to feel for the miseries of others, and to desire that they may become partakers of the benefits which they enjoy. To promote this object (so far as pecuniary means can do so) they are found willing to make personal sacrifices, and, like the widow whom our Lord commended, to bestow a portion of that which he has given them. The truth of this remark was verified in the practice of Lawrence, who for many years contributed an annual sum of ten shillings and sixpence towards instructing the poor and ignorant. This is by no means a solitary example.

Some days previous to his death, I called to see him, and found him labouring hard for breath, and in great bodily weakness and pain. He had not then spoken for hours; and it was thought, by those around him, that his end was near. After looking at him some time, I said, "Still in the body?" he replied, "Yes, how long I know not; I am waiting the Lord's time." I continued, "You appear to suffer much, but you are looking to that world where the inhabitants shall not say I am sick, and where the people who dwell therein are forgiven their iniquity." He added, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for them that love him." It was said, "You are looking for a city which hath foundations, whose builder and maker is God;" he replied, "That is my expectation."

A few hours before he died, he looked up, and, seeing a female attendant by his bed-side, he said, "Will the Saviour be long?" she replied, "Not long;" he repeated "Not long!" and soon after closed his eyes for ever on a world of sin and sorrow.

* The writer of the above, Lawrence's employer, Mr. Joseph Trumper, has printed the above narrative, with some additional particulars, in his own neighbourhood; and will probably be induced to give it a wider circulation.

VIEW OF PUBLIC AFFAIRS.

THIS eventful session of Parliament has closed. The Speech from the Throne is so general as scarcely to invite remark. It alludes modestly to the Reform Acts, hoping that good may result from them, but not using any word that could irritate those who think otherwise. It notices the differences in Portugal, and between Belgium and Holland; but holds out hopes that the peace of Europe will not be broken. It congratulates the country, that, though taxes to a considerable amount had been relinquished, by retrenchment of expenditure the necessity for new burdens had been avoided. It urges the importance of preserving the public peace, and repressing acts of riot and outrage. The only topic which can give rise to much difference of opinion is that fruitful source of contention, Ireland; respecting which the Speech laments the disturbances in that country, applauds the measures adopted for the education of the people, and adds, that the recently enacted Tithe Laws "are well calculated to lay the foundation of a new system, to the completion of which the attention of Parliament, when it again assembles, will of course be directed." Of the Education measure we can only repeat what we have often stated, our deliberate conviction that it is grounded upon unscriptural and anti-Protestant principles. If the "new system" mean only the two postponed bills of commutation and tithe corporations it is well; but if it be meant to pay the Roman Catholic clergy from the public purse, and virtually to make Popery the established religion of Ireland—and the Lord Lieutenant, in a most singular dialogue at Cork, is conjectured to have alluded to something of the kind—it will be a measure calculated, as we believe, to bring down the heavy displeasure of God upon the land. We know, indeed, in what manner those statesmen who reject the Bible as their rule speak of the matter; but among those who believe that Inspired Record, and the Protestant construction of it, there cannot be two opinions on the subject. We purpose discussing the question more at large in a future Number: in the mean time we cannot but express our deepest regret at the way in which Ireland appears to be managed, or mismanaged. The public assistance is withdrawn from Protestant schools, while the Legislature has just renewed its grant to Maynooth: men are half-encouraged to rebel, illegal combinations are connived at, the rights of property are violated, and blood is shed; and then, when the insurgents are too strong to be put down, Government begins to bristle, and to talk of

bayonets, and the suspension of the *Habeas Corpus* Act. The alleged dialogue of the Lord Lieutenant, above alluded to, is such a singular medley of topics, such a compound of force and fair speeches and both to no purpose, of trimming the Protestant scale at night and the Popish in the morning, that we can only compare it to the tale of Paddy's feasting his pig one day and starving it the next, that there might be "one slice of fat and another of lean," in alternate layers, to suit the tastes of all customers. Such a system will never answer, even politically speaking; and Mr. O'Connell is so plying his revolutionary repeal of the Union, that, if care be not taken, there will be neither fat nor lean left. We should not have written so lightly—for it is no light matter—had not the strange ideas of legislation intimated in Lord Anglesey's speech relaxed our wonted gravity. In the mean time, not tithes merely, but property of all kinds, and life itself, is endangered; and the Tithe-composition Bill, useful as it is, is likely to be so much waste parchment, unless Government and Parliament determine at once to act firmly and justly, and not to connive at illegal conspiracies, with a view to open the way for a plan of robbing the Protestant church and establishing Popery.

Electioneering is busily at work throughout the country. We purpose resuming our remarks upon it: in the mean time we refer our readers to our last Number, and to a very excellent and seasonable "Address to Electors" stitched up with it, which we are happy to learn has been very widely circulated. Christian electors ought to lay this matter very seriously to heart.

The Cholera has been alarmingly on the increase; and, as if to confound the impotent boastings of modern science, that a plague could never again ravage civilized Europe in these days of medical skill and rational habits, it works its way in a manner wholly mysterious, and sets at nought human skill and foresight. One benefit has attended it, that in many parts of the kingdom it has excited a serious and penitent spirit: we hear no more of "cholera humbug," and cholera theatrical farces: the people in many of our towns have attended Divine worship spontaneously on week-days, to implore the mercy of God; not a few of the clergy have issued Scriptural and appropriate addresses on the occasion; the wants of the poor have been relieved; and many, it is hoped, have been led so to number their days as to apply their hearts to heavenly wisdom. May it please God, that while this scourge lasts the stroke

may be every where thus sanctified and overruled for good; and that in His infinite mercy He would speedily remove it from us, if it be His will, notwithstanding we too well deserve His severest inflictions for our sins.

The Plurality Bill was silently dropped in the House of Commons. As we predicted at the first, it pleased no one: some opposed it for what it did, and others for what it did not. We regret to lose even the partial improvement contemplated by it; but we trust that a more adequate measure will be brought forward next session. Our chief alarm is, that there will be those who will endeavour to turn Church reform, like all other reform, into ruin. The clergy do not, as a body, enjoy too much of this world's wealth; very far from it; and many even of those who are accused of holding several pieces of what is called "preferment," do not clear as much as many a confidential clerk or second-class tradesman. The evil is in the adjustment; and a due system of augmentation and consolidation, so as to enable each clergyman to live comfortably on one benefice, will never be adopted, till pluralities are forbidden. The present system is cruel to the clergy generally; and not least to many pluralists, who work far harder, and have less emolument, than if they held a fair country living.

There is another subject, which, in this our last remaining paragraph, we have not room for without injury to its importance; and which, therefore, we must reluctantly

defer. We allude to the recent discussions respecting Colonial Slavery, and particularly the disclosures made by the missionaries who have arrived from the West India, and poured into the ear of the British public such tales of horror as have ratified more solemnly than ever the doom of this cruel, impolitic, and anti-Christian system. The West-Indian party, both in the islands and at home, tell us they have yet one hope: the Church of England, they say, the Bishops and Clergy, are favourable to them; and they are placarding the walls of the metropolis with extracts from "the Christian Remembrancer" to prove this point. But it will not do; nay, we ourselves can certify, that, though they have had hitherto too much cause for their boast, even this hope is failing them; or should it not, it were easier for bishops and clergymen to pull down the church by attempting to prop up slavery, than to support slavery by the strength of the church. We solemnly consider the sin of too many of our clergy and bishops in this matter to have been great in the sight of God, and it would be hypocrisy in us to deny it. Our hope is, that they will repent, and forsake, and find mercy; and we think we see symptoms which lead us to expect what we hope. But be this as it may, if justice and humanity, if the British constitution, and above all the Gospel of Christ, be not a mockery, the nefarious system of Negro slavery must soon totter to its downfall. "O Lord, how long!"

ANSWERS TO CORRESPONDENTS.

J. W.; M. G. H.; H. B.; S. E. A.; D. M. F.; A TRACT DISTRIBUTOR; and R. P. B.; are under consideration.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

WE have more than once alluded with much interest to the Bible Society's offer of lending Testaments and Psalters to any families which might require them, with particular reference to the visitation of the grievous disease that continues to afflict our land. The demand, and consequent drain upon the society's funds, have been very large; but let any Christian, after perusing the first paper of this month's Extracts, say whether he thinks the cost ill bestowed. Some special donations were made by a few individuals, towards meeting this extra disbursement without entrenching upon funds intended for the service of the whole world; but the sums thus contributed are far from equal to the exigency, and we trust that they will be greatly increased, and that it will please God in his mercy to dispose the hearts of his servants to cast their mite into the Society's treasury for this purpose.

PRAYER-BOOK AND HOMILY SOCIETY.

We can add nothing to what we have so often said in favour of this institution, except our increasing conviction of its importance in proportion as Bible Societies and Missionary Societies open a way for its exertions, and our renewed attachment to it in these days of wide-spread hostility against that pure and Apostolical Church whose invaluable formularies it circulates. The pressure against the Church Establishment, in regard to its external arrangements, is becoming so strong, that nothing can resist it but that intelligent and Christian regard for the Anglican Church which is grafted upon a knowledge of its doctrines, and a belief of its spiritual utility. We heartily recommend the Prayer-Book and Homily Speeches to the perusal of our readers.

THE

CHRISTIAN OBSERVER.

No. 370.]

OCTOBER, 1832.

[NO. X.
VOL. XXXII.]

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE TEARS OF PARENTS—(*continued from p. 588.*)

For the Christian Observer.

TO THE ———, THE ——— OF ———

MY dear Friend,—My last lachrymatory contained the bitter tears of a monarch, the sweet singer of Israel, the man after God's own heart, over a profligate son, cut off in the flower of his age and the bloom of his unhappy attractions, in an act of rebellion against God and his venerable parent, and, so far as mortal eye can discern, without a ray of hope in his death. This is one of those cases in which "ignorance is bliss;" though I cannot add that "it is folly to be wise;" for though David's pain must have been inexpressibly enhanced by his religious feelings and his awful terrors in regard to the *soul* of his impenitent child, yet it were infinitely better to know a danger, in order to try to shun it, than to run into it without consciousness. Had David been an ignorant heathen, his tears had lost the direst portion of their poignancy; but a Christian parent is not therefore to account it an unkind infliction that his knowledge sometimes leads to pain, since the merciful intention of that pain may be to conduce to happiness. In the writhings of mental agony over the bier of an irreligious child, the parent may wish that he could banish from his mind all thoughts of judgment, futurity, and the bitter pains of eternal death; but would it really be well that he could do so? May not these severest pangs be the means of stimulating him to work out more diligently his own salvation, and thus prevent himself coming short of the grace of God? May they not also lead to a more anxious care for the salvation of his surviving children, and thus perpetuate spiritual blessings in his family? And may not other parents, without perhaps uttering what passes in their own minds, be stirred up to increased vigilance for the souls of their offspring, lest they also should be visited with the same calamity? If the absence of all apprehension on the part of the parent would alter the condition of his departed child, who he fears has died in an unsafe state, then, indeed, there would be infinite reason for his being spared that sorrow: but as his apprehensions can in no manner affect the state of the departed; as they may be either well or ill-founded, but in neither case can disturb the decision of Him who judges in righteousness; the only question is, whether it is more desirable that he should suffer those apprehensions, or that it should be so ordered that he should be spared them—either that no thought should cross his mind of a distressing kind relative to the condition of the departed, or that he should be placed in the condition of the glorified spirits in heaven, who—in some manner we cannot explain—are not permitted to feel sorrow, though some whom they loved upon earth may not be inheritors

with them of the joys of heaven. Now, if the spiritual benefits of the apprehension, to the individual himself and to others, are unspeakably great, as they often are, it seems to me that it would not be really merciful that he should be spared them. If David's anxiety for the soul of Absalom led him to think more earnestly of his own, of those of his surviving children, and of the value of the soul generally, so as to cause him to awaken to increased diligence in promoting in every way in his power the great object of human salvation; and if others—you, for instance, my dear friend, and myself—seeing his agonizing apprehensions, are warned to renewed care to bring up our children in the nurture and admonition of the Lord; the sorrow was not unavailing: and we cannot say that it was unjustly inflicted, if we view it only as a fatherly chastisement, to make the parent feel his own sin and folly, and to see how fearful a thing it is to offend a righteous God, by neglecting the solemn duties of the paternal office.

Or put the matter thus: If a religious parent were never suffered to have his mind afflicted at the idea of his child being a cast-away, is there not in our fallen nature that innate propensity to indolence and self-indulgence, to taking things easily, to impatience of painful or serious thought, that we should perhaps be led to neglect the souls of our children; to put off till to-morrow what we might have performed to-day; and to trust matters to the providence of God, without adequately using the means of grace? But the thought that their souls will be required of us, though painful, is salutary: nor is it otherwise than salutary, that, if one perishes, or appears to us to have perished, we should be permitted to feel serious alarms, both, as before said, for that fatherly correction which we needed for our former misconduct, and for our future warning and incitement. To all which I may add, that though I have spoken of these distressing apprehensions as often constituting the bitterest part of the cup of bereavement, yet—as human nature can bear but a certain portion of sorrow; and even heathens, without any such feelings of apprehension, and Christians, where from the character of the departed there was no ground for them, have often been brought to the gates of death itself by the loss of a beloved child—it might be too much to say that the whole complex sorrow is sensibly heightened by any one ingredient. I cannot indeed, nor would I, divest myself of the belief that David's keenest pang was in regard to *the soul* of Absalom; and yet thousands of histories are upon record, even in the case of heathens, in which parental agony was apparently quite as overwhelming as that of David, and which, being without the same religious supports, led to insanity, suicide, or a lingering life of pining under what is called a broken heart. I will not horrify you or myself with illustrations, but will lay down my pen for the present, and pass on to some other topic when I resume it.

* * * * *

Taking up my letter, after an interval devoted to other pursuits, I could not, if I would, tie together the broken threads of thought, and I willingly let the skein lie unravell'd. On looking back, however, at the last paragraph, I doubt whether I may not have *seemed* to make a concession as if spiritual sorrow over a departed child were not far greater than merely natural sorrow. Let us try the matter by an example. I have promised you not to select any of the terrific stories of heathen sorrow over the filial bier, but I will take as an illustration only one of those tender and affecting scenes with which your classical readings will readily furnish you; that of Quintillian. You well know how often authors have interwoven in their writings some sad tale of domestic grief; but I scarcely recollect any thing more affecting in the annals of literature, than the proëmium to the sixth book of Quintillian's Institutes of Oratory. After perusing some hundred

pages of rhetorical precepts, we burst suddenly, in the middle of the volume, upon the following passage. I translate it roughly, and, as some passages will bear two meanings, not perhaps quite correctly, but the version will be sufficient to answer my purpose.

"These things, Marcellus Victorius, which I began chiefly to please you, I prosecuted diligently; at first hoping that I might possibly benefit promising young men, and afterwards as almost a duty, in consequence of the office I had undertaken [of tutor to a young relative of the emperor], but looking all the while to this end of my delightful task, that I might leave my son, whose eminent talents well deserved a parent's careful diligence, this the best part of his inheritance; that if I should die first, as was natural and to be wished, he might still find his father his instructor. But while I was pursuing my task by day and night, hastening it on lest death should stop me, a sudden calamity so struck me to the ground, that no man cared so little for the fruit of my toils as myself; for I lost him respecting whom I had anticipated the greatest things—him who was the only hope of my old age, thus bereaved by a second stroke. What now shall I attempt? what further use can there be of one on whom the gods thus frown? For so it was in the former instance, that just as I had commenced my treatise on the Causes of the Corruption of Eloquence, I was overwhelmed with a similar stroke. Best had it been to cast this unhappy book, and all my ill-starred love of letters, upon the immature bier of my son and in the flame that was to consume my own vitals, and not to incite this my ill-fated restlessness to new efforts. What parent, worthy of the name, would forgive me, if I could now bring my mind to study? Would he not think me iron-hearted, if, left alone, the survivor of all my family, I did not spend my remaining days in cursing the gods, and bearing witness that there is no such thing as a superintending Providence; as is shewn, if not in my case, whose only crime was having survived my calamity, at least in theirs, whom death seized upon, undeserving of such a fate; their mother having first been torn from my arms, before she had reached her nineteenth year, and snatched by the cruel destinies—happy for her—after giving birth to two sons? This one sorrow alone so weighed me down, that all that fortune could give could never again make me happy. For she possessed every virtue that adorns woman, only to leave me the more inconsolable: and her youthful age, especially as compared with mine, was itself a severe addition to the wounds of my bereavement. Still I delighted in her two surviving babes; while she—unjust and cruel in her to wish it!—escaped those bitterest tortures which were reserved for me, unhappy survivor.

"To add to my affliction; when my younger child had entered his fifth year, he also—the half of myself—was taken. I am not ambitious in grief, nor do I wish to magnify the causes of my tears—would that I could diminish them!—but can I affect to be ignorant of his beauty of person, his sweetness of speech, his infant flashings of genius, the placidity, nay, what may seem incredible, the loftiness of his mind, which would have caused affection even in the breast of a stranger? To wound me the more deeply, invidious fate decreed that he should be most winningly attached to me, so as to prefer me to his nurses, to his grandmother who brought him up, and to all who are accustomed to ingratiate themselves with children of that age. Therefore I rejoiced in that sorrow which a few months before I had suffered, from the loss of the best of mothers, and one who surpassed all praise. Less was my cause of weeping, than hers of joy.

"I had but one source of consolation left after these calamities, but that was ample,—the hope and enjoyment of my Quintillian. (He was not a blossom, like the former, but, having entered the tenth year of his age,

the fruit was fixed and set. I swear by my sorrows, by the unhappy remembrance of my calamity, by those beloved manes, the inspirers of my grief, that I witnessed in him not only such mental powers in his scholastic pursuits as I have never seen surpassed—and I have had large experience—with the greatest eagerness, as his instructors can attest, for voluntary study; but also such probity, such a sense of filial duty, such humanity, and such generosity, that I might have anticipated this thunderbolt, since it is usually observed that the early ripe fruit falls soonest; and there seems, as it were, a sort of jealousy on the part of the gods in cutting off vast human hopes, lest we should grow greater than was designed for man. He possessed also those fortuitous advantages of sweetness and clearness of voice, suavity of countenance, and an elegant facility of speaking both in Greek and Latin, as if each had been his native tongue. This was, however, only hopeful promise; but as he grew older he exhibited greater qualities,—constancy, dignity, and fortitude against pain and fear. With what magnanimity, to the admiration of his physicians, did he sustain eight months of sickness! how in his dying agonies did he comfort me! and how remarkable was it, that, when his mind wandered in every thing else, he still seemed to speak collectedly upon literary subjects.

“Oh my vain hopes! Have I seen thy eyes closing, and thy breath failing? Could I, after embracing thy cold bloodless frame, accept life, and breathe the common air? I deserve these agonies, these lacerating thoughts. Have I, a parent surviving only to sorrow, lost thee, who by consular adoption wast raised to the hopes of all the honours of thy country; thee, destined by family connexions to the highest offices; thee, adorned in the hopes of all with Attic eloquence! My tolerance, not my love, of life will revenge thee for the rest of my days. For absurdly do we attribute all to the sport of fortune: no man suffers long but by his own fault. But I still live, and I must find out some excuse for living; and I cannot but believe the most learned men, who have thought that the only solace under misfortune was literature.”

He therefore determines to continue his book, adding, that his labours ought to be well accounted of, since he persevered for no private advantage, but gave all his exertions for the benefit, if beneficial they were, of others. “For myself,” he adds “unhappy man! I prepare and leave this book, as I must do my patrimonial inheritance, for the use of strangers.”

This, my dear friend, is a very affecting passage, and furnishes much room for comment; but I must not forget the precise object for which I quote it. It would lead to many questions. In the first place, was Quintillian's grief genuine, or was it rhetorically coloured for the sake of oratorical effect? I would not suspect him of this; and there was surely sufficient of calamity to call forth an overwhelming outburst of sorrow. That his chief object in writing his book should have been to benefit his son, was natural and praise-worthy; and he had, perhaps, in his mind Cicero's addresses to his beloved Marcus, at the commencement of the books of his Offices, and his conclusion, “And now, my son Marcus, you have from your father's hands what I esteem a great treasure, but that will be as you make use of it. . . . Farewell, my Cicero: be assured you are most dear to me; yet more dear will you be if you delight in such labours and precepts.” If such feelings passed through the mind of Quintillian while he wrote his book, great indeed must have been his disappointment, when, as respected him whom he most loved, all had proved in vain. It was a natural and a poignant sorrow; and I see no affectation in his introducing the mention of it, any more than in Milton's tender allusion to his own blindness, and many other remarkable personal references in writings of various classes.

Admitting, then, that Quintillian's grief was genuine, a native effusion of feeling, and not introduced for oratorical effect, observe, my dear friend, the aspect which it assumes. The whole tone of it is, Do I not well to be angry? There is not the slightest symptom that this heathen philosopher had ever considered patience or resignation as a virtue. On the contrary, he boasts of his impatience; he thinks it necessary to excuse himself for having survived the stroke; he denies the doctrine of a Divine superintendence of the affairs of men; he accuses what he calls the gods of spite and injustice; and affects to blame himself for not spending the remaining hours of his life in cursing them. What a picture is this of heathenism, in its best colours! This was all that the ethics even of a Quintillian could do, to soothe the heart or to regulate the feelings; and what must have been, if worse could be, the state of mind of the rude and ignorant vulgar? Now, I should like to know what an infidel would say to this scene, as contrasted with what Christianity teaches of the blessedness of submission to the will of God, and with those lovely exhibitions of that Scriptural grace which are to be traced in the narratives of suffering Christians. Or will the infidel tell us, that this meek endurance is not so much the fruit of Christianity, strictly speaking, as of advanced philosophy? that Christianity is a comparatively modern religion; and that, even if it had not prevailed, the increased improvement in ethical wisdom, of which the morality of the Gospel is but a symptom, and not a cause, would have produced, before long, the same effect? But fatal to this argument is the fact, that Quintillian lived at a later era than that of the commencement of the Christian dispensation, and in a country the most enlightened at that time in the world, in matters of secular literature and science. How was it, then, that Rome had not kept equal pace with Jerusalem in the sublimities of moral precept? There is but one way of accounting for it: the "true light" had not radiated its horizon. But, still more, if the virtue of resignation was the natural growth of philosophy, and not the teaching of Divine Revelation, how was it that, hundreds and thousands of years before Quintillian lived, one who had sustained even keener sorrows of bereavement than his—who had seen not only two, but ten children suddenly swept away, and had sustained an accumulation of afflictions such as perhaps never fell at once upon any other man—could yet say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." "In all this Job sinned not;" he did not curse the Almighty, deny Providence, and make a merit of sullen impiety. And yet Job lived in a rude age, and was surrounded by all that was idolatrous and degrading. Why, then, his astonishing advance, as every philosopher must allow it to have been, beyond such a man as Quintillian, who had enjoyed every advantage that the highest school of philosophy could bestow? It was, that he had become acquainted with God; first, indeed, partially, with the hearing of the ear, but afterwards more intimately, in his personal experience of his wisdom and love even in the darkest dispensations. He knew that his Redeemer lived: Revelation cast a bright hue of heaven over all his sorrows: he felt keenly, but he was meekly resigned; and in the end, instead of cursing God and dying, as he was urged to do, and as Quintillian makes a merit of doing, he lived to see this mystery of an all-wise Providence cleared up, and to rejoice in the manifestation of the Divine beneficence. I sometimes feel as if I were doing wrong in opening the classic pages to my children—and danger, great danger, certainly there is, in revelling in them—but when I see what lustre they add by contrast to Revelation, I find myself in a good measure consoled; for sure I am that no man so well understands what Christianity, even in its visible popular effects, has done, as he who has read in the records of classical

lore what the world was without it. To a clergyman in particular this knowledge is inestimable; and, without his even being aware of it, probably gives much force and point to his discourses, which would be lost if he had not read some of the authors of Greece and Italy, as commentators on the inspired Epistles—for instance, the first chapter of the Epistle to the Romans. Can we wonder that vice abounded among nations, where even the head of their deities was depicted as a pattern to be copied in all that was wicked; and where, as you remember—for instance, in Terence—he was expressly invoked as a patron of vice, in honour of his own exemplary proficiency in moral turpitude? And, then, to think of such a man as Quintillian gravely representing the gods as beings who delighted in deeds of spite and the capricious infliction of torture! making them as cruel and disgusting as the monsters of the Druidical or Scandinavian mythology. How little do we think, till we seriously place the matter in juxtaposition and contrast, what we owe to that Book which not only brings life and immortality to light, but represents God as a Being of infinite love, a reconciled God and Father in Christ Jesus; as willing not the death even of a sinner, but long-suffering, slow to anger, and plenteous in mercy!

The domestic touches in Quintillian's narrative are peculiarly affecting. The youthful dying mother spared those tears of which I am writing, and which her surviving husband was left to taste alone in all their bitterness, presents an affecting spectacle. The account of the elder child, so beautiful, so engaging, so fondly clinging to his widowed father above all the world, is full of genuine pathos, and I cannot doubt was written in tears. And then the next, who had survived so much longer to entwine himself round a parent's heart, whose life was so full of all that his father accounted virtue, and whose death presents a scene with which even a Christian must feel affected—what a stroke was that! The tender father admits us into his inmost soul: he sets before us, without disguise, what many persons now-a-days would have tried to conceal, his own vanity and ambition; not merely lacerated affection, but the grief and disappointment of losing one who had such flattering prospects in life, and whom he hoped to see advanced to high offices of wealth and dignity. Alas, my friend! some parents who have lived to enjoy what Quintillian mourned the loss of, have had little reason to congratulate themselves upon the result, if advanced prospects have been accompanied, as is too often the case, by corrupted principles. I could allude to melancholy examples; and, truly, some of the bitterest of parental tears are shed over living, and not dead children.

At one part of Quintillian's discussion you were, perhaps, a little disposed to smile: I mean the father's admiration of his dying boy's good taste in polite literature. The cat turned fine lady still addicted herself, when off her guard, to the capture of mice; and Quintillian the rhetorician, in weeping over the death-bed of his child, and narrating his virtues, cannot refrain from catching the turn of his periods, and noting down the accuracy of his literary remarks, even when he wandered on all other subjects. And yet, did I say that one is ready to smile?—should we not rather weep, to think that where eternity was concerned such a trifle could attract attention? There is something, when seriously viewed, inexpressibly afflicting in this statement. The poor child is quitting the arms of his tender parent; the soul is parting from the body; yet nothing is said, or was perhaps thought of, as to what that soul was created for, whither it was going, or what was to be its lot. The suffering boy is amused with literature, and his father is consoled by the spectacle. Give me the direst anxieties of a Christian parent, rather than this awful ignorance, this terrific calm. And yet such scenes may be witnessed even in our own day of Christian light; scenes which are far more alarming in proportion to our

knowledge of an eternal world, and of the infinite value of the human soul. I would not be over-severe on the vanity of a parent respecting his child's parts, attractions, and attainments; but to make these the chief concern, and even on a death-bed to keep religion out of his sight, lest it should disturb him, is a refinement of cruelty which heathenism could not commit. A Christian mother would hardly read ballads to her dying child, and yet, practically, she might as well do so, or amuse him with *Mother Bunch's Tales* or the *Arabian Nights' Entertainments*, as allow him to be kept, as is too often the case, in ignorance of all that concerns his immortal interests, while he is encouraged to pass life away wholly unprepared for death.

Quintillian appears to have been much delighted with the precocity of his children; and yet his good sense and experience force upon him the melancholy truth, that precocious children are often short-lived; or, should they arrive at maturity, they most frequently disappoint the fond hopes of their sanguine parents. The slowest-growing trees are the longest lived, and form the most solid timber, and their wood is the most capable of a high polish; whereas those which run rapidly to maturity soon decay, and are at best but of little value. Something like this is seen in human life; and every parent whose judgment exceeds his vanity, and whose anxiety for his children's best welfare is greater than the love of indulging his feelings, will dread precocity far more than obtuseness of intellect. I fear that the poor little Quintillians were both too much forced, and suffered in mind and body by premature excitement. But whether or not this was the case in the household of Fabius, sure I am that it is so in thousands of English schools and families in the present day; and I purpose that one of my letters shall be devoted to this subject; for some of the bitterest tears of parents are those which moisten the grave of precocious children. If grown children will kill themselves with mental stimuli, living in one round of folly and fever, they are their own destroyers; but, at least, let the tender years of infancy escape the leperous distilment. Of what value is it, says Miss Edgeworth, that a boy was "in joining hand" at seven, if he never wrote any thing worth joining?

Is it not melancholy to think that for this poor precocious child his fond proud parent was planning vast worldly honours? What a breaking up in one moment of all his prospects! what a disappointment at once to his affections and his ambition! what a comment on the salutary exhortation of Holy Writ, "Seekest thou great things? seek them not!" The higher we are raising the airy fabric of future worldly prosperity for our children, the greater will be our sufferings if our expectation is cut off.

But, to conclude all, mark the scope of Quintillian's argument. The only solace under such an affliction, the only excuse for living which he could devise was—literature. He goes on with his oratorical treatise to console him for the loss of his child! Now you, my valued friend, are not insensible of the fascinations of elegant letters; few men, I suppose, are more sensitively alive to them; but I am sure you have found, when suffering under severe mental anguish, that mere secular literature, far from solacing your spirit, jarred upon it like vinegar upon nitre (rather natron, carbonated alkali) or singing songs to a heavy heart. Could you, sitting by the lifeless frame of a beloved child, console yourself even with Quintillian's *Institutes*, interesting and valuable as they may be? I confess I think there was a little affectation in this part of our orator's proëmium: he lives, he says, just for the mighty purpose of writing a book on elocution!—though, to be sure, he turns the argument very neatly, and I think with real feeling, not oratorically, in the concluding sentence, where he says that he labours, and leaves his labours, as he must soon leave his pa-

trimony, to strangers. I doubt not he enjoyed some solace in writing his book; and I admit, that, considered in itself, it was a rational employment, an ingenuous and agreeable mental occupation—and for a heathen I can think of nothing better—but it must have been often a bitter task, as, in the midst of an interesting discussion, the thought rushed upon his mind—he will never read it. And here it is that the Gospel shines pre-eminently in its consoling power: it is never out of place any where, but in scenes of sorrow it seems most endeared and endearing. A secular topic grates upon the spirit in affliction, but the page that tells us of a High Priest who is touched with the feeling of our infirmities, soothes it. A rhetorical disquisition would be chilling and repulsive; but Jesus visiting Mary and Martha, and weeping over Lazarus, tranquillizes the throbbing emotion, and binds up the broken heart. If a Christian were obliged to cancel from his Bible for one day the fifteenth chapter of the First Epistle to the Corinthians, he would not choose the day on which he saw a beloved child taken from his arms or carried to his grave. The Bible is ever the most precious of books, but most precious is it when every thing else palls and offends. Literature may be often a part of our duty; it is also, as time and opportunity serve, a reasonable and valuable recreation; and we have reason to bless God for even the secondary amenities of life, so far as they are not sinful: but to speak of oratory and a dying child in the same breath, is heathenism, is stoicism, is affectation; but it is not true feeling, much less Christianity.

But I must go back to my immediate purpose in quoting the above passage, which was to shew that the tears of a Christian parent may have a bitterness which heathenism knew not of, though that bitterness is salutary, and therefore infinitely better than living and dying in the dark. When David wept over Absalom, his tears were not merely a natural effusion of grief, but, as I before urged in detail, were doubtless rendered tenfold more poignant by apprehensions concerning the soul of his child. Of any cause for such apprehensions Quintillian was ignorant; so that had his children been as profligate as Absalom, instead of being, as he relates, ingenuous and virtuous, he would have had no pang as regarded their future destination. But what affliction can be so great as, believing the Bible, to see a child perish apparently beyond all hope! I will quote as an illustration a passage from the life of the late Mr. Andrew Fuller, whose highly valuable works, recently collected and published—especially his Socinian and Christian System compared—make me grudge that he did not pray under the same roof with us; though well will it be if we are permitted to praise eternally in the same temple with him. Mr. Fuller had a son of many prayers and many tears. I copy the following notices respecting this unhappy youth from his father's diary, as introduced by his biographer, doubting not that the incidents will be new to you, and that you will account them as affecting an exhibition of the tears of a Christian parent as can be found upon record. The particular point which I adduce the narrative to illustrate is, the poignancy of that grief which has for its object spiritual apprehensions respecting the character or end of a beloved child. It is not often that the secret feelings of a religious father's heart for an irreligious child become thus fully known to the world; I will therefore quote somewhat largely, for the sake of the important instruction conveyed in the passage.

Mr. Fuller writes, May 12, 1796, "This day my eldest son is gone to London upon trial at a warehouse belonging to Mr. B. My heart has been much exercised about him. The child is sober and tender in his spirit: I find too he prays in private, but whether he be really godly I know not. Sometimes he has expressed a desire after the ministry, but I always considered that as arising from the want of knowing himself.

About a year and half ago, I felt a very affecting time in pleading with God on his behalf. Nothing appeared to me so desirable for him as that he might be a servant of God. I felt my heart much drawn out to devote him to the Lord, in whatever way he might employ him. Since that time, as he became of age for business, my thoughts have been much engaged on his behalf. As to giving him any idea of his ever being engaged in the ministry, it is what I carefully shun; and whether he ever will be is altogether uncertain; I know not whether he be a real Christian as yet, or, if he be, whether he will possess those qualifications which are requisite for that work; but this I have done, I have mentioned the exercises of my mind to Mr. B., who is a godly man, and, if at any future time within the next five or six years he should appear a proper object of encouragement for that work, he will readily give him up.

"I felt very tenderly last night and this morning in prayer. I cannot say, 'God, before whom my fathers Abraham and Isaac did walk;' but I can say, 'God, who hath fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lad.'"

In the short space of two months after writing the above—such are often the vicissitudes of parental hopes and alarms—we find Mr. Fuller secretly recording, respecting one thus apparently hopeful, "sober and tender in his spirit," "praying in private," "and expressing a desire after the ministry," the following bitter lamentation: "I perceive I have great unhappiness before me in my son, whose instability is continually appearing; he must leave London, and what to do with him I know not. I was lately earnestly engaged in prayer for him, that he might be renewed in his spirit, and be the Lord's; and these words occurred to my mind—'Hear my prayer, O Lord, that goeth not forth out of feigned lips;' and I prayed them over many times."

Other situations were procured for the unhappy youth, but in none of them would he remain. We find his father about this time expressing himself as follows, in a confidential letter to a friend. It opens a heart-rending chapter in domestic history.

"My heart is almost broken. Let nothing that I said grieve you; but make allowance for your afflicted and distressed friend. When I lie down, a load almost insupportable depresses me. Mine eyes are kept waking, or if I get a little sleep it is disturbed; and as soon as I awake my load returns upon me. O Lord, I know not what to do; but mine eyes are up unto thee. Keep me, O my God, from sinful despondency. Thou hast promised that all things shall work together for good to them that love thee; fulfil thy promise, on which thou hast caused thy servant to hope. O my God, this child which thou hast given me in charge is wicked before thee, and is disobedient to me, and is plunging himself into ruin. Have mercy upon him, O Lord, and preserve him from evil. Bring him home to me, and not to me only, but also to thyself.

"If I see the children of other people it aggravates my sorrow. Those who have had no instruction, no pious example, no warnings or counsels, are often seen to be steady and trusty; but my child, who has had all these advantages, is worthy of no trust to be placed in him. I am afraid he will go into the army, that sink of immorality; or, if not, that being reduced to extremity he will be tempted to steal. And oh, if he should get such a habit, what may not these weeping eyes witness, or this broken heart be called to endure! O my God, whither will my fears lead me? Have mercy upon me, a poor unhappy parent: have mercy upon him, a poor ungodly child."

The former of these fears was realized: in 1798 he entered into the army; on which occasion his father thus writes to Dr. Ryland:—

"I have indeed had a sore trial in the affair you mention: but I do not recollect any trial of my life in which I had more of a spirit of prayer, and confidence in God. Many parts of Scripture were precious, particularly the following:—'O Lord, I know not what to do; but mine eyes are up unto thee.—O Lord, I am oppressed, undertake for me.—Commit thy way unto the Lord and he shall bring it to pass.—Cast thy burden on the Lord, and he shall sustain thee.—All things work together for good,' &c. Even while I knew not where he was, I felt stayed on the Lord, and some degree of cheerful satisfaction that things would end well. I know not what is before me; but hitherto the Lord hath helped me; and still I feel resolved to hope in his mercy."

His discharge from the army was obtained on the ground of his being an apprentice, but he subsequently enlisted in the marines; soon after which he appeared sensible of his folly. The influence of early religious education was felt. Shocked at the heathenism of his present situation, and calling to remembrance the peaceful Sabbaths and pious instructions of home, he addressed his father, earnestly entreating him to use efforts for his liberation. This appeal to the piety and affection of a Christian parent was promptly responded to. His father's heart went forth to meet him, and he was once more restored to the bosom of his family. Notwithstanding the influence of his mother-in-law, to whom as well as to every other branch of the family he was fondly attached, a dislike to business, increased by habits recently contracted, once more induced his departure.

"The sorrows of my heart," says his father, "have been increased, at different times, to a degree almost insupportable: yet I have hoped in God, and do still hope that I shall see mercy for him in the end. The Lord knows that I have not sought *great things* for him, and that I have been more concerned for the *wicked* course he was following than on account of the *meanness* of his taste. O may the Lord bring me out of this horrible pit, and put a new song in my mouth!

"My heart is oppressed; but yet I am supported. Yesterday I fasted and prayed the day through. Many Scriptures were sweet to me; particularly Matt. xv. 25—'Lord help me!'—a petition in which a parent was heard for a child, after repeated repulses. And Psa. xxxiii. 22. I believe I shall live to see good, in some way, come out of it. My soul is at rest in God."

Finding that he was bent on a sea-faring life, his father procured him a comfortable situation on board a merchant ship, apparently much to his satisfaction. The hopes which this new arrangement raised in the minds of his friends were, however, suddenly destroyed, before he could join his ship, by the operation of what Fuller's biographer justly calls the "*savage laws*" of impressment. Thus, against his inclination, he found himself once more on board a man-of-war, in the capacity of a common sailor. In a few months an account was received by his friends of his having been tried for desertion, and sentenced to a most severe punishment, after the infliction of which he immediately expired.

"Oh!" says his agonized parent, "this is *heart-trouble*! In former cases, my sorrows found vent in tears: but now I can seldom weep. A kind of morbid heart-sickness preys upon me from day to day. Every object around me reminds me of him! Ah! he was wicked; and mine eye was not over him to prevent it he was detected, and tried, and condemned; and I knew it not he cried under his agonies; but I heard him not he expired, without an eye to pity or a hand to help him! O Absalom! my son! my son! would God I had died for thee, my son!

"Yet, O my soul! let me rather think of Aaron than of David. He

'held his peace' in a more trying case than mine. His sons were both slain, and slain *by the wrath of heaven*; were *probably intoxicated* at the time: and all this *suddenly*, without any thing to prepare the mind for such a trial! Well did he say, 'Such things have befallen me.'

Said I not, my dear friend, that this was a most mournfully instructive tale? Well might the afflicted father call to mind David weeping over Absalom. As far as regarded natural affection, his tears were probably more bitter than those of David; for whatever were the sins and follies of this youth, his father's biographer attests of him that he by no means evinced "an inveterate propensity to vicious and abandoned courses;" that "his disposition was amiable;" that "his wanderings arose from instability of character;" and that he does not appear "to have abandoned himself to any of those gross vices incident to a naval and military life." To his father he seems to have behaved with personal affection, amidst all his wanderings: he was a prodigal son, but not, like Absalom, a traitor and a murderer. There had been nothing, therefore, to alienate the affections of a parent, except as every kind of vice is hateful to a Christian mind, though it does not, of necessity, diminish parental tenderness—nay, from feelings of commiseration, it may increase it. And then there was the choking remembrance that this son had actually begun a new course, when an act of atrocious injustice—for such I scruple not to call the barbarous custom of impressment—tore him away from a peaceful and useful occupation, upon which he had entered, to plunge him into, what I have heard respectable seafaring men call, that "hell on the waters," a man-of-war. "My son," he might have thought, "would perhaps have been saved in body and soul, had it not been for that act of legalized atrocity. He had felt the evils of his past conduct, and I had yet hope; but now— Absalom perished lifting up his hand against his father; but his death was what men call casual: it was not cruel, it was not disgraceful: but my poor boy died under the lash, perhaps for some offence which the strictness of military law accounts highly penal, but which does not involve high moral turpitude—he might have been overcome with slumber at his post after severe fatigue." Thus a parent's feelings might have gone on to trace new sources of grief, while it invented every possible mitigation of the young man's offences. Besides all which, Mr. Fuller seems to have believed that his son laboured under "a sort of mental derangement," as his poor mother actually did for some weeks before her death*; in which case his feelings must have been

* A letter of Mr. Fuller to his father-in-law, respecting the illness and death of his wife, is not only so affecting in itself, but so consonant to the subject of these remarks—being a letter to a father on the death of his daughter under circumstances peculiarly calculated to call forth parental tears, and exhibiting the feelings of a deranged mother at the grave of her children—that I am tempted to transcribe the whole of it. It cannot be read without much sympathy, and I think valuable instruction:—

"Aug. 25, 1792.

"Dear and honoured Father,—You have heard, I suppose, before now, that my dear companion is no more! For about three months back our afflictions have been extremely heavy. About the beginning of June she was seized with hysterical affections, which, for a time, deprived her of her senses. In about a week, however, she recovered them, and seemed better; but soon relapsed again: and during the months of July and August, a few intervals excepted, her mind has been constantly deranged. In this unhappy state, her attention has generally been turned upon some one object of distress: sometimes that she had lost her children; sometimes that she should lose me. For one whole day she hung about my neck, weeping; for that I was going to die, and leave her! The next morning she still retained the same persuasion; but, instead of weeping for it, she rejoiced with exceeding joy. 'My husband,' said she, 'is going to heaven. . . . and all is well!—I shall be provided for,' &c. Sometimes we were her worst enemies, and must not come near her; at other times she would

ten-fold harrowed up at the thought of his sufferings, while all that appeared wrong in him would call forth tenderness instead of displeasure.

Then there was, as doubtless in David's case, intense spiritual anxiety. The youth had been religiously educated; and though the father throws out a casual remark that he seemed to be labouring under a species of mental derangement, yet he did not so seriously adopt this opinion as to abate in the least his feeling of his son's moral responsibility. He greatly feared, and he durst scarcely cherish a hope to the contrary, that the unhappy prodigal was lost for ever; and this, with the accumulated guilt of having rejected all the restraints of a well-informed conscience, and a religious and anxiously guarded education.

The suffering parent's affliction was not, I think, aggravated by feelings of

speak to me in the most endearing terms. Till very lately, she has been so desirous of my company, that it has been with much difficulty that I have stolen away from her about two hours in the twenty-four, that I might ride out in the air, my health having been considerably impaired. But lately her mind took another turn, which to me was very afflictive. It is true she never ceased to love her husband. 'I have had,' she would say, 'as tender a husband as ever woman had; but you are not my husband!' She seemed for the last month really to have considered me as an impostor, who had entered the house, and taken possession of the keys of every place, and of all that belonged to her and her husband. Poor soul! for the last month, as I said, this and other notions of the kind have rendered her more miserable than I am able to describe! She has been fully persuaded that she was *not at home*, but had wandered somewhere from it; had lost herself, and fallen among strangers. She constantly wanted to make her escape; on which account we were obliged to keep the doors locked, and to take away the keys. 'No,' she would say to me, with a countenance full of inexpressible anguish, 'this is not my home . . . you are not my husband . . . these are not my children. Once I had a good home . . . and a husband who loved me . . . and dear children . . . and kind friends . . . but where am I now? I am lost! I am ruined! What have I done? Oh! what have I done? Lord have mercy upon me!' In this strain she would be frequently walking up and down, from room to room, bemoaning herself, without a tear to relieve her, wringing her hands, first looking upwards then downwards, in all the attitudes of wild despair! You may form some conception what must have been my feelings, to have been a spectator of all this anguish, and at the same time incapable of affording her the smallest relief.

"Though she seemed not to know the children about her, yet she had a keen and lively remembrance of those that were taken away. One day, when I was gone out for the air, she went out of the house. The servant missing her, immediately followed, and found her in the grave-yard, looking at the graves of her children. She said nothing; but, with a bitterness of soul, pointed the servant's eyes to the wall, where the name of one of them, who was buried in 1783, was cut in the stone. Then turning to the graves of the other children, in an agony, she with her foot struck off the long grass, which had grown over the flat stones, and read the inscriptions with silent anguish, alternately looking at the servant and at the stones.

"About a fortnight before her death, she had one of the happiest intervals of any during the affliction. She had been lamenting on account of this *impostor* that was come into her house, and would not give her the keys. She tried for two hours to obtain them by force, in which time she exhausted all her own strength, and almost mine. Not being able to obtain her point, as I was necessarily obliged to resist her in this matter, she sat down and wept—threatening me that God would surely judge me for treating a poor helpless creature in such a manner! I also was overcome with grief: I wept with her. The sight of my tears seemed to awaken her recollection. With her eyes fixed upon me, she said . . . 'Why, are you *indeed* my husband?'—'Indeed my dear, I am!'—'O! if I thought you were, I could give you a thousand kisses!' 'Indeed, my dear, I am your own dear husband!' She then seated herself upon my knee, and kissed me several times. My heart dissolved with a mixture of grief and joy. Her senses were restored, and she talked as rationally as ever. I then persuaded her to go to rest, and she slept well.

"About two in the morning she awoke, and conversed with me as rationally as ever she did in her life: said her poor head had been disordered; that she had given me a great deal of trouble, and feared she had injured my health; begged I would excuse all her hard thoughts and speeches; and urged this as a consideration—'Though I was set against you, yet I was not set against you as my *husband*.' She desired I would ride out every day for the air; gave directions to the servant about her family; told her where this and that article were to be found, which she wanted; inquired

self-reproach, except so far as every man of tender conscience is sensible of innumerable sins, negligences, and ignorances in his best observances; for he had been a peculiarly watchful parent, and had left nothing undone that prayer, instruction, and example could afford for his children's spiritual welfare. The above passages incidentally afford a most beautiful illustration of his feelings as a Christian parent. Scarcely a syllable does he record in his secret diary of his son's temporal prospects; his most anxious desire is regarding his spiritual condition. He attests before God, in the simplicity of his soul, that "he had not sought great things for him;" and that he felt far more acutely because the course his son had taken was wicked, than because it was mean and degrading. This last remark exhibits the very touchstone of Christian feeling. Happy is that parent who can truly

after various family concerns, and how they had been conducted since she had been ill: and thus we continued talking together till morning.

"She continued much the same all the forenoon; was delighted with the conversation of Robert, whose heart also was delighted, as he said, to see his mother so well. 'Robert,' said she, 'we shall not live together much longer.'—'Yes, mother,' replied the child, 'I hope we shall live together for ever!' Joy sparkled in her eyes at this answer: she stroked his head, and exclaimed, 'O bless you, my dear! how came such a thought into your mind?'

"Towards noon she said to me, 'We will dine together to-day, my dear, up stairs.' We did so. But, while we were at dinner, in a few minutes her senses were gone: nor did she ever recover them again. From this happy interval, however, I entertained hopes that her senses would return when she was delivered, and came to recover her strength.

"On Thursday the 28d instant she was delivered of a daughter; but was all the day very restless, full of pain and misery, no return of reason, except that from an aversion to me, which she had so long entertained, she called me 'my dear,' and twice kissed me; said she 'must die,' and 'let me die, my dear,' said she, 'let me die!' Between nine and ten o'clock, as there seemed no immediate sign of a change, and being very weary, I went to rest; but about eleven was called up again, just time enough to witness the convulsive pangs of death, which in about ten minutes carried her off.

"Poor soul! What she often said is now true. She was not at home . . . I am not her husband . . . these are not her children . . . but she has found her home. . . . a home, a husband, and a family, better than these! It is the cup which my Father hath given me to drink, and shall I not drink it? Amidst all my afflictions I have much to be thankful for. I have reason to be thankful that, though her intellects were so deranged, yet she never uttered any ill language, nor was ever disposed to do mischief to herself or others: and when she was at the worst, if I fell on my knees to prayer, she would instantly be still and attentive. I have also to be thankful that, though she has been generally afraid of death all her life-time, yet that fear has been remarkably removed for the last half year. While she retained her reason, she would sometimes express her willingness to live or die, as it might please God: and about five or six weeks ago, would now and then possess a short interval in which she would converse freely. One of our friends, who staid at home with her on Lord's-days, says, that her conversation at those times would often turn on the poor and imperfect manner in which she had served the Lord, her desires to serve him better, her grief to think she had so much and so often sinned against him. On one of these occasions, she was wonderfully filled with joy on overhearing the congregation while they were singing over the chorus, 'Glory, honour, praise, and power,' &c. She seemed to catch the sacred spirit of the song.

"I mean to erect a stone to her memory, on which will probably be engraved the following lines:—

The tender parent wails no more her loss,
Nor labours more beneath life's heavy load;
The anxious soul, released from fears and woes,
Has found her home, her children, and her God.

"To all this I may add, that, perhaps, I have reason to be thankful for her removal: however the dissolution of such a union may affect my present feelings, it may be one of the greatest mercies both to her and me. Had she continued, and continued in the same state of mind, which was not at all improbable, this, to all appearance, would have been a thousand times worse than death.

"The poor little infant is yet alive, and we call her name *Bathoni*: the same name, except the difference of sex, which Rachel gave to her last-born child."

say that he has always thus made the Divine Law his standard, and has always felt the fear of God to be more promptly influential than any worldly bias; and would have preferred the "meanest" employment, if not "wicked," to all that wealth and taste and worldly honour could offer.

In all the annals of parental suffering I know not that I could point out a more affecting passage than the closing part of that above quoted; or any thing more beautifully Christian, more sublimely full of faith and holy resignation, than its conclusion: "Yet, O my soul, let me rather think of Aaron than of David." Truly, religion is worth something at such a moment. Nor is it uninteresting, or unedifying, to contemplate a man like Fuller, known chiefly to the world in far other aspects, and often involved in painful controversies, thus in the midst of home endearments, and without one feeling jarring within when all was jarring in the outer world.

I know not that I would have pained your feelings with this narrative, if I could not have added something to relieve them; for a few days brought the afflicted father the joyful intelligence that the report of his son's death was unfounded—though I presume the account of his punishment, and consequent illness and danger, was true. Mr. Fuller's recorded remark upon hearing the reviving intelligence is characteristic: "I have received a letter from my poor boy. Well, he is yet alive, and *within the reach of mercy.*" The soul of his child was still the first object of his solicitude. Whether his conduct as a parent was always judicious, I know not. It is possible that his very anxiety for his children's spiritual welfare might cause him to render religious instruction burdensome to them; and many a child has been injured by the recoil from an overstrained tension, which the infant mind could not bear. I remember, many years ago, an elderly lady telling me that she could not think how it was that her son, when he grew up, had so little taste for religion; for that she had done all she could to impress him with a sense of its importance: so much so, that, when he used to come home from school to his breakfast and dinner, she made him read the Bible till it was time to go back again, never allowing him to play about idly, like other boys; and that his evenings and Sundays were wholly occupied in religious reading, and prayer, and serious conversation, and learning the Scripture and catechisms: and yet, added she, "He does not seem to love the Bible."

There is not, perhaps, much general danger of over-strictness in these matters in the present day; the tendency is usually to a lax rather than a rigid system of family religious discipline; yet the fault may be occasionally witnessed: and if this were the case in Mr. Fuller's house (though I am not aware that it was), it is less remarkable that the young man, when he became first exposed to the vices of a London life—being also removed perhaps too early from home, before his character was formed—fell into the snare. It seems to me the great secret of religious domestic government, to make both servants and children habitually feel, that, though they might be more wicked in other families, *they could not be more happy.* A really well-ordered Christian household, neither lax nor morose, is the very gate of heaven.

As you have followed this unhappy young man thus far, perhaps you might wish to know the conclusion of his narrative, which bears directly upon the subject of my letter. Many painful vicissitudes befel him, brought on by his own evil conduct. His last station was among the marines, with whom he went on a voyage to Brazil. On his return, he addressed his father in the most pathetic terms, entreating one more written testimony of his forgiveness, urging that he was on the point of sailing for Lisbon, "whence," says he, "I may never return." This was answered by an affecting epistle, of which the following extracts are all that can be found:—

"My dear Robert,—I received with pleasure your dutiful letter, and would fain consider it as a symptom of a returning mind. I cannot but consider you as having been long under a sort of mental derangement, piercing yourself through, as well as me, with many sorrows. My prayer for you continually is, that the God of all grace and mercy may have mercy upon you. You may be assured that I cherish no animosity against you. On the contrary, I do, from my heart, freely forgive you. But that which I long to see in you is repentance towards God and faith towards our Lord Jesus Christ, without which there is no forgiveness from above.

"My dear son! you had advantages in early life; but, being continually in profligate company, you must be debased in mind, and, in a manner, reduced to a state of heathenism. In some of your letters, I have observed you dashing, as it were, against the rocks of fatalism; suggesting as if you thought you were appointed to such a course of life. In others I find you flattering yourself that you are a penitent; when, perhaps, all the penitence you ever felt has been the occasional melancholy of remorse and fear.

"My dear son! I am now nearly fifty-five years old, and may soon expect to go the way of all the earth! But, before I die, let me teach you the good and the right way. 'Hear the instructions of a father.' You have had a large portion of God's preserving goodness, or you had, ere now, perished in your sins. Think of this, and give thanks to the Father of mercies, who has hitherto preserved you. Think, too, how you have requited him, and be ashamed for all that you have done. Nevertheless, do not despair! Far as you have gone, and low as you are sunk in sin, yet if hence you return to God, by Jesus Christ, you will find mercy. Jesus Christ came into the world to save sinners, even the chief of sinners. If you had been ever so sober and steady in your behaviour towards men, yet, without repentance towards God and faith in Christ, you could not have been saved; and, if you return to God by him, though your sins be great and aggravated, yet will you find mercy....."

This affecting narrative cannot be better concluded than in the words of the late Dr. Ryland:—"As this poor young man foreboded, this *was* his last voyage. He died off Lisbon, in March 1809, after a lingering illness, in which he had every attention paid him of which his situation would admit.

"From the testimony of his captain, and one of his messmates, we learn that his conduct was good, and such as to procure him much respect; and, from letters addressed to his father and his sister, a short time before his death, we *hope* still *better* things; we hope he was led to see the error of his way, and to make the Lord his refuge from the tempest and the storm.

"His death, under such circumstances, was less painful to his friends than it would otherwise have been; and, in a sermon preached the Lord's-day after the intelligence was received, in allusion to this event, from Rom. x. 8, 9, his father seemed to take comfort from three ideas: that, 1. The doctrine of free justification by the death of Christ is suited to *sinners of all degrees*. It asks not how long, nor how often, nor how greatly, we have sinned: if we confess our sins, *he is faithful and just to forgive us our sins*. 2. It is suited to the *helpless condition* of sinners. We have only to look and live. 3. It is suited to sinners in the *last extremity*. It answers to the promised mercy in Deut. iv. 29: *IF FROM THENCE thou seek the Lord thy God, thou shalt find him*. Some are far from home, and have no friend, in their dying moments, to speak a word of comfort . . . but this is near! When Jonah was compassed about by the floods, when the billows and waves passed over him, he prayed to the Lord and the Lord heard him.' . . .

"Here he was obliged to pause, and give vent to his feelings by

644 *Rev. J. Scott in Reply to T. B. on Believers being judged.* [Oct; weeping; and many of the congregation, who knew the cause, wept with him! His heart was full, and it was with difficulty he could conclude, with solemnly charging the sinner to apply for mercy ere it was too late; for, if it were rejected, its having been so near and so easy of access, would be a swift witness against him.”

I have wandered, my dear friend, somewhat widely—from King David to Quintillian, and from Quintillian to Andrew Fuller—but I have not wandered from my subject; and if in my future letters I should make deviations quite as excursive, I trust they—I mean the examples, not my poor comments upon them—will not be found unimproving or unentertaining. If they should, the remedy is in your own hands; you may cut short the thread of my discouragements with a word: but should you hold the shears suspended, you may expect at least two or three more letters, “*dum superest Lachesi quod torqueat;*” but then

“*Clotho colum retinet; Lachesis net, et Atropos occat:*”

so that if you shall see fit to perform the part of Atropos upon this letter, there will be an end to the droppings of my lachrymatory.

But I must not close my page on such a subject with a heathen allusion. I open the Book of books, and there I find the following, which, often as you have read it, is inestimably worth again transcribing, in connection with the tears of parents over their departed children. “But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so also them which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, That we, which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord. Wherefore, comfort one another with these words.”

I remain, &c. &c.

(*To be continued*).

REV. J. SCOTT IN REPLY TO T. B. ON BELIEVERS BEING JUDGED ACCORDING TO THEIR WORKS.

To the Editor of the Christian Observer.

SIR,—Permit me to remark to your correspondent T. B. (*Christ. Observ.* Sept. p. 589) that we ought to be very careful how we impute to one another “novel and strange doctrines,” upon insufficient grounds. It was no more my intention, in the note on which he animadverts, to deny that “there is nothing hid which shall not be manifested,” than it is his to deny “that the sins of the believer in Jesus shall be blotted out, and *never rise in judgment against him to condemn him.*” In fact, to assert this latter position, which your correspondent, I doubt not, “with his whole heart believes,” was my object: but I had to assert it (which T. B. never intimates to his readers) against the particular “misapprehension” and despairing conclusion, that, because we are to be “judged according to our works,” therefore the man who is conscious that hitherto “the main course and tenor of his life” have been bad, has no other resource than to say: “The time is lapsed; death is at the door; what can be done *now*?”

(Narratives of the Plague, &c. p. 121, or 2d edition, p. 100.) This I endeavoured to obviate, not by denying "that the secrets of all hearts shall be disclosed at the judgment-seat of Jesus Christ," but by urging, that, on a man's truly repenting and believing in Christ, all his sins "shall be blotted out," so as "never to rise in judgment against him to condemn him;" but that, according to the tenor of that "new life," which his faith will infallibly cause him to lead, he shall be adjudged a "well-doer," and "come forth at the resurrection of life" at the last day. (John v. 29; Matt. xxv. 31—46.) It is perfectly easy to understand how the impenitent shall be both judged "*according to their works*," and condemned for them: but if T. B. has any better mode of explaining how the believer shall be "judged according to his works," while it is admitted that those works cannot justify him, than that which I have adopted, it may be well for him to state it. My aim was not "to support us against trembling at the consequences of that fearful disclosure," but to bar the conclusion, "There is no hope: no; for I have loved strangers, and after them will I go." T. B. should be more accurate. Twice he misquotes me—once materially—besides leading his readers to apprehend that the object of my note was quite different from what it really was. I am, &c.

JOHN SCOTT.

MINUTE VERIFICATIONS OF SCRIPTURE.

For the Christian Observer.

MINUTE coincidences and verifications of Scripture have been often and justly urged as striking collateral tests of truth. One of these, which has not been noticed, occurs to me in reading the Gospel of St. Mark. We find several references in the Evangelists to our Lord's miraculously causing the deaf to hear and the dumb to speak. Should it be objected by the infidel, that such facts might easily be feigned, I would refer him to a circumstance, twice mentioned in St. Mark, which I think would go far to convince a scientific sceptic of the veracity of the narrative. In chapter ix. ver. 17, we find one of the multitude bringing to be healed his son, who had "a dumb" spirit. Much is said, in the succeeding verses, of the history and facts of this melancholy possession; but not a word is mentioned of the child's being *deaf*, as well as dumb. But when our Lord addresses the devil, verse 25, he says, "Thou dumb and deaf spirit, I charge thee come out of him." So also in chapter vii. verse 32, it is said, "They bring unto him one that was deaf, and had an impediment in his speech;" and our Lord "put his fingers into his ears," as well as "touched his tongue."

Now it is well known in modern days, that the usual cause of dumbness is deafness; that it is very rarely any absolute organic or congenital impediment, arising from serious malformation of any of the vocal or enunciative organs, but simply the absence of hearing, for want of which the sufferer has no conception of spoken sounds. St. Matthew passes over the deafness altogether; and how came St. Mark to supply it? If, as we believe and know, he stated actual facts, the solution is easy; but upon any supposition which the infidel can feign, St. Mark must have studiously and craftily added this circumstance of the deafness, either from his scientific knowledge, or from his actual observation of similar cases. But can any one, who reads his Gospel, for one moment imagine such a crafty artifice; and all to deceive certain scientific inquirers eighteen hundred years after, by connecting deafness and impediments of speech together? I would confidently ask any candid sceptic, if such there be, whether he thinks that the state of science was such at that time in Judea, that a man, in inventing

a story of a dumb person's being made to speak, should have alily added, to take in the scientific, that his dumbness or oral impediment was connected with deafness. Nothing can be clearer, than that St. Mark relates an actual fact, little thinking or caring about the accuracy of the physiological coincidence.

The ancients record, as Eusebius quoting Clemens of Alexandria relates, that St. Peter, under Divine inspiration, revised the Gospel of St. Mark ; in proof of which it is observable, that St. Peter's denial of our Lord is more fully related with its aggravations in this Gospel, than in the others ; and his strong language, when he spake "vehemently," saying, "If I should die with thee, I will not deny thee in any wise"—that is, for any consideration, or in any degree or manner—is given only by this Evangelist. If, then, it be true that St. Peter was thus divinely directed to add what was requisite, we can easily conceive, that, well remembering the exact circumstances, or having them recalled to his mind, he stated the fact that the mute was also deaf ; and that our Lord, who understood his case, addressed the devil as having caused both these affections : but if any man supposes that either St. Peter or St. Mark invented the facts, he must have vast powers of credence.

These minute verifications are not necessary to those who have considered the whole evidence of Christianity ; but nothing is to be despised that adds even the smallest particle of cement to the goodly edifice.

QUÆSITOR.

ON MODESTY IN DRESS.

To the Editor of the Christian Observer.

I HAVE been much gratified by following you, in your capacity of a Christian Observer, in the varying scenes and incidents of the eventful times in which we live. While the religious world has been driven about with every wind of doctrine, and while the political world has been tossed by tempests which have drowned the voice of truth, you have held on the even tenor of your way, and, in spite of the reviling of your foes, or the suspicion of your friends, have freely expressed your sentiments on the deeply interesting and momentous topics which have crowded upon us in rapid succession, after weighing them with Christian independence in the balance of the sanctuary.

But there is one topic which I am much surprised should have escaped the notice and friendly animadversions of a Christian Observer. You have nobly advocated the cause of our female fellow-subjects in the West Indies, and have, I doubt not, essentially contributed to rouse the public indignation against the indecent and brutal outrages to which they are exposed. But there is a tyranny against which I am anxious you should raise your voice ; a tyranny which, I fear, if unchecked and unresisted, will make lamentable inroads on the delicacy of our countrywomen : I mean, the tyranny of Fashion, in depriving too many of them of that proper and sufficient clothing which heretofore they have enjoyed. That this tyranny, though it has now, I believe, reached an unprecedented height, is not altogether new in the modern history of our country, may be inferred from a clause in the draft of a "Bill for the Abolition of the White Female Slave Trade," in a paper from the pen of our illustrious countrywoman, Mrs. Hannah More, which she sent to your miscellany in 1804 (see p. 151), under the signature of "An Enemy to all Slavery," and which she afterwards published with her name. It is as follows :—

"If the African slaves go nearly naked, their burning clime prevents

the want of covering from being one of their greatest hardships; whereas, though the female slaves of London and Westminster were aforesaid comfortably clothed, and were allowed by the despot Fashion to accommodate their dress to the season—wearing the lightest garments in the hottest weather; and thick silks, trimmed with skins of beasts, in cold and frost—now, nakedness is of all seasons, and many of the most delicate females are allowed so little clothing as to give pain to the humane beholder. In the most rigorous seasons, they are so exposed as to endanger their own health, and shock the feelings of others, both on the score of compassion and delicacy.”

I conclude that this bill never passed into a law; or that, if it did, it has been repealed, or become obsolete; and as the session has now closed, and I hear of no petition on the subject preparing for the reformed parliament, I hope you will excuse my bringing it under your consideration, and entreating the insertion of my remarks, at least before the next equinoctial gales. Indeed, the degree in which propriety is now violated in the particulars I refer to, brings it properly under your jurisdiction as a Christian Observer. It has become, I am grieved to say, a question less perhaps of manners than of morals. Any female whom indisposition had confined to her chamber during the last two or three years, would scarcely believe, in walking abroad, that she was still among her countrywomen. She would rather imagine that she was transported to some Continental capital, with whose laxity, in the externals of female propriety, the modesty of her countrywomen had often, with honest gratification, been brought into flattering contrast by British travellers. She would fear that some American Mrs. Trollope had been over, to lecture them on their prudery; and that the right hand of their own venerable instructress had forgot its cunning. She would instinctively feel that delicacy was not conventional; and that, while national costumes might vary with every variety of climate and of taste, a scantiness of covering which in any given society is universally regarded as improper one year, can never in the same society be proper the next. And, if she were a Christian, she would feel more. She would remember how frequent and close is the connection in the Old Testament between purity of morals and modesty of attire. She would recollect how St. Paul exhorts “that women adorn themselves in modest apparel, with shamefacedness and sobriety;” and how, in enumerating the duties which were to be inculcated on the younger women, he points out, by juxtaposition (Titus ii. 5), the peculiar and prominent place which he assigns to that discretion which was cautiously to shun every appearance of evil, and sedulously to guard against every occasion of sin. She would be anxious that her Christian sisters should stem the tide of evil customs, and evince their separation from the world, not by singularity in matters of indifference, but by boldly and perseveringly declining to follow the multitude in a fashion so obviously inconsistent with the Christian character.

But I will not enlarge or particularize. Fervently do I hope that my countrywomen will forgive the earnest appeal of one who is a husband, a father, and a brother; and I am sure they would, if they duly considered the practical evils of the pernicious custom which they have thoughtlessly sanctioned. Surely these are not times in which either the higher or the lower classes are characterized by such strictness of morals as to render circumspection less necessary, or neglect of proprieties more safe, than formerly. It is not many months since I saw, in the trial of a woman who was taken up by the police for gross indecorum of dress, that she defended herself by the plea that she was not more faulty than many of the higher classes, who were allowed thus to degrade themselves with impunity.

Now, if upon Christian women in this country is devolving the honour-

able office, as I am persuaded is the fact, of contributing most essentially to the stability of our institutions and the preservation of our national character, by the attachments and confidence they conciliate, and the healing influence they exert in their Christian intercourse with the poor, they will shrink with horror at the very idea of the possibility of promoting by inconsideration the corruption of our national manners. Yet nothing is lost by more sure and insensible degrees than the most exquisite of all female attractions, the sensitiveness of feminine delicacy, when customs at least equivocal are sanctioned by the fashionable crowd. It is stated in the last Edinburgh Review, that two travellers in America, in the course of the last two or three years, had been present on two different occasions when the dress of some newly imported opera dancers had put the female part of the company to flight; but a more recent traveller records that their scruples are giving way, and that he had seen such persons performing, unchecked, before a crowded female audience in Boston. I read this statement with the deepest grief; for, notwithstanding the defamation of Mrs. Trollope, I can, from personal observation at least as extensive as hers, bear a decided and delighted testimony to the great delicacy and propriety of the women of the United States of America. It is a national trait there, as well as in England, and deeply indeed should I grieve to see it obliterated in either country. But decorum, like the sensitive plant, may soon lose its sensibility. The dew which lies all night cool and copious on its branches, is insensibly but rapidly exhaled by the meridian sun; and delicacy itself will not long retain its bloom, if exposed to the withering influence of pernicious fashions.

H.*

UNPUBLISHED PASTORAL LETTER OF DR. WATTS.

For the Christian Observer.

THE following epistle from Dr. Watts to his flock, written during one of those seasons of illness in which he was prevented ministering among them, it is believed, has never been published. The copy is endorsed as being a transcript of a letter "read by Mr. Scott in the church, the 5th of November, 1713, when almost all the brethren were present." It will furnish a subject for many serious reflections in respect to the order and government of churches; and the members of the Church of England will certainly not find that such documents give them any cause to wish to see their own communion brought to the likeness of Dissenting congregations.

* *

* Our correspondent seems to think us negligent, in not having called the attention of our readers to the subject of his letter; but the truth is, that we seldom notice such topics, fearing lest, without mending one evil, we should cause another. Offences which involve indecorum can scarcely be treated of in print, but at some risk; otherwise there is a long catalogue of public evils which call for animadversion and correction, as every Christian must feel who but reads our newspapers, or surveys our shops, or sees what is passing in our streets, or hears of the character and concomitants of some of our public entertainments. There is a time to be silent, and a time to speak; and if, in regard to some classes of evils, we have thought the character of a religious miscellany like ours usually required the former rather than the latter, it is not because we do not consider such matters of great importance. Our respected correspondent, by the way, ought not so to have interwoven the good-natured preliminary remarks in his letter, respecting the *Christian Observer*, that we could not, as we usually do, omit them, without maiming his argument. In vindicating so zealously the cause of modesty, he should have spared ours. We are happy, however, in knowing, that, though we have not been able to please all our readers, most of them have done us the justice to respect our intentions and our honesty, and not a few of them have coincided with us almost to the letter.

"To the Church of Christ meeting in Bury Street, of which the Holy Ghost has made me Overseer."

"Dearly beloved in our Lord,

"Grace, mercy, and peace be multiplied to you, from God our Father, and our Lord Jesus Christ. It has been a very sore aggravation to my long sorrows, that I have not been able to encourage your Christian visits, to converse with you singly, to receive your consolation, and relate my own experiences; nor have I been capable to express my constant concern for your welfare by writing to you together as a church, which I often designed: but you are in my heart more than ever. While God chastises my former want of zeal by silencing me for a season, I bow to His wisdom and holiness, and am learning obedience by the things that I suffer, and many lessons of righteousness and grace, which I hope hereafter to publish among you. As I have been long pleading with Him for pardon of my negligence, so I ask you also to forgive. Long afflictions are soul-searching providences, and discover the secrets of the heart and omissions of duty that were unobserved in a day of peace. May the blessed Spirit reveal to each of us why he continues to contend with us.

"I cannot reckon up all my obligations to you for your kind supports of me under my tedious and expensive sickness, and for your continued and instant prayers for my recovery, which gave me the first ground of hope that I should be restored; which hope and expectation still remain with me, and, I think, are supported by the word and Spirit of God. It seems at present to be more needful for you that I abide in the flesh; and I trust I shall yet abide, for your furtherance and joy of faith, that your rejoicing may be more abundant in Christ Jesus for me, by my coming to you again; and while I am confined as the prisoner of God, I request the continuance of your supplications for patience and sanctification, as well as health.

"I rejoice, also, to hear of your union, your love, and your attendance on the worship of the church. This has been a great comfort to my thoughts in the time of my affliction and absence. Yet I am in pain for your edification, because you have none among you to administer the special and sealing ordinances; and since it is your earnest desire to know my opinion in that affair that lies before you, I have at several seasons been enabled to write it under these heads: namely,

"1. That there were in the primitive churches several preaching elders, bishops, or overseers.

"2. That where their gifts were different, some were called pastors, or elders for exhortation, to feed the flock, to exhort the saints; others were called teachers, or elders for doctrine, to instruct their hearers in the principles of Christianity—chiefly the younger Christians—and to bring in new converts.

"3. The Scripture makes no difference nor subordination of power betwixt them in the church; but seems to give all elders an equality of power.

"4. The Scripture does not determine when, or how often, one or other should preach or administer holy ordinances: and yet it is necessary there should be some rule to decide it, lest ambition or controversy should arise among the elders in this matter.

"5. Therefore I believe the Church (to which the light of nature and Scripture has given all power in things indifferent that are necessary to be determined) has power to appoint the times, seasons, and places of their ministrations.

"6. It is for the certain advantage of a church to have more elders than one in it; that may more frequently visit the church; more fully take

care of them, and regularly administer all holy ordinances : if one or other be sick or absent, may also better keep the church together, and encourage young converts to join themselves to it.

" 7. That it is for the advantage of a church to have such an elder chosen whose gifts have been tried and approved in the church, and been owned and blessed of God for the good of souls. Such a one may most likely please and profit.

" Now, with regard to our church in particular,

" 1. It is my opinion, that, whether I live or die, if such an elder be chosen by the universal desire and voice of the Church, it will be much for their spiritual advantage, in all probability.

" 2. Whether I live or die, if another elder be chosen with the desire of a few persons, and the opposition of a few, and the bare cold consent in the major part, it will not be for the advantage of the church ; and I am sure my worthy brother Mr. Samuel Price, on whom your thoughts are set, has too tender a sense of your spiritual interest, and too wise a sense of his own, to accept of such an imperfect call to a fixed office in the church.

" 3. If any elder be chosen by a pretty general desire of the church, though not universal, it will be for the interest of the Church, if I live and am restored to your service ; and I shall rejoice to have you supplied with all ordinances in my absence by a man I can most entirely confide in ; and at my return I shall rejoice to be assisted in all services to the church by one whom I love and esteem highly : and I wrote as much with an eye to your future benefit as to your present want.

" 4. If God, for my sins, should refuse to employ me again (for I have justly deserved it), and if he should deny the long and importunate requests of his people (for he is a great Sovereign), I trust he will direct and incline your hearts to choose and establish one or more elders among you, that may give universal satisfaction, and especially to such as now may be less satisfied, and may be for your future edification and increase.

" 5. If my beloved brother Price be chosen as an elder among you, I hope your diligent and sincere attendance on his ministrations will give you a more abundant sense of his true worth, of the exactness of his discourses, of the seriousness of his spirit, and of the constant blessing of God with him ; all which I have observed with much pleasure.

" Now I have fully delivered my sentiments in this affair, and you see how sincere and hearty I am in it ; yet I will give you two reasons why I did not think fit first to propose it to the church : (1) Because it is the proper business of the church to seek after elders and officers for itself, from a sight and sense of their own spiritual interest, both as Christians and as an united body ; especially considering that the elder you propose to choose is not to be my deputy or servant, but your minister and overseer in the Lord : (2) Because I would never have any thing of such importance done in the church by the influence of my desire, without your own due sense, and prospect of your own edification and establishment as a church of Christ. Nor would I now influence you in this affair, unless the judgment of your minds concur with mine ; for, as I never had interest divided from the interest of the church, so I hope I never shall.

" And now, brethren dearly beloved, I entreat you, by the love of Christ to you, and by the love you bear to Christ our common Lord, that there may be no contentions among you. I shall be glad to find every affair that belongs to the church carried by as many voices as I trust I have hearts and affections among you. However, let every one with freedom speak his sentiments as under the eye of Christ the great Shepherd, without bias or resentment, and with zeal for the church's interest. Let every thing that is debated be with calmness, and so much the more in my absence ; each of

you believing, concerning one another, that you sincerely seek the honour of Christ and the union and peace of the church, as I believe concerning you all. Let each of you be ready to lay aside his own former opinions or resolutions, as you shall see reasons arise for the common welfare. If there should be quarrels and janglings, reflections and hard speeches, it would be a grief too heavy for me to bear, and the most effectual way to overwhelm my spirit, and delay my return to you : and as I know you have the utmost tenderness of my peace, you ought to be as tender of each other's spiritual advantage, and the union and peace of the body, and to indulge no secret whispers or backbitings that may hinder the edification of your brethren by the ministrations of the church.

" But I will not give myself leave to entertain such suspicions concerning you, who have so many years walked together in constant love. I pray heartily that the all-wise God, and Jesus Christ our Lord, may preside in your consultations, direct your hearts, and determine all things for you ; that you may be established and edified, and be a joy and a blessing to each other, as you have been, and I trust will be, to

" Your most affectionate and afflicted pastor,

" *Isaac Watts.*"

DEFINITION OF USEFUL KNOWLEDGE.

To the Editor of the Christian Observer.

WILL one of your able correspondents be kind enough to inform a plain simple man what is meant by " useful knowledge ?" I used to think that to learn to know and serve God, to fear him, and to keep his commandments, was very useful knowledge ; and I was accustomed to consider the Bible as containing the most useful knowledge extant ; and even your pages I thought not wholly useless, as I often gained a hint from them for reproof, correction, or instruction in righteousness.

But all this, I am told, was my rustic ignorance ; that useful knowledge means, to know all about rail-roads, and steam-engines, and elephants, and hippopotamuses, and other things which in our village no more concern many of us than a sermon preached twenty miles off. I admit that they are very entertaining as a recreation ; and that they may also keep a man from the public-house, and enlarge his mind ; and in these and other respects be very serviceable ; and I would not quarrel with the title of " useful knowledge " applied to such things, if I did not see a disposition among some of my neighbours to suppose that other knowledge must therefore be *useless*—particularly a knowledge of the Bible, and every thing that respects the soul and eternity—just as you hear some men speak of " the useful classes," as if no person were of any value in society who does not earn his living by manual labour. But why should not even parsons be reckoned among the useful classes ? I am sure our clergyman has been of more use to me and my family, both in body and soul, than if he had taught us the names of all the parrots and monkeys in the Zoölogical Gardens ; and that his religious tracts on our shelves, and his broad-sheets with very respectable pictures on our walls, have done more to make us wise, industrious, religious, and happy, than the most useful wood-cuts of the Seven Wonders of the World and the history and representation of both the giants in Guildhall to boot.

I think, sir, you will see, upon reflection, that deception lurks under such exclusive titles. Why, are not Tract and Bible societies, " useful knowledge " societies ? I can hardly persuade myself that the assumption of such an epithet in relation to things merely temporal, is not meant as an indirect

slight to things spiritual and eternal. Had it been said, 'secular' knowledge, or 'physical,' or 'scientific,' or 'literary' knowledge, it would have been very proper; but to call that knowledge exclusively "useful," which leaves out all that is useful to the soul and beyond the grave, is a perversion of terms which I cannot but think a symptom of the religious scepticism of these our unhappy days. Is it of no use to know how to get to heaven? I am the more anxious to have the subject considered, because some of my neighbours tell me that Mr. Hume, or some other great man, intends to get a system of national education constructed upon the "useful-knowledge" principle. Let us, before we begin upon this plan, really understand what useful knowledge is, especially to those whose time for reading is very limited. The Bible says that "the fear of the Lord is wisdom; and to depart from evil is understanding." Might it not be worth inquiring whether this is true?

A RUSTIC CHRISTIAN OBSERVER.

ON THE SPECIAL PROVIDENCE OF GOD.

To the Editor of the Christian Observer.

AFFIXED to an admirable published address by the Rev. J. H. Stewart, minister of St. Bride's, Liverpool, respecting the Cholera—stating the fearful ravages of the disease in that town, the duty and blessedness of being prepared for it, the signs of the times, the proposal of a special weekly service and a collection for the widows and orphans of the sufferers by cholera—is the following observation: "It is worthy of remark, that, by the special goodness of God, not one death from cholera has occurred in St. Bride's district, although this malady has been so fatal in Liverpool."

Mr. Stewart's address—characteristic of that excellent man—is one of such singular affection, faithfulness, and devout zeal, that it must, I would hope, have deeply affected those to whom it was directed; and it furnishes a valuable model for similar addresses in other places. But I submit that the above remark affixed to it, which does not appear to be his, but rather the comment of some friend, is not well or wisely added. The blessed doctrine, not only of an over-ruling providence, but of an individual and "special providence," I so fully believe, and so inestimably value, that I always lament to see any remark which tends to discredit it. It was right and Christian in the minister and inhabitants of St. Bride's district to acknowledge the goodness of God in sparing their parish from the visitation of a fearful malady; but was it befitting to represent Mr. Stewart's flock as placed under a "special" dispensation of exemption, while the malady had been so fatal in other parts of Liverpool? Surely the designs of Infinite Wisdom are too vast and inscrutable to be thus minutely tied down by man's feeble guesses to particular individuals and places. Besides which, in those providential visitations which fall upon large bodies of persons, nothing penal or otherwise can be inferred with regard to particular individuals. In Mr. Stewart's interesting account of the loss of the Rothsay-Castle Packet we find some persons of exemplary piety and consistency involved in the calamity: to them a blessed calamity, and the very gate of heaven: but is it, then, just or sober to represent the very same catastrophe as a "special" infliction in some other cases, for some special sin—such as, for example, having violated the preceding Sabbath?

The true line of Scriptural doctrine, it appears to me, is to view every blessing as a direct gift and mercy from the hand of God; but carefully to abstain from any such comparisons as might minister to a wrong, and above all to a pharisaical, spirit. In Mr. Stewart's district there might be many

wicked persons who were spared; and in other districts there might be many righteous who fell: were the latter, then, specially under the displeasure of God, and the former specially under his favour? Besides, why are we to represent the omniscient Searcher of hearts as recognising the minute local boundaries of parochial districts, and not rather as regarding the personal character of each individual within them? Why are we to suppose one pious clergyman's parish placed under a special dispensation, and another's not? If the cholera was specially restrained from a wicked family in Mr. Stewart's district, why did it specially fall upon a religious family in Mr. Buddicom's? Why also, after this alleged specialty, did the disorder visit, as I believe was the fact, the place thus signally honoured?

I am far from asking these questions in order to diminish the gratitude of those who are spared any providential infliction; for each Christian, viewing his own particular offences against God, with all their aggravations, must feel the long-suffering of his Creator to be great beyond conception; but I would avoid such comparisons as might at least be easily misunderstood; and, knowing my own ignorance, I would abstain from pretending to decide in any particular case what is special and what is ordinary, in the Divine government. The mercy to St. Bride's was great; the comparison with the rest of Liverpool was unnecessary, and might lead to evil. It was right to have "a special service;" but was it well-considered to assert a special manifestation? God may hear prayer, and may answer it, and yet the answer may be in a manner quite contrary to what we asked or wished. A parish in another part of England, distinguished on the Fast-day, and on other occasions, by great solemnity, has suffered very severely by the pestilence; while some other parishes, not far off, have scarcely been affected. Shall we then say that God does not hear or answer prayer? Far from it: the only legitimate inference is, "What I do thou knowest not how; but thou shalt know hereafter." But if we once begin to make our ignorance a test by which to try the dispensations of Providence; and to say that one parish, in which there were devout observances, was under "special goodness," and another, where the minister and people were equally serious and earnest, was not under the same special goodness, because in the latter the disease prevailed, and in the former not; we shall soon arrive at practical difficulties which it would not be possible to solve. I might apply the remark to different nations, as well as to portions of the same nation; but the question will readily open itself, in all its bearings, to the intelligent Christian reader, without further amplification. Let us feel and acknowledge God every where; let us limit him no where: in all our ways let us acknowledge Him, and He will direct our steps; but let us beware of the subtle effects of self-esteem, self-importance, and self-righteousness lingering in the holiest mind, and ever warring with the self-renunciation and meekness which adorn the Christian character.

J.



ON THE GRACIOUS OPERATIONS OF THE HOLY SPIRIT.

To the Editor of the Christian Observer.

IN answer to your correspondent A. L. permit me to offer a few observations on the question "What are, and what are not, distinguishing and essential characters of the gracious operation of the Holy Spirit on the soul?"

Without attempting to enumerate the various operations of the Holy Spirit on the soul of man, I will mention a few only. The sinner, being delivered from the effects of delusion and wicked passions, perceives things in a new light: if then, humbly examining ourselves by the sacred

word, we become conscious of our desires and affections being sanctified, and perform actions acceptable to God, we may conclude that this is effected "by the Spirit, which dwelleth in us." For we must ascribe all that is true and good to His sacred influence. His operations are "to work in us both to will and to do;" "to quicken the dead in sin;" to raise fallen man "from the death of sin to a life of righteousness," and to restore him to the capacity of loving and delighting in God, and his worship and service; and to excite such as "through grace have believed" to a greater degree of diligence in following those who "through faith and patience inherit the promises." These may be ranked among his most distinguishing operations on the soul of man. The same Divine Agent is spoken of in Scripture as illuminating the mind with the light of Divine truth, leading all true believers by his sacred operations, and causing in the soul high and honourable apprehensions of Christ.

With regard to what are *not* his gracious operations, it must not be supposed that the Holy Spirit is promised or given in order that we may do any thing which was not our duty; or that He will render us infallible; or that He will be given, in answer to our petitions, to inform us by a direct revelation that we are the children of God. This conclusion cannot be safely arrived at by mere impression, but is to be looked for by his enabling us to exercise repentance toward God and faith in our Lord Jesus Christ, with love to God and to our neighbour grounded upon them. Nor is it one of his characteristics to discover new duties, not already taught in Scripture; but rather to free our minds from the effects of our various prejudices and corrupt passions, that we may discern spiritual things, and understand the nature and glory of revealed truth. Lastly, miraculous and prophetic gifts are not "distinguished and essential" marks, or marks at all, of His "gracious operations;" so that even if they were now vouchsafed, which it is clear they are not, they would not come under the present question.

M. G. H.

AMERICAN DIVINES: THE REV. JOSEPH LATHROP, D.D.

For the Christian Observer.

THE name of Dr. Lathrop will be probably new to most of our readers, though some of them may chance to remember in our second volume, some thirty years ago, a review of one of his publications,—his *Discourses on False Teachers*, who in every age privily creep into the sacred ministry. The ancestors of Dr. Lathrop had separated from the Church of England, or were ejected from it by the Act of Uniformity: their descendants, in return, had to contend with those who separated from them; and Dr. Lathrop found as much difficulty in coping with those whom he considered "false prophets, and wolves in sheep's clothing," in Connecticut, in the nineteenth century, as English kings and bishops had in opposing the Puritans of the old country in the seventeenth. Dr. Lathrop, in the sermon just adverted to, following out his text, "by their fruits ye shall know them," points out the following ten marks of false teachers: 1. The want of regular ordination; 2. Coming in sheep's clothing, but being inwardly ravening wolves; 3. Privily and craftily bringing in dangerous heresies; 4. Being unruly, and vain talkers and deceivers, and thereby deluding people of little discernment; 5. Implacable malignity against the regular ministers of the Gospel; 6. Being guided by no line, and confined to no measure, but running from place to place, entering into other men's labours, and building on other men's foundations; 7. Causing divisions and offences in the churches of Christ; 8. Attending more to the form than to the power of

godliness; 9. Opposing subordination, under insidious pretensions of liberty; 10. Corrupting the word of God, and handling it deceitfully. These ten specifications he dilates upon, but without any direct reference to any sect or party.

We have alluded to this discourse as a preface to the following notice of Dr. Lathrop, because it happens to have been printed, or re-printed, in Great Britain; but this was but a very small portion of his publications, which extend to many volumes, and some of which have reached ten or more editions. Many years before his death he enumerated forty-six sermons published by him in separate pamphlets, and one hundred and sixty-four in five volumes, besides innumerable papers, "theological, moral, devotional, and literary." He entered his eternal rest in 1821, in his ninetyeth year, at West Springfield, Massachusetts, in which parish he had resided and officiated as pastor for sixty-five years, being his first and last clerical appointment. He left behind him the extraordinary number of five thousand manuscript sermons;—"a noble monument," says the continuator of his auto-biographical detail, "of his piety, talents, and industry."

Such a man well deserves to be introduced to our readers among our proposed occasional notices of American Divines; and, happily, we have his own account of himself, above alluded to, from which we purpose extracting a few pages. The memoir of Dr. Lathrop is little adorned with incident, for he passed his long and valuable life almost wholly in one place, and with few varieties; but it will be found interesting and edifying. The details are desultory, the author having apparently written them down as they occurred to him at the moment; and we shall not attempt to string them more connectedly together. The following is his statement:

The Rev. John Lathrop, a minister of Barnstable, in England, arrived at Scituate September 28, 1634, with several sons. He settled in the ministry at Barnstable, a town in Massachusetts, so called from the town of the same name in England. A number of his former flock came and settled in the same town. Samuel, his youngest son, came to Norwich in Connecticut, and there settled in a family state. He was my great-grandfather. He, and my predecessors after him, all lived and died in that town. There I was born, Oct. 20, 1731, O. S. I have formed an opinion of my father as a person of early and eminent piety, of good natural talents, and of more than a common education for that day. My situation was remote from school; but my mother paid particular attention to my education. She instructed me in reading and writing, and in the principles of religion. She was a person of exemplary piety.

In the year 1739, when I was in the eighth year of my age, my mother married to a Mr. Loomis, of Bolton, with whom I lived till I became a member of college. He was a sensible, good man: he treated me with much kindness; nor could I ever accuse him of undue partiality in favour of his own children. At the age of fourteen I chose him my guardian, nor did I err in my choice.

About this time there was a general attention to religion in the country, and it reached the vicinity in which I lived. Many youths were exceedingly agitated with religious terrors for a time; and then were wrought into high comforts and joys. My mind was not wholly unaffected with what I saw and heard; but it was calm and unruffled. I often wished to experience the strong sensations which some others seemed to feel, but could not attain to them in the same degree. My mind, however, was serious and attentive. I often retired for secret prayer; read much; thought I found benefit in reading pious books, such as Alleyne's *Alarm*, Stoddard's *Safety of Appearing*, and some of Bunyan's works, &c. (and I have never

lost my relish for Bunyan). I hoped that religion was radically formed in my mind. But, alas! I have found reason to lament that my subsequent life came so much short of my early resolutions.

At the age of about sixteen I felt a strong desire of a public education. I realized the difficulty in my way. My patrimony lay chiefly in lands, and none had power to sell them for the purpose which I contemplated. I ventured, however, one evening, to propose the matter to my step-father, who gave it a more favourable attention than I expected; but said, that for certain reasons, of which I felt the force, the business must be delayed for a few months. After a little time, it was agreed, between him and an uncle of mine in Norwich, that they would sell a part of my lands, give a bond for a deed, and take on themselves the risk of my life and fidelity. This was a generous action. I secured them as soon as I was legally able.

I prepared for college under the tuition of the Rev. Mr. White, of Bolton, an accurate linguist and able instructor. I entered Yale college in 1750, being then in my nineteenth year, and graduated in 1754. While I was a member of college, I had two fits of sickness; but by the good hand of Providence was carried safely through both. In my last year I fell into a languid state, which continued for some months; but by returning home, and applying myself moderately to the labours of the field, I regained my usual health. At college I had too much neglected bodily exercise, which is absolutely necessary for the health of students.

In the course of this year there were some deaths in college, which deeply impressed my mind with a sense of the uncertainty of life, the necessity of religion, and the importance of a good hope. I felt a conviction of my sinfulness, lamented it before God, sought His mercy, and seemed to myself as if religion was my choice; but was much discouraged by an apprehension that I was one of the non-elect. I spent much time in secret exercises. As I was walking and meditating, one day, in solitude and anxiety, I reasoned thus with myself: "A Saviour has come to open a way of salvation for sinners. Salvation is offered, and the terms are stated. The offer is to all, and the terms are the same for all. In God there is no insincerity. To Him belong secret things; things only which are revealed belong to me. There can be no decree which frustrates the Divine promises. If I comply with the terms, the benefits promised are mine. God has chosen men to salvation through sanctification of the Spirit and belief of the truth. It concerns me to make my election sure, by adding to my faith, virtue, &c. By faith and patience I may inherit the promises." By thus arguing with myself, my anxiety was relieved, my mind composed, and my hope strengthened. Soon after this I made a profession of religion in the church in Bolton; and there, for the first time, I came to the Lord's table. After I had taken my degree, I came to Springfield, first parish, to teach a grammar-school, and was admitted a boarder in the family of the Rev. R. Breck, the minister of the parish, who kindly assisted me in my professional studies. In January 1756, by advice of Mr. Breck, I offered myself, as a candidate for the ministry, to an association of ministers then sitting in Suffield, who examined, approved, and recommended me. In March following, in consequence of advice from neighbouring ministers, I was invited by the parish of which I am now the pastor, then vacant by the death of the Rev. S. Hopkins, to preach as a candidate for settlement. In July I received an unanimous call, and in August received ordination. Some time after my ordination, realizing, from a little experience, the greatness of my work and my own insufficiency for it; considering how much might depend on my fidelity in it, and fearing I had undertaken it presumptuously; I set apart a day for secret devotion, having a special regard to my ministerial work. My meditations and resolutions on that day

I committed to writing, for my future use and benefit. After invoking God's presence and assistance, I called to mind the mercies which I had experienced from my childhood to that time, more particularly marking such as had been distinguished. I acknowledged my high obligations, lamented my unworthy returns, sought forgiveness of sins past, and implored grace for the time to come. I then made a fresh dedication of myself to God, with resolutions of future obedience to his will, and of fidelity in his service. My resolutions were, in substance, as follows:—

With regard to my devotions, I resolved, that I would direct my morning thoughts to God, and spend some of my earliest moments in conversing with Him—That at evening I would recollect the sins and errors of the day, seeking God's mercy for pardon, and his grace for future security, and would review occurrences in providence with suitable reflections upon them—That I would anticipate the seasons of devotion, when I foresaw probable diversions—That I would transact ordinary business in the fear of God, set Him before me, and act under a sense of His presence—That I would seek a more intimate acquaintance with religion, in its doctrines and duties, and make it the rule of my conduct and the source of my comfort.

With regard to the government of myself, I resolved, To use God's creatures with sobriety—To exclude vain and sinful thoughts—To suppress rising corruptions—To avoid foreseen temptations, and resist such as might suddenly assail me—To set a watch before me in places of known danger—To guard against rash and unadvised speech—To keep my passions in subjection, and acquire, as far as possible, an habitual command of them.

In my treatment of men, I resolved, To preserve a sacred regard to truth in my words, and to justice in my conduct—To be tender of character—Kind to the needy—Meek under supposed injuries—Thankful for favours—Hospitable to strangers—Condescending in cases of difference—Courteous and peaceable to all men.

In my ministerial character and work, I resolved, To cultivate in my my heart, and exemplify in my life, that religion which I had undertaken to preach—To compose my sermons with perspicuity, and accommodate them to the circumstances of my people—To attend on my ministry, even though I might incur worldly loss—To select subjects of real importance, and handle them faithfully, though I myself should fall under the censure of my own preaching—To improve providences in my preaching—To commend myself to the consciences of my hearers—In things indifferent, to make, not my own will and humour, but the common peace and edification, the rule of my conduct—To visit, advise, and comfort my people as occasion might require; but not to spend, in ceremonious and useless visits, the time which ought to be employed in my study—To attend to the calls of rich and poor indifferently, without preferring one before another—To write my sermons with care, and seek Divine direction when I entered on the composition of them—To approach God's house with collection of thought, and with a petition for the presence of His grace—To speak that only which might be profitable, and to keep back nothing that was so—To choose out acceptable, but upright words—To pay particular attention to the youth in my preaching—To examine what effect my preaching has on myself, and pray that it may have a saving effect on my hearers—To commend my people often to the grace of God, and to remember at His throne their various particular cases—In all my religious inquiries to make the sacred oracles my guide, and never to receive for doctrine the commandments of men.

Having formed and written these resolutions, I laid them before God,

and concluded with this prayer:—"My gracious God, these resolutions I have formed in thy presence, and, I hope, in thy fear. My performance will depend on thy grace. This I now humbly implore. Let it be present with me, and sufficient for me. I plead no worthiness of my own, for none have I to plead; but other and better arguments abound. They are such as Thou hast put into my mouth and into my heart. Let these prevail. I plead thine abundant mercy; the righteousness and intercession of thy Son; the power and goodness of thy Spirit; the free offers of thy help made in thy word; thy command that I should seek thy Spirit, and the promise annexed to the command. May I not also plead my relation to thy people? Thou hast put me into the ministry. I know not how much the salvation of others may depend on my fidelity. Let not my sins and my unworthiness hinder my receiving such a supply of thy grace as may be necessary to the success of my ministry. Let not my iniquities stand in the way of the salvation of any one among my fellow-sinners. However it may ultimately fare with me, my heart's desire and prayer for my people is, That they may be saved." The transactions of this day I have repeatedly reviewed; and the review, I hope, has quickened me to duty; at least it has humbled me for my neglects.

In the evening of March 30, 1758, there was an occurrence which I ought to remember with gratitude. Late in the evening I was called to visit a family on a particular occasion, at the distance of two miles from my lodging. When I returned it was nearly midnight. Within about fifty rods of home, my horse stumbled, fell, and threw me over his head. When he rose, I found my left foot entangled in the stirrup. As I attempted to disengage it, the horse, being affrighted, cast up his heels and ran, dragging me after him. My situation forbade the hope of human aid, and prevented all efforts of my own. I committed myself to Providence, perhaps with as much calmness as my condition would permit; at least with as much as my mind was capable of. The horse made several turns, some so short that he almost trod on me. I was not in a situation to measure time, or ground; but the horse must have run with me a number of rods. At length my foot was disengaged, and I rose without feeling any injury, except some contusions by being dragged on the rough and frozen ground. A circumstance, trifling in itself, was the probable cause of my preservation. I had, on the preceding day, exchanged my shoes, and put on a pair in a state of decay, which I had not worn for a length of time. As it was evening when I rode out, I wore the shoes which I had on. The horse, in plunging, pressed my foot so far forward, that the stirrup came over my shoe-buckle, and there hung. The leather being old and tender, gave way, and the strap which held the buckle was torn off, with a part of the quarter. Had the leather been firm, my foot probably would not have been released. Life often depends on circumstances which are beyond human intention or fore-thought. The way of a man is not in himself: a horse is a vain thing for safety. A life preserved by God's interposing providence, ought to be devoted to the kind Preserver.

May 16, 1759, I was married to Miss Elizabeth Dwight, younger daughter of Capt. Seth Dwight, of Hatfield. This connexion laid a foundation for much family comfort. She has ever been a great blessing in her place, and in all her relations.

My steady aim in preaching has been to promote real religion in temper and practice, and to state and apply the doctrines of the Gospel in a manner best adapted to this end. Keeping this end in view, I have avoided unprofitable controversy. I have never started objections against a plain doctrine, to shew my agility in running them down. I have been careful not to awaken disputes which were quietly asleep, nor to waste

my own and my hearers' time by reproofing imaginary faults, or indifferent customs. Among these I have reckoned the fashions of dress.

As I enjoyed the friendship of my people without interruption, so I was happy to see them in peace among themselves. They were undisturbed by any religious controversy, until the year 1772, when the baptistical controversy arose, which for a short time gave them some disquietude, and me some concern. Pamphlets in opposition to infant baptism and sprinkling, were industriously circulated among my people; particularly "Anonymous Letters to Bishop Hoadly." I felt it my duty to preach on the controversy. The sermons which I preached were soon published, at the desire of my people, and have been several times re-published. The people who withdrew from my ministry shewed no bitterness: they appeared to act on principle; they treated me with friendly respect, occasionally attended my meeting, requested my presence in their family afflictions, and always seemed to be gratified by my visits. Such as survived Mr. Upham's ministry, returned to enjoy mine. One of them, I recollect in particular, requested the assessors to assess him in the parish taxes; for, he said, he wished to aid in supporting the Gospel, where he enjoyed it. He desired communion with our church, to which he was cheerfully and unanimously admitted.

While the baptistical controversy was existing among us, a gentleman from a respectable town at some distance, then vacant, conferred with me, to know whether I would accept an invitation to settle in that town. I told him, I felt my insufficiency for the place mentioned to me; at present I perceived no disaffection to me among my people; I was decently supported by them; and my removal at the present conjuncture, however lucrative to myself, might be peculiarly dangerous to them; I therefore thought it my duty to stand in my lot.

The paper currency, which in 1775 began to be emitted for carrying on the revolutionary war, subjected me to the same embarrassments which were experienced by many of my brethren. My salary being reduced to a small pittance, I was obliged to attend to agricultural cares and labours more than I chose. My ministerial labours were also increased, by frequent conferences and lectures, and by the pastoral visits, to which a sickness prevalent for three successive seasons, indispensably called me. And my health began to be sensibly impaired. In the beginning of the year 1778 the small-pox became so rife in my vicinity, that I judged it prudent to inoculate myself and family, as none of us had had the disease. In March we went into the hospital. We all had the disease favourably. But, not considering the debility naturally consequent to the disease, and to the regimen during its continuance, I immediately resumed my ministerial labours, which were much increased by instances of danger and mortality in the hospitals, where no other minister could attend. I soon felt my constitution yielding; in August I wholly desisted from my work. In December I had, by journeying and other means, regained so much strength, that I ventured into the pulpit; but after about four months, my complaints returning, I took leave of the pulpit, little expecting ever to stand and speak there again. However, after about eighteen months I had collected so much strength that from a seat I spake to my people about fifteen minutes; but by that time I was so overcome, that, leaving the assembly to pray and read among themselves, I retired to my house and to my bed.

My people were now in a state of great tranquillity, faithfully attending at God's house, patiently hoping and waiting for my recovery, satisfied with my poor and short performances, and such better supplies as I sometimes procured for them, and, when both these failed, accepting the pious

and charitable labours of the deacons and other Christian brethren. But in this encouraging period there was an occurrence which much disturbed the harmony of the people, and probably retarded the return of my health.

Toward the end of October, 1780, a John Watkins came into the parish, and began to preach in its extremities without my knowledge. He came originally from England, but directly from France, in an American ship. He professed to have had the charge of a large congregation in England—to have been a warm advocate of the American cause—to have suffered much by pleading and writing in its defence—to have left his country, flock, family, and interest, and to have fled hither, that he might escape the rage of political persecution. He made great pretensions to piety; called himself a disciple of Whitefield; talked much about his conversion; expressed great indifference to the world, an ardent affection to my people, an anxious concern for them in their destitute condition, and an earnest desire to serve the interest of their souls. He brought no credentials from England; but imputed the omission to the precipitancy of his flight in a moment of danger, having by force effected an escape from a king's ship, on board of which he had been impressed by the direction of the officers of government, to prevent his influence in favour of America. (But though his flight was so sudden, I found that he had leisure to collect and bring with him large parcels of manuscripts.) The defect of credentials was easily overlooked in a man of so much patriotism, piety, and benevolence, especially under the existing circumstances of my people: he was invited into the pulpit to supply for a single Sabbath. Some who heard him, wished to hear him again. He soon was hired, by desire of the parish, to supply for a number of Sabbaths. His manner of preaching was vehement and vociferous; but his matter generally crude and unconnected. There were some good observations, which seemed to be delivered from his manuscripts; but there was much trash and error, for which the judicious hearers gave him the credit. He appointed frequent lectures and conferences in different parts of the parish, and seemed to prefer evening exercises. He acted as officially as if he had been the settled minister of the parish: I was seldom consulted, and seldom seen by him, except on the Lord's day. He laboured to disaffect the minds of my people to me, and in some instances he was for a time successful. In those whom he thought friendly to him he endeavoured to excite prejudices against such as he judged to be otherwise. In short, he acted in the genuine character of an impostor. After he had preached in the pulpit seven Sabbaths, and also a thanksgiving, on which his performance was more intolerable than usual, the dissatisfaction of the people became so apparent that he abruptly left the pulpit and set up a private meeting, on which a small number attended for a short time. But he proceeded not far, "for his folly was made manifest to all men;" and he withdrew, and went where he could find a place. He, however, left some minds soured with the prejudices and tinctured with the errors which he had infused by his preaching, especially by his private lectures and conferences. He had publicly and privately reviled the standing ministry—had taught that every saint has a right to preach, who can find hearers—that saints certainly know each other's hearts, and all whom they cannot fellowship are unregenerate—that the church ought to admit none to communion but those whom she knows to be regenerate, and none ought to offer themselves to communion but they who know themselves to be such—that, in Scripture, besides the literal, there is a mystical, spiritual sense, which none but saints understand, and which is immediately communicated to them by the Spirit of God, &c. &c. And these sentiments some have imbibed. A few of the members withdrew from the church. A committee was appointed to confer with them. The reasons

which they assigned in justification of their conduct were, "that the church was impure, discipline lax, the unregenerate were admitted and retained." In this period I hired supplies for the pulpit, and desisted from preaching, except when supplies failed. But as soon as I had recovered a competency of strength for application to my studies, I endeavoured to correct people's sentiments on the before-mentioned subjects. I preached two sermons "On the Marks of False Teachers, or Wolves in Sheep's Clothing," which about five years after were published, at the desire of a number of my people, and some of my brethren in the ministry, to whom I had communicated them. They have had about ten editions; one in Edinburgh, by the influence of Dr. Erskine.

By reason of my infirmity, the Lord's Supper had, for an unusual length of time, been discontinued. But as soon as I thought myself able to administer it, I appointed it, and was so happy as to have the assistance of one of my ministerial brethren in the solemnity. There was a general and serious attendance upon it, and a blessing seemed to follow it. Animosities and evil speakings subsided, and brotherly affection revived. On this occasion I could not but reflect on the error of some churches, which, when difficulties arise, discontinue this festival of love; as if the existence of sickness were a good reason for the disuse of remedies.

Though the church judged the reasons of withdrawal assigned by their dissenting brethren insufficient, yet, candidly hoping that their conduct proceeded from mistake rather than perverseness, and that time and reflection would correct their error, she resolved not to censure them, but to leave the door open for their return. Most or all of them returned; some very soon; and harmony was restored. I regained my health in a comfortable degree, and my services were as acceptable as in former times. Painful experience seems to have operated to fortify the minds of my people against the influence of intruding and disorganizing teachers.

(To be continued.)

REVIEW OF NEW PUBLICATIONS.

WILKS'S DUTIES OF CHRISTIAN ELECTORS.

The Duties of Christian Electors: A Sermon preached on Sunday, Sept. 2, 1832, at Bentinck Chapel, in the Parish and new Electoral Borough of St. Mary-le-bone. By the Rev. SAMUEL CHARLES WILKS, M.A.
 —"Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them" (Exod. xviii. 21).—
 London. 1832. Price 1s.

WE need offer no apology, as Christian Observers, for again recurring to the eminently momentous subject of the Parliamentary Elections. Whatever may be the good or bad effects of the Reform Acts, they have at least been attended with this consequence, that they have greatly increased the influence and the responsibility of the great mass of the middle classes of society. Formerly the right of voting was not only confined to a comparatively small number of persons, but a large portion of those were under the controul of a much smaller number still; so that in a general election the majority of the most sound, valuable, and religious portion of the community stood aloof from the conflict; and saw bribery, venality, and profligacy raging amongst them without any power to prevent it. In our

towns in particular, the elective franchise was either in the hands of a few privileged persons, who often used it for their own private advantage ; or it was the right of the potwallopers, who made it a scene of the most lamentable riot, drunkenness, and corruption. The mechanic who had gained his freedom by handling a hammer, and the small shopkeeper who had served seven years behind his master's counter, were in many instances to choose representatives for the nation ; while the merchants, gentlemen, professional persons, and higher classes of traders, looked on with impatience and disgust, having no voice, no influence in the matter, and well knowing that the longest purse would probably win the day.

Whether the new system be a better or a worse system is not our present question ; but it calls out new classes of voters to take a part in the affairs of the country : and among the persons thus enfranchised are some of the best, and some of the worst, members of the commonweal. The scum, with much heat and ebullition, soon finds its way to the surface ; and this noxious process has been going on very vigorously for some months : but the better elements require more time to put them into a state of salutary fermentation ; and this operation is only just commencing. But commencing it is, and we anticipate much public benefit from its progress. In several instances within our knowledge, strong exertions are being made to discover and return suitable men—men of known piety, talent, and character—to the exclusion of others destitute of such claims ; and whatever may be the issue, the effort will not have been in vain.

As valuable a class of persons as we can imagine to make use of the electoral suffrage wisely, patriotically, and religiously, for the public welfare, is the great body of those persons who take an active share in our moral, religious, and charitable institutions. But if we look at the lists of the members of those institutions, we shall find that under the old system only a small portion of them possessed the right of voting ; so that it was impossible, if they had all united together, to effect any thing considerable for the public advantage through the medium of the national representation. A right-minded patron might put in a right-minded nominee in a close borough, or powerful influence might occasionally secure a more public sphere for a candidate of sound principles ; but this was merely casual, and the reverse was quite as likely to be the case.

But what have we gained by the change, it may be asked, when in every place the contest is opened to the evil disposed as well as to the good, the former usually forming the vast majority ? Whether we have gained or not, we pause not now to inquire ; our present business is with actual facts, and their moral bearings. Let the reformer and the anti-reformer each answer the question in his own way ; but in either case the point we urge is clear, that the good part of the new constituency ought not to be outdone in zeal or effort by the bad ; and that whether it was wise or unwise to extend the suffrage, now that it is extended it is a duty to make the best use of it.

This duty, we feared, might for a time be lightly regarded by what is called " the religious world ;" and it has been our frequent effort, perhaps almost to satiety, ever since the Reform Bills came into agitation, to urge our readers to view this matter in what appeared to us a right and scriptural light. We perceive already powerful indications that the question is beginning to be felt in its importance. In several places, religious and well-disposed persons have already begun to confer together upon the exigencies of their respective neighbourhoods ; and in some, resolutions have been agreed to, and papers circulated, much to the effect of the remarks in our Number for August, in the View of Public Affairs, and the

Address stitched up with that Number. The sermon now before us points to the same object, more particularly in reference to the duty of religious persons exerting themselves, at this crisis of our national history, to make a right and Christian use of the elective franchise. We are not about to review this sermon; but we shall transcribe, without comment, a few passages, which may save us the trouble of going over a portion of the ground that we had promised to traverse in some future Number of our work. The writer was requested by many lay and clerical friends to draw up something on the subject for circulation among intelligent, well-disposed, and religious persons, in their respective neighbourhoods; and a discourse from the pulpit was considered the fittest form for giving due solemnity to the question, and divesting it of party, political, and local associations. If all religious and right-minded persons would duly weigh the question, and act upon their convictions, incalculable good might, by the blessing of God, ensue.

The following are extracts:—

“When we meet here on the day of holy rest, to commune with each other, and with our God, upon subjects of infinitely higher importance than those which distract the spirits of the worldly-minded, it is not without an imperious sense of obligation that the minister of Christ would invite the attention of his hearers to any thing which might tend to chill the highest affections of the soul; any thing that breathes of earth, and aspires not to the atmosphere and the blessedness of heaven. God, and Christ, and eternity; the infinite value of the human soul, and the infinite Price paid for it; the love of the Father in giving his Son as the sacrifice for our transgressions; the love of the Son in working out our redemption; the application of that all-perfect atonement, through faith in the Redeemer, to the heart of the penitent, by the Holy Spirit, for pardon and justification before God; with an accompanying renewal of soul, peace, access to God, love, joy, holiness, the glories of the unseen world of happiness, and its awful counterpart of terror—these, these are the themes of the Christian pulpit. Yet, closely connected with these, and flowing out of them, are all the duties of life; all the charities, and all the obligations of our mortal condition, public and private, civil and religious. Now if any one of these is in danger of being neglected, or for particular reasons requires special attention, it would be a breach of ministerial faithfulness to envelop the whole in barren generalities, and not to bring forward with due prominence the peculiar duty, temptation, or trial of the moment.

“Thus, then, Christian brethren, I find myself placed before you this day. Great events have recently taken place in this country: with their good or evil I meddle not, especially in this sacred place: but if they involve new and very serious duties; and if, as I believe to be the case, some now present before God have not hitherto considered their responsibility in regard to those duties, and wish to be advised concerning them; I see no alternative but, as a faithful minister of Christ, to endeavour to stir you up to a sense of their moral and religious importance. I address many on whom is conferred now, for the first time, the charge, in the sight of God and man, of adding their voice to that of their fellow-countrymen in choosing out those who shall henceforth frame our laws, and under Divine Providence be a blessing, or else be a curse, to the land. This privilege involves no light obligation; and it ought not to be entered upon without an intelligent and Christian sense of its importance.

“Now I am aware, my brethren, that there is in many religious minds a strong disposition to escape from duties of this nature; an aversion even to think of them, or to regard them as duties. ‘Let me retire,’ says many a Christian, ‘to my closet, and pray to Him who seeth in secret for a guilty land; but why should I take any part in worldly concerns? let the potsherds of the earth strive with the potsherds of the earth, but I have a great work, and cannot come down.’ But I would ask, whether such a resolution is not often grounded on feelings too personal and selfish; as if our neighbour and our country were nothing, so long as we can ourselves individually repose in some little Goshen, even though a thousand plagues should hurl desolation all around us. There is, in many Christian breasts, a forgetfulness that patriotism—not mere passive quietude, but self-denying, religious patriotism—is a Scriptural virtue. There is also a forgetfulness that God regards nations as nations; that He did not intend us to be as so many atoms of sand, but to be bound together, to form a social edifice: so that if one member suffer, all should suffer; and if one rejoice, all should rejoice. If we turn to the Bible we find this idea running throughout every page: whereas in modern days a notion has gone abroad as if Christians might neglect all public duties, contenting themselves with working out their own salvation with fear and trembling, but heeding little or nothing what God is

doing in the earth, or whether nations and empires rise and fall, flourish or decay, so that their private peace be not visibly disturbed. And perhaps the ministers of Christ are not blameless in this matter; being content to reiterate a few particular topics, without sufficiently rising to the exigencies of the day, and setting before their flock the whole counsel of God, so as to furnish them with the bearings of Scripture on the daily conduct of life.

"Yet let me not be misunderstood. It is not for every private Christian to involve himself in public concerns, which he perhaps little understands, and which do not call for his interference: far, very far from it: but *this* he is to do; He is to come forward where his station and circumstances expressly require it; not shrinking from any known duty merely because it is arduous or invidious, but endeavouring to know and to practise whatever he believes to be for the glory of God and the real interests—especially the highest, the religious, interests—of his country."

"There is much said in Scripture of civil duties, and I see not why we are to pass them by as if they formed no part of the word of God. All Scripture is given by His inspiration: not less those parts which teach us to honour the king, than those which teach us to fear God; not less those which tell us of our obligations in social life, as masters or servants, rulers or subjects, private persons or magistrates, than those which relate more directly to the doctrines of grace and salvation. We are not to cull out a few select points, and to call those the Bible; but are to take the word of God in all its amplitude, 'that the man of God may be thoroughly furnished to all good works.' Every faithful minister of the Gospel determines, like St. Paul, to know nothing among men but Jesus Christ, and him crucified: yet St. Paul often pointed out the relationships of civil and social life; and though these are not to be the usual, or chief, theme of the Christian pulpit, yet, if all be grounded on love to God and faith in the Redeemer, we may be said truly to preach Christ when we preach what Christ commands, what tends to his glory, what adorns his doctrine, what promotes his cause, and what conduces to the best interests of a world for which he died."

"You say, perhaps, you can do little; and that may be true; but you are as much bound to exert that little as if it were much, remembering, for your encouragement, what our Lord said of one who could do but little: '*She hath done what she could.*' Yet even that little may be more than you expect; it may influence others; and if every Christian would only exert his best efforts, the aggregate would be large, though the parts were small. God has raised up throughout this nation many of his faithful servants, who sigh and cry for the abominations of the land; and if each would conscientiously use his exertions for the welfare of his country, in diligence and humility, and with faith and prayer, far greater than we think or hope might be the benefit. In many places a spirit might be stirred up which might lead to the choice of men to represent the people who themselves fear God, and take his word for their guide; in others, a spirit of serious inquiry might be stirred up, and much local good might arise, even though this great end should not be attained: and if, in the assembled senate of the land, a few only should be rightly impressed with religious considerations; and others be influenced, by zealous, well-timed exertions in their respective neighbourhoods, to co-operate for the great purposes of Christian legislation; who can say how abundantly the blessing of God might accompany their labours! Would each individual in his own station endeavour, as in the sight of the Searcher of all hearts, to support the cause of truth and righteousness, the total amount of good might be beyond all expectation. But, even if otherwise, duty is ours, events are God's. If we look back at the abolition of the slave trade, the opening of India to religious instruction, the melioration of the severity of our criminal laws, the improved discipline of our prisons, the increased facilities for building new churches, and the progress made towards the extinction of Negro slavery—not to mention various other questions—we shall see how much the efforts of a few individuals may in the end, by the blessing of the Most High, be prospered to the accomplishment of objects of vast moral and religious importance. Only let us not be traitors to the cause of God, or shrink from bearing the cross of Christ; shewing to all men, that in public transactions, as much as in private, we view the principles of the Gospel of our Redeemer to be the only legitimate code of faith and practice. Most powerful would be the moral lesson, if it were only publicly understood that there are hundreds of thousands of conscientious electors, far removed from all political factions, who will never give their vote for any man of known immoral life; or who is ascertained to hold infidel or sceptical sentiments in religion; or who has arrayed himself on the side of impiety or blasphemy; or who has proved that he regards crooked expediency (falsely called expediency), above what is just, humane, right-principled, or Christian. Religion is not weak in this land; the knees which have not bowed to Baal are not few; and if only the whole body of those who take the Bible for their guide, and who believe Christianity to be the best policy, would rise above all party and political bias, and unite in the cause of truth and righteousness, as becomes faithful servants of JESUS CHRIST, their united weight of legitimate influence would be incalculable."

"It would not become this sacred day, this hallowed place, or the office which I bear, to enter into details which might border upon political questions; but it is strictly consistent with all the three to impress upon your minds those general principles which should guide your conduct in the discharge of your duty as Christian electors. The advice of Jethro to Moses, selected for our text, will appropriately serve as a basis for a few remarks upon the subject: 'Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them.' In this specification there is nothing said of particular opinions; the whole stress is laid upon mental, moral, and religious competency: for if a man be really an 'able man,' who also fears God, loves truth, and hates covetousness, he is eminently qualified for the office of a legislator; since even where he is at present uninstructed, or it may be wrong, there is every hope of his conscientiously finding his way to what is right.

"But how different will be the effect if any one of these qualifications be wanting! If he be not an 'able man,' at least a man of fair understanding and information, however eager he may be on some particular points, he is not competent to decide upon the great questions which relate to the welfare of states and empires; and God does not intend any man for an office for which he does not adequately endow him. But, be this as it may, he should be a man who 'fears God, loves truth, and hates covetousness:' for moderate talents with right principles may effect much that is good, but the most splendid talents without principle are a curse to their possessor and to the world. If a statesman do not 'love truth,' he will think only of acting with a party, right or wrong; if he do not 'hate covetousness,' he will be open to selfish views, which will corrupt his integrity, and lead him to betray his country for private emolument and the secular interests of his friends or family. But, above all, if he do not 'fear God,' he will be destitute of the only sure guide of life, the only trust-worthy regulator of human conduct. The basis of a religious character presents a foundation for all that is conscientious, honourable, self-denying, and virtuous. Between two men, differing in ability or on various questions of political arrangement, a Christian elector may feel some hesitation in deciding which is the best qualified to benefit his country; but between an 'able man' who 'fears God,' and another who fears him not, even though still more 'able' in mental power, there can be no room for doubt: for a religious man ought to have a religious man for his representative; otherwise there is no intercommunion of sentiment and feeling. If a Christian elector believes, as he must, that a large part of the business of legislation bears forcibly upon points involving moral and religious considerations; that God governs nations; that the Bible is the record of his will, and contains rules by which public communities as well as private men are to be regulated; how can he honestly entrust his cause to the guidance of one who accounts these things of no moment, or refuses practically to recognise and act upon them? There has been of late years a mournful effort to set aside God in his own creation; to forget His providence; and in effect to regulate the affairs of nations precisely as if Christianity were a fable. The Christian elector would wish that his influence, be it little or much, should be exerted in a counter direction."

"I have spoken only of principles: their application is a matter of detail for other times, places, and occasions. Yet, it may not be improper just to allude to a few particulars, with a view practically to shew the general bearings of the subject." pp. 6—18.

Then follows a specification of various questions, respecting which the author thinks that Christian electors should be extremely anxious in regard to the sentiments of candidates. We cannot go into the details; but we copy one as a specimen, together with a portion of the concluding practical address.

"Permit me to offer yet another illustration. It has pleased God in his gracious providence to establish in this our land a National Church, reformed from the corruptions of Popery, and, though needing to be cleansed from various abuses, yet I conscientiously believe, in the main—and I am at least a disinterested witness—a church truly grounded on the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner-stone. I enter into no argument at present with those who think differently; but, speaking in this place, and to Christians attached to the Established Communion of this our southern land—and the application is not less apt in the North, and other parts of the British dominions—I may surely say, that, with our feelings of the importance of preserving the ark of God nationally among us, we could not lawfully aid those who are meditating ecclesiastical spoliation and destruction; either those who would do so from scruples of conscience, or those who mislike the reality as well as the name of national religion. In this great crisis of Protestantism in the sister island, and of National Worship both here and there, can we dare to give our suffrage to any man who will not support the public ordinances of reli-

gion and the integrity of the Protestant faith? I forbear going into the particulars of this matter, but I beseech you revolve it in your minds, and weigh it well with your consciences.

"Into secular questions, however important, I enter not; nor will time allow that I should touch upon several others which bear closely upon morals and religion—such as national education; our criminal laws; the administration of justice; the state of the poor; drunkenness, blasphemy, and other crimes; oaths; war; and not least the fearfully profligate state of the press. Enough, it is trusted, has been said to lead the Christian elector to consider his duty, and to point out a few illustrative details of application, and more would not befit the time or place.

"Suffer, then, this word of exhortation. Be prepared to understand and to exercise your new privilege. Follow not vain, noisy popularity; but yield your aid to piety, sound principle, and moral worth, or to what appears to you to approach nearest that standard; boldly and resolutely, yet meekly and unostentatiously, opposing whatever falls short of it. Be united with your fellow-Christians in this matter; not allowing the great objects which all the faithful servants of God must have at heart, to be impeded by party spirit and vain janglings. Meet the common enemy—that is to say, vice, irreligion, licentiousness, scepticism, and all that opposes the word of God—in compact, and not in weak and divided columns. To your exertions add your earnest prayers that God would be pleased 'to direct and prosper all the consultations of the high court of parliament, to the advancement of His glory, the good of His church, the safety, honour, and welfare of our sovereign and his dominions; that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations.'

"We live in remarkable times, and Christians are not permitted to shut their eyes to what is passing around them. The judgments of God are abroad in the earth; pestilence walks among the nations; political commotions are rife; war would fain be girding on his iron mail; and never were the civil duties of Christians, especially in our own land, more important. Often has our God in mercy delivered us, and we may trust that he will yet deliver; that many dark clouds will pass away, and the Sun of Righteousness illumine the land. But to this end let us earnestly seek His favour; and especially let us feel the importance of Christian legislation, so that, as a nation, we may 'set the Lord always before us;' and if he be at our right hand we shall not be greatly moved. On what may be called the moral strength of the community, is now imposed the duty of selecting the framers of our laws; and the selection requires conscientious care and vigilance: not indeed a harsh or captious spirit; or a self-assumed tone of superiority and infallibility; or an air of conferring patronage, and choosing delegates blindly to register the popular decrees, instead of selecting members for a wise and impartial deliberative assembly, to examine and decide with skill and patience and honesty;—not a degrading system of minute, vexatious catechising, instead of a high and honourable feeling of confidence and affection, grounded on a knowledge and respect for the principles and character of the individual chosen, and on a fair and open declaration of his sentiments; which ought to be most full and explicit on all great questions in which his constituents feel interested;—not, in short, any thing at war with the most exalted feelings of manly and Christian independence, and the exercise of a calm and mature judgment, on the part of the candidate; yet still a vigilance—nay, a controul—adequate to the importance of the matters at issue, and the frailty, to say the least, of our common nature.

"The Christian will ever remember, that He by whose name he is called is the Prince of the kings of the earth; the Supreme Source of all wisdom and all power; that by Him kings reign and princes decree justice; that in His name should all legislation be conducted: and though this scriptural truth may have been abused—as what truth has not?—and the very name of religious legislation rendered odious by the hypocrisy of the Papal church and the excesses of the Commonwealth parliament, yet it is truth still; and the Christian elector will therefore wish Scriptural Principles to be brought to bear with sound sense and elevated piety upon the business of nations; and to see the pervading energy of religious feeling tempering every discussion, and running like a golden thread throughout the whole fabric of the social weal. Religion must not be secularized, but the state ought to be religious. Religion itself is never out of place, though the unwise or ostentatious exhibition of it may be, and often is. Least of all is it out of place in the British Parliament: it is always needed, to regulate the temper, to check pride, to infuse a spirit of conscientiousness: it is requisite for the purification of motive, and, unless Christianity be a delusion, for seeking the aid of Him 'from whom all good counsels and all just works do proceed:' on innumerable questions it has a direct and intense bearing; to the discussion of many it is essential; while in all it gives a character to a man's principles and feelings which renders him less liable to wander from what is substantially wise and expedient. Besides all which, God himself has declared, 'Them that honour me, I will honour, and they that despise me shall be lightly esteemed:' so that, if we desire His blessing, we

shall endeavour to honour him by choosing as our representatives those who honour him; and who can and will from their hearts say Amen to the solemn prayer used daily within the walls of Parliament; and which the spirit of modern indifference or infidelity has not hitherto set aside, as it has so many other godly usages, under the pretext of not desecrating sacred things by putting them out of their place:—

“Almighty God! by whom alone kings reign and princes decree justice, and from whom alone cometh all counsel, wisdom, and understanding; We, thine unworthy servants here gathered together in Thy Name, do most humbly beseech Thee to send down thy heavenly wisdom from above, to direct and guide us in all our consultations: and grant, that, we having thy fear always before our eyes, and laying aside all private interests, prejudices, and partial affections, the result of all our counsels may be to the glory of Thy blessed Name; the maintenance of true religion and justice; the safety, honour, and happiness of the king; the public wealth, peace, and tranquillity of the realm; and the uniting and knitting together of the hearts of all persons and estates within the same in true Christian love and charity one towards another: through Jesus Christ our Lord and Saviour. Amen.”

“Thus then, brethren, having delivered to you the word of exhortation which it was urgently upon my spirit to bring before you, I might conclude: yet how shall I pronounce the benediction without once more turning your thoughts from earth to heaven; from your social duties to your spiritual privileges; from your suffrages as electors in secular contests, to your stake as candidates for an immortal crown. Statesmen seek worldly distinctions—and without doubt it is a high civic honour to be elected by the free choice of Christian men to the discharge of an important office in the affairs of state—but can I fail to remind you, that there is another election infinitely higher, an election into the family of God, an admission into the citizenship of a heavenly kingdom! and this election each one of us is called to give diligence to make sure. Would you ask what is meant by ‘giving diligence?’ The Apostle Paul illustrates it to the converts from heathenism by a reference to the Grecian games of racing, wrestling, and combating, with which they were familiar, and in which the candidates cheerfully practised every self-denial and severity which they considered requisite to ensure success. ‘Now, they do it,’ he adds, ‘to obtain a corruptible crown, but we an incorruptible.’ If, following the example of the Apostle, I might illustrate spiritual things by temporal, deriving from a great national spectacle a similitude to set forth our relations with a higher world, I would point you to the eagerness with which an ambitious candidate for a seat in the great council of the nation sometimes pursues his contest, where there are peculiar circumstances to awaken his energies. How active, how zealous, how persevering! He watches for the first opportunity of enrolling himself as a candidate; he secures every practicable aid; he forgets, in the ardour of the contest, health, ease, and property. He can rest when the victory is won; but he must first grasp the prize, and every thing else for the time appears as nothing in comparison. And is ‘an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ’ less worthy of our solicitude than the highest earthly post of honour and responsibility? Is heaven alone worth no sacrifice? Is the immortal soul only of no value? Shall we give diligence to make every thing else sure—accounting much of our mortal bodies, our property, and the worldly interests of our families—and neglect ‘the one thing’ which our Saviour pronounces emphatically and supremely ‘needful?’ Alas, the blindness of the human heart! and the fearful stupor of spiritual lethargy in which it is involved! ‘Awake, then, O sinner, from the dead, and Christ shall give thee life.’ Awake, Christian, from the slumber of spiritual sloth, to run in the way of God’s commandments with renewed vigour and alacrity. We are not as candidates for an earthly crown, or chaplet of honour—where all run, but one only obtains the prize—but we are candidates for a crown of eternal glory, ‘which the Lord, the righteous Judge, shall give,’ says the Apostle, ‘not to me only, but to all who love his appearing;’ yes, to the humblest, the most frail, the most feeble. ‘Fear not, little flock, it is your Father’s good pleasure to give you the kingdom.’ And, oh! let this gracious award of our heavenly Father, this tender pity of our Redeemer, and the promised aid of the Holy Spirit, constrain us to spend and be spent for Him who died for us and rose again; that, whether in our public or private life, in our hearts, our families, or the world, we may have but one supreme wish,—to glorify God, to set forth His praise, to bring all men to his faith, fear, and love, and to enjoy Him as our portion for ever.” pp. 22—30.

DR. SOUTHEY'S LIFE OF BUNYAN.

(Continued from p. 620.)

WE left Bunyan suffering under severe mental affliction, and a temptation, pronounced by Dr. Southey to be strange, unaccountable, and almost unimaginable, "to sell Christ." It pleased God, however, in his mercy, to restore peace to his mind, though he did not attain to it finally till after many eventful vicissitudes, and alternations of hope and despondency. These passages of his history lead Dr. Southey to remark :

"How little would some of the most frequent and contagious disorders of the human mind be understood, if a sufferer were not now and then found collected enough, even in the paroxysms of the disease, to observe its symptoms, and detail them afterwards, and reason upon them when in a state to discriminate between what had been real and what imaginary. Bunyan was never wholly in that state. He noted faithfully all that occurred in his reveries, and faithfully reported it." p. xxxii.

We believe we are as little inclined to what is fanatical as Dr. Southey, and are quite as willing to allow for the inexplicable action and re-action of the mind and body upon each other ; and we admit that it is not always easy to distinguish between mental and spiritual ailments ; yet, after every such admission, there is much in the tone of the passage just quoted which jars upon our feelings. We cannot but feel pained at our author's denominating what Bunyan would have called his "religious experiences," his "reveries ;" and of viewing his perturbations of soul as a species of chronic insanity from which he was never wholly free. The passage we have just quoted would apply in its spirit almost as much to the Psalms of David or the writings of St. Paul, as to those of Bunyan. Yet Dr. Southey surely would not call these "reveries," and exhibitions of "frequent and contagious disorders of the human mind," or tell us that David's "hidings of God's countenance," and St. Paul's "O wretched man that I am," were "paroxysms of a disease" from which the sufferers were never sufficiently exempt to discriminate between what was real and what was imaginary. If Dr. Southey means that Bunyan was never in a state to view all his mental conflicts as mere reverie and hallucination, we readily admit it, nor, we conceive, ought he so to have viewed them. He might, indeed, have distinguished with advantage between what was morbid or superstitious, and what was grounded on just and scriptural views of his own spiritual condition ; but this is perfectly distinct from treating the whole history of his spiritual conflicts as mere insanity. Let it even be granted that insanity might be mixed up with them ; let corporeal or mental ailment have augmented their virulence ; still they were the "great depths" through which he was permitted to pass for his soul's welfare, and are no more of necessity to be called madness than any other anguish of spirit. The very narration to which Dr. Southey adverts, immediately after the passage just quoted, and which he seems to consider as fully bearing out his remarks, carries to our minds rather the contrary impression. We will cite it, that our readers may judge for themselves.

"Once as I was walking to and fro in a good man's shop, bemoaning my sad and doleful state, afflicting myself with self-aborrence for this wicked and ungodly thought ; lamenting also that I should commit so great a sin, greatly fearing I should not be pardoned ; praying also, that if this sin of mine did differ from that against the Holy Ghost, the Lord would shew it me : and being now ready to sink with fear, suddenly there was, as if there had rushed in at the window, the noise of wind upon me, but very pleasant, and as if I heard a voice speaking, 'Didst thou ever refuse to be justified by the blood of Christ ?' And withal, my whole life of profession past was in a moment opened to me, wherein I was made to see that designedly I had not : so my heart answered groaningly, 'No.' Then fell, with power, that word of God upon me, 'See that ye refuse not Him that speaketh,' Heb. xii. 25. This made a strange seizure upon my spirit ; it brought light with it, and commanded a silence in my heart of all those tumultuous thoughts, that did before use, like masterless hell-hounds, to roar and

bellow, and make a hideous noise within me. It shewed me also that Jesus Christ had yet a word of grace and mercy for me, that he had not, as I had feared, quite forsaken and cast off my soul; yea, this was a kind of check for my proneness to desperation; a kind of threatening of me, if I did not, notwithstanding my sins, and the heinousness of them, venture my salvation upon the Son of God. But as to my determining about this strange dispensation, what it was, I know not; or from whence it came, I know not; I have not yet in twenty years' time been able to make a judgment of it; 'I thought then what here I should be loath to speak.' But verily that sudden rushing wind was, as if an angel had come upon me, but both it, and the salvation, I will leave until the day of judgment; only this I say, it commanded a great calm in my soul; it persuaded me there might be hope: it shewed me, as I thought, what the sin unpardonable was, and that my soul had yet the blessed privilege to flee to Jesus Christ for mercy. But I say, concerning this dispensation, I knew not what to say unto it yet; which was also, in truth, the cause, that at first I did not speak of it in the book; I do now also leave it to be thought on by men of sound judgment. I lay not the stress of my salvation thereupon, but upon the Lord Jesus, in the promise; yet seeing I am here unfolding of my secret things, I thought it might not be altogether inexpedient to let this also shew itself, though I cannot now relate the matter as there I did experience it. This lasted in the savour of it for about three or four days, and then I began to mistrust, and to despair again."

Now, so far from this passage leading us to think that Bunyan's whole life was a reverie or delirium, and that he was never sane enough to reason upon his own "symptoms," it impresses us with quite the contrary feeling. Here is a man nurtured in all the prejudices and superstitions of the most ignorant classes, and that in an age when the most learned divines, lawyers, philosophers, and statesmen, had not discarded the idle terrors of the darkest ages; when judges were legally murdering innocent persons as witches, and every village had its local ghost stories, which were as religiously believed as Holy Writ;—this man in his deep affliction has a strong, and to him unaccountable, impression of mind relative to his spiritual condition; yet, so far from giving it out to the world at once as a supernatural manifestation, which the taste of the times, and the feelings of more highly educated persons than himself, would have fully warranted, especially in such a community of religionists as the Baptists of a small country town at that day probably were; he withholds it from the first narrative of his life, and when at length, after an interval of twenty years, he thinks it right to notice it, he does it with every possible qualification, not with a tenth part of the confidence of Dr. Johnson relating a ghost story; he intersperses it with such modifying expressions as "there was *as if* there had rushed," and "*as if* I had heard;" it is a passage from the word of God, and not any new revelation that "fell with power" upon him; and though he evidently thought there was something extraordinary in the "dispensation," yet most soundly and judiciously he "*lays not the stress of his salvation thereupon, but upon the Lord Jesus in the promise,*" merely noticing the matter as not "altogether inexpedient" to be mentioned while "unfolding the secret things" of his history. So far from viewing this as chronic insanity, there appears to us in it more of caution and sobriety than we could have reasonably expected under all the circumstances; even the cautious narrative of Dr. Doddridge respecting Colonel Gardiner's alleged vision is not so cautious as this, though Doddridge was a man of high education and cool judgment, and lived in an age when such narratives were far more severely criticised than in the days of Bunyan.

It would not be doing justice to the story before us, and it would be to disparage the grace of God, often brightly manifested to his servants after long and bitter trial, if we did not subjoin a few extracts from Bunyan's own statement, respecting the way in which he obtained repose of mind. In the first place, he determined, he says, to "cast himself at the foot of Grace by prayer and supplication;" but, "oh, it was hard," he continues, "to have the face to pray to this Christ for mercy, against whom I had thus most vilely sinned! And indeed I have found it as difficult to come to

God by prayer, after backsliding from him, as to do any other thing; but I saw that there was but one way for me: I must go to Him, and humble myself unto Him, and beg that he of His wonderful mercy would shew pity to me, and have mercy upon my wretched sinful soul."

With such earnest prayer, he united diligent examination of the Scriptures with constant application to his own circumstances; and many of the passages which Dr. Southey appears so much to object to, are but a sort of mental dialogue upon the bearings of particular texts to his case. He certainly possessed what Dr. Southey thinks a strange facility of "torturing himself," by perverse applications of Scripture, so as to make every passage, even the most consolatory promises, condemn him; but this is a circumstance not uncommon in the annals of the Christian life, and may arise in part from that very humility and tenderness of conscience which are its characteristics. Still, soundness of judgment in the personal application of texts, is always to be desired; and faith and joy are quite as much Scriptural graces as self-diffidence and the dread of presumption. But if Scripture wounded him, Scripture was also made the instrument of healing him; and some of the texts which most distressed him were at length so resolved, by a comparison with others, that they even added, he says, "to my encouragement and comfort, and gave a great blow to that objection, to wit, that the Scriptures could not agree in the salvation of my soul."

"And now remained only the hinder part of the tempest, for the thunder was gone beyond me, only some drops did still remain, that now and then would fall upon me; but because my former frights and anguish were very sore and deep, therefore it oft befel me still, as it befalleth those that have been scared with fire, I thought every voice was Fire! Fire! Every little touch would hurt my tender conscience.

"But one day, as I was passing into the field, and that too with some dashes on my conscience, fearing lest yet all was not right, suddenly this sentence fell upon my soul, 'Thy righteousness is in heaven:' and methought withal, I saw, with the eyes of my soul, Jesus Christ at God's right-hand; there, I say, was my righteousness; so that, wherever I was, or whatever I was doing, God could not say of me, 'He wants my righteousness,' for that was just before him. I also saw, moreover, that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse; for my righteousness was Jesus Christ himself, 'the same yesterday, to-day, and for ever,' Heb. xiii. 8.

"Now did my chains fall off my legs indeed; I was loosed from my afflictions and irons; my temptations also fled away; so that from that time those dreadful Scriptures of God let off to trouble me; now went I also home rejoicing, for the grace and love of God; so when I came home, I looked to see if I could find that sentence, 'Thy righteousness is in heaven,' but could not find such a saying; wherefore my heart began to sink again, only that was brought to my remembrance, 1 Cor. i. 33, 'He is made unto us of God, wisdom, righteousness, sanctification, and redemption;' by this word I saw the other sentence true.

"For by this Scripture I saw that the man Jesus Christ, as he is distinct from us, as touching his bodily presence, so he is our righteousness and sanctification before God: here therefore I lived, for some time, very sweetly at peace with God through Christ. Oh! methought Christ! there was nothing but Christ that was before my eyes; I was not now for looking upon this and the other benefits of Christ apart, as of his blood, burial, or resurrection, but considering him as a whole Christ! as he in whom all these, and all other his virtues, relations, offices, and operations met together, and that he sat on the right hand of God in heaven.

"It was glorious to me to see his exaltation, and the worth and prevalency of all his benefits, and that because now I could look from myself to him, and should reckon, that all those graces of God that now were green on me, were yet but like those cracked groats and four-pence halfpennies that rich men carry in their purses, when their gold is in their trunks at home. Oh! I saw my gold was in my trunk at home! in Christ my Lord and Saviour. Now Christ was all; all my wisdom, all my righteousness, all my sanctification, and all my redemption.

"Further, the Lord did also lead me into the mystery of union with the Son of God; that I was joined to him, that I was flesh of his flesh, and bone of his bone; and now was that a sweet word to me in Ephes. v. 30. By this also was my faith in him, as my righteousness, the more confirmed in me; for if he and I were one, then his righteousness was mine, his merits mine, his victory also mine. Now could

I see myself in heaven and earth at once : in heaven by my Christ, by my head, by my righteousness and life, though on earth by my body or person.

"Now I saw Christ Jesus was looked upon of God ; and should also be looked upon by us, as that common or public person, in whom all the whole body of his elect are always to be considered and reckoned ; that we fulfilled the law by him, died by him, rose from the dead by him, got the victory over sin, death, the devil, and hell, by him ; when he died, we died, and so of his resurrection. 'Thy dead men shall live, together with my dead body shall they arise,' saith he, Isa. xxvi. And again, 'After two days he will revive us, and the third day we shall live in his sight,' Hosea vi. 2. Which is now fulfilled by the sitting down of the Son of Man on the right-hand of the Majesty in the heavens, according to that to the Ephesians, 'He hath raised us up together, and made us sit together in heavenly places in Christ Jesus,' Eph. ii. 6.

"Ah! these blessed considerations and Scriptures, with many others of like nature, were in those days made to spangle in mine eye, so that I have cause to say, 'Praise ye the Lord God in his sanctuary ; praise him in the firmament of his power ; praise him for his mighty acts ; praise him according to his excellent greatness,' Psalm cv. 1, 2.

"Having thus in few words given you a taste of the sorrow and affliction that my soul went under, by the guilt and terror that these my wicked thoughts did lay me under : and having given you also a touch of my deliverance therefrom, and of the sweet and blessed comfort that I met with afterward, which comfort dwelt about a twelvemonth with my heart, to my unspeakable admiration ; I will now, God willing, before I proceed any farther, give you, in a word or two, what, as I conceive, was the cause of this temptation ; and also after that, what advantage, at the last, it became unto my soul."

We cannot follow Bunyan in his account of the causes of the temptation, and its ultimate advantages to his soul ; but Dr. Southey must allow that in his seriously setting himself to discover these, there was at least method in his madness. And can any thing be more Scriptural or rational, than thus to inquire, "Wherefore smitest thou me?" and to endeavour to learn the lessons of spiritual and heavenly wisdom, which the dispensation seemed calculated to afford. Bunyan's "reveries" were, it appears, highly practical ; and he was at least sane enough to turn his "symptoms" and "paroxysms" to good account. One of the causes for which he thought the affliction was permitted, was, that when God had delivered him from "the temptation that went before," he had not besought him "to keep him from the temptations that were to come;" he prayed principally "for the removal of present troubles, and for fresh discoveries of God's love in Christ," but he did not sufficiently implore his heavenly Father to preserve him for the future, so that the next temptation found him unarmed. Among the spiritual advantages which he considered had resulted from the affliction, was, that "he was made continually to possess in his soul a very wonderful sense both of the blessing and glory of God, and of his beloved Son ;" and also an increased knowledge of the value of Scripture, and particularly its promises, so as to repose, by faith, upon the promise, even when he could not "feel its comfort." He adds, "I never saw those heights and depths in grace, and love, and mercy, as I saw after this temptation." This was very valuable instruction to have been derived from a mere reverie.

Bunyan united himself in fellowship with Mr. Gifford's little company of communicants in 1653, being about twenty-five years of age ; having been baptized, by immersion, upon a profession of his faith, (Dr. Southey thinks probably in public, in the river Ouse,) as he had strongly imbibed the views of the Anti-pædo-Baptists, both as to the invalidity of infant baptism, and the absolute necessity of "burial," as distinct from pouring or aspersion. He was, however, still subject to occasional relapses into his wonted spiritual depression ; which Dr. Southey more flippantly than becomes the subject, expresses by saying, that "he had not yet attained that self-control which belongs to a sane mind ; for he was nearly a year pestered with strange and villanous thoughts whenever he communicated

at the meeting." We have all along stated that there was much that was morbid in Bunyan, and we are not concerned to justify whatever he said or did; or to believe, as he believed, in regard to dreams, voices, or impressions; or to adopt his views either of baptism or Calvinism; but we still lament to see Dr. Southey speaking of him as a man not "sane," and using the half-jocose expression of his being "pestered with villainous thoughts," in alluding to those wicked and blasphemous suggestions which passed through his mind, and gave him the greatest pain. Dr. Southey, however, proceeds in a better tone to add:

"These however left him. When threatened with consumption at one time, he was delivered from the fear of dissolution, by faith, and the strong desire of entering upon eternal life; and in another illness, when the thought of approaching death for awhile overcame him, 'behold,' he says, 'as I was in the midst of those fears the words of the angels carrying Lazarus into Abraham's bosom, darted in upon me, as who should say, 'so shall it be with thee when thou dost leave this world!' This did sweetly revive my spirits, and help me to hope in God; which when I had with comfort mused on awhile, that word fell with great weight upon my mind, 'O Death, where is thy sting? O Grave, where is thy victory?' At this I became both well in body and mind at once; for my sickness did presently vanish, and I walked comfortably in my work for God again." p. xl.

Dr. Southey can well appreciate such passages as these: there is a sort of moral poetry in them. He goes on to write with equal candour in the next paragraph, and we only wish he had written the whole in the same vein:—

"Gifford died in 1655, having drawn up during his last illness an epistle to his congregation, in a wise and tolerant and truly Christian spirit: he exhorted them to remember his advice that when any person was to be admitted a member of their community, that person should solemnly declare that 'union with Christ was the foundation of all saints' communion, and not merely an agreement concerning any ordinances of Christ, or any judgment or opinion about externals: and that such new members should promise that 'through grace they would walk in love with the church, though there should happen any difference in judgment about other things.' 'Concerning separation from the church (the dying pastor pursued) about baptism, laying on of hands, anointing with oil, psalms, or any other externals, I charge every one of you respectively as ye will give an account of it to our Lord Jesus Christ who shall judge both quick and dead at his coming, that none of you be found guilty of this great evil, which some have committed, and that through a zeal for God, . . . yet not according to knowledge. They have erred from the law of the love of Christ, and have made a rent in the true church, which is but one.' Mr. Ivimey in his *History of the English Baptists* says of Gifford, 'his labours were apparently confined to a narrow circle; but their effects have been very widely extended, and will not pass away when time shall be no more. We allude to his having baptized and introduced to the church the wicked Tinker of Elstow. He was doubtless the honoured Evangelist who pointed Bunyan to the Wicket Gate, by instructing him in the knowledge of the Gospel; by turning him from darkness to light, and from the power of Satan unto God. Little did he think such a chosen vessel was sent to his house, when he opened his door to admit the poor, the depraved, and the despairing Bunyan." pp. xl, xli.

Our author is displeased with Mr. Ivimey's epithet "wicked," which, as we have already seen, he thinks ought to be exchanged for "blackguard." We need not repeat the observations in our last Number on this point, but we submit that they quite bear out Mr. Ivimey's epithet. We ought, while alluding to Mr. Ivimey, to digress for a moment, to remark that his *Life of Bunyan* published in 1809, and re-printed in 1825, has furnished Dr. Southey with his materials to an extent which we had not ascertained when we alluded in our last Number to the Laureate's additions of *original matter* to the *Life of Bunyan*. Several things which we had intended to quote as Dr. Southey's gleanings, we now trace to Mr. Ivimey; and we regret to add, that Dr. Southey has apparently with studied adroitness kept out of sight his obligations. He several times alludes to Mr. Ivimey's "*History of the Baptists*;" but when he quotes a passage from the same author's *Life of Bunyan*, he omits the name, and only says "the Baptist minister who added a supplement to Bunyan's account of his own life:" so that no reader by

this description could ever be led to Mr. Ivey's book, where, though disfigured by "villanous" paper and print, he would find almost all the materials of the Laureate's splendid edition adorned with noble letter-press and beautiful wood-engravings. Dr. Southey's chief additions are some literary remarks on the Pilgrim's Progress, and a few extracts of doggerel from the margin of Bunyan's copy of Fox's Book of Martyrs still extant; the first specimen of which, as well as the fac-simile of Bunyan's large coarse signature of his name in that volume, Mr. Ivey had already published. Our readers may be curious to see the wretched lines which marked the early poetical efforts of the author of the Pilgrim's Progress, who, indeed, in his highest flights in verse, never ascended higher than the quagmire at the foot of Parnassus.

"Under the print of an Owl appearing to a Council held by Pope John at Rome. (Acts and Monuments, vol. i. 781.)

Doth the owle to them apper
which putt them all into a fear
Will not the man and trubel crown
caste the owle unto the ground.

"Under the martyrdom of John Hus. (Acts and Mon. vol. i. 821.)

heare is John hus that you may see
uesed in deed with all cruilty.
But now leet us follow and look one him
Whear he is full field in deed to the brim.

"Under the martyrdom of John Rogers, the Protomartyr in the Marian Persecution. (Ib. vol. iii. 133.)

It was the will of X. (Christ) that thou should die
M' Rogers his body in the flames to fry.
O Blessed man thou did lead this bloody way,
O how wilt thou shien with X in the last day.

"Under the martyrdom of Lawrence Sanders. (Ib. vol. iii. 139.)

M' Sanders is the next blessed man in deed
And from all trubels he is made free.
Farewell world & all hear be lo
For to my dear Lord I must gooe." pp. xliii. xlv.

We will now extract from Dr. Southey, some interesting literary memoranda respecting the Pilgrim's Progress—doing the author the justice to acknowledge our obligation.

"The rapidity with which the editions succeeded one another, and the demand for pictures to illustrate them, are not the only proofs of the popularity which the Pilgrim's Progress obtained, before the second part was published. In the verses prefixed to that part Bunyan complains of dishonest imitators.

—some have of late to counterfeit

My Pilgrim, to their own, my title set;
Yea others, half my name, and title too,
Have stitched to their books, to make them do.

"Only one of these has fallen in my way,—for it is by accident only that books of this perishable kind, which have no merit of their own to preserve them, are to be met with: and this, though entitled 'the Second part of the Pilgrim's Progress,' has no other relation to the first than in its title, which was probably a trick of the publishers. These interlopers may very likely have given Bunyan an additional inducement to prepare a second part himself. It appeared in 1684, with this notice on the back of the title page; 'I appoint Mr. Nathaniel Ponder, but no other to print this book, John Bunyan, January 1, 1684.' No additions or alterations were made in this part, though the author lived more than four years after its publication.

"A collation of the first part, with the earliest attainable copies, has enabled me in many places to restore good old vernacular English which had been injudiciously altered, or carelessly corrupted. This has also been done in the second part: but there I had the first edition before me, and this it is evident had not been inspected either in manuscript or while passing through the press, by any person capable of correcting it. It is plain that Bunyan had willingly availed himself of such corrections in the first part; and therefore it would have been improper to have restored a certain vulgarism of diction in the second, which the editor of the folio edition had amended. Had it not been for this consideration, I should perhaps have restored his own text. For Bunyan was confident in his own powers of expression; he says

thine only way
Before them all, is to say out thy say
In thine own native language, which no man
Now useth, nor with ease dissemble can.

"And he might well be confident in it. His is a homespun style, not a manufactured one: and what a difference is there between its homeliness, and the flippant vulgarity of the Roger L'Estrange and Tom Brown school! If it is not a well of English undefiled, to which the poet as well as the philologist must repair, if they would drink of the living waters, it is a clear stream of current English,—the vernacular speech of his age, sometimes indeed in its rusticity and coarseness, but always in its plainness and its strength. To this natural style Bunyan is in some degree beholden for his general popularity;—his language is every where level to the most ignorant reader, and to the meanest capacity: there is a homely reality about it; a nursery tale is not more intelligible, in its manner of narration, to a child. Another cause of his popularity is, that he taxes the imagination as little as the understanding. The vividness of his own, which as his history shews, sometimes could not distinguish ideal impressions from actual ones, occasioned this. He saw the things of which he was writing, as distinctly with his mind's eye as if they were indeed passing before him in a dream. And the reader, perhaps, sees them more satisfactorily to himself, because the outline only of the picture is presented to him, and the author having made no attempt to fill up the details, every reader supplies them according to the measure and scope of his own intellectual and imaginative powers.

"When Bunyan's success had raised a brood of imitators, he was accused of being an imitator himself. He replied to this charge in some of his most characteristic rhymes, which were prefixed to his *Holy War*, as an advertisement to the reader." pp. lxxxvi.—lxxxix.

"But original as Bunyan believed his own work to be, and as in the main undoubtedly it is, the same allegory had often been treated before him, so often indeed that to notice all preceding works of this kind, would far exceed all reasonable limits here. Some of these may have fallen in Bunyan's way, and modified his own conception when he was not aware of any such influence. Mr. Montgomery, in his very able introductory Essay to the *Pilgrim's Progress*, observes, 'that a Poem entitled the *Pilgrimage*, in Whitney's Emblems, and the emblem which accompanies it, may have suggested to him the first idea of his story; indeed, he says, if he had had Whitney's picture before him he could not more accurately have copied it in words,' than in the passage where Evangelist directs Christian to the Wicket-Gate.

"Another book, in which a general resemblance to the *Pilgrim's Progress* has been observed, is the *Voyage of the Wandering Knight*, of which a translation from the French of the Carmelite, Jean de Carthenay, was printed in the reign of Elizabeth, the Carmelite himself having (as Mr. Douce has kindly informed me), imitated a French poem (once very popular) composed A. D. 1310, by Guill. de Guilleville, a monk of Chauliz, and entitled the *Pelerin de la Vie Humaine*. There is a vague general resemblance in the subject of this work, and some occasional resemblance in the details; but the coincidences are such as the subject would naturally lead to, and the *Pilgrim's Progress* might have been exactly what it is, whether Bunyan had ever seen this book or not. But he had certainly seen Bernard's '*Isle of Man*, or the *Legal Proceedings in Man-shire against Sin*;' wherein by way of a continued allegory, the chief malefactors disturbing both Church and Commonwealth are detected and attached; with their arraignment and judicial trial, according to the laws of England.' This was a popular book in Bunyan's time, printed in a cheap form for popular sale, and 'to be sold by most booksellers.' There is as much wit in it as in the *Pilgrim's Progress*, and it is that vein of wit which Bunyan has worked with such good success. It wants the charm of story, and has nothing of that romantic interest, which 'holds children from sleep;' and therefore its popularity has past away. But it is written with great spirit and ability, and for its own merit as well as for the traits of the times with which it abounds, well deserves to be re-printed.

"No one who reads this little book, can doubt that it had a considerable effect upon the style of Bunyan's invention. The Bee had been shewn by this elder one where honey of a peculiar flavour might be extracted, but the new honey was of our Bee's own gathering.

"Lately, however, a charge has been brought against John the Bee, of direct and knavish plagiarism. The following paragraph appeared in some London Journal, and was generally copied into the provincial newspapers;—'The friends of John Bunyan will be much surprised to hear that he is not the author of the *Pilgrim's Progress*, but the mere translator. It is, however, an act of plagiarism, to publish it in such a way as to mislead his readers; but it is never too late to call things by their right names. The truth is, that the work was even published in French, Spanish, and Dutch, besides other languages, before John Bunyan saw it; and we have ourselves seen a copy in the Dutch language, with numerous plates, printed long previous to Bunyan's time.' 'It is very difficult,' says Mr. Montgomery, 'to imagine for what purpose such a falsehood (if it be one) should be framed; or how such a fact (if it be a fact) could have been so long concealed; or when declared thus publicly, why it should never have been established by the production of this Dutch copy, with its numerous plates. Be this as it may, till the story is authenticated, it must be regarded as utterly unworthy of credit.'

"I also, upon reading this notable paragraph in a newspaper, felt as Montgomery had done, and as 'it is never too soon to call things by their right names,' bestowed upon it at once its proper qualification. It would indeed be as impossible for me to believe that Bunyan did not write the *Pilgrim's Progress*, as that Porson did write a certain copy of verses entitled the *Devil's Thoughts*. There must have been a grievous want of common sense in the person who wrote the paragraph, to suppose that such a plagiarism could have escaped detection till he discovered it; Bunyan's book having been translated into those languages, (and current in them) in one of which, according to him, the original, and in the others, earlier versions of that original than the 'English *Pilgrim's Progress*' were existing! But there must have been a more grievous want of fidelity in his assertions. If he had been able to read the book which he saw, this gross accusation could never have been brought against John Bunyan.

"The book in question (to which without reference to this supposed plagiarism, Mr. Douce with his wonted knowledge had previously directed my attention), I have had an opportunity of perusing, through the kindness of its possessor, Mr. Offor. A person looking (like Bunyan's accuser) at the prints, and not understanding the language in which the book is written, might have supposed that hints had been taken from them for the adventures at the Slough of Despond, and at Vanity Fair; but that the *Pilgrim's Progress* was not a translation from the work he must have known, for the *Pilgrims* in the prints are women; and it required no knowledge of Dutch to perceive that the book is written not as a narrative, but in a series of dialogues." pp. xc—xciv.

"The *Pilgrim's Progress* has more than once been 'done into verse,' but I have seen only one version, and that of only the First Part. It was printed by R. Tooke, and to be sold by the booksellers of London and Westminster; but if there be a date to this version, it has been torn off with the corner of the title-page, from this well thumbed and well worn copy, for the use of which (as of other rare books that have been most useful on the present occasion) I am obliged to Mr. Alexander Chalmers. The versification is in the lowest Witherish strain, one degree only above Bunyan's own; yet here and there with indications of more power than the writer has thought proper to put forth. In general the version keeps close to the original: In one place a stroke of satire is put into Apollyon's mouth, against the occasional conformists—

Come go with me occasionally back,
Rather than a preferment lose or lack.

"And after the Pilgrims have crossed the river, this singular illustration occurs—

Then on all sides the heavenly hosts enclose,
As through the upper regions all arose;
With mighty shouts and louder harmonies,
Heaven's Opera seem'd as glorious to the eyes
As if they had drawn up the curtain of the skies.

"Though the story certainly is not improved by versifying it, it is less injured than might have been supposed in the process; and perhaps most readers would read it with as much interest in the one dress as in the other.

"A stranger experiment was tried upon the *Pilgrim's Progress*, in translating it into other words, altering the names, and publishing it under the title of the *Progress of the Pilgrim*, without any intimation that this version is not an original work. Evangelist is here called Good-news; Worldly Wiseman, Mr. Politic Worldly; Legality, Mr. Law-do; the Interpreter, Director; the Palace Beautiful, Graces Hall; Vanity town is Mundus; the Giant, is Giant Desperation of Diffident Castle, and the prisoners released from it, instead of Mr. Despondency and his daughter. Much-afraid, are 'one Much-cast-down, and his kinsman Almost Overcome.' This would appear to have been merely the device of some knavish bookseller for evading the laws which protect literary property; but the person employed in disguising the stolen goods must have been a Roman Catholic, for he has omitted all mention of Giant Pope, and Fidelius suffers Martyrdom by being hanged, drawn, and quartered. The dialogues are much curtailed, and the book, as might be expected, very much worsened throughout; except that better verses are inserted.

"Bunyan could little have supposed that his book would ever be adapted for sale among the Romanists. Whether this was done in the earliest French translation I do not know; but in the second there is no Giant Pope; and lest the circumstances of the author should operate unfavourably for the reception of his work, he is designated as *un Ministre Anglois, nommé Jean Bunian, Pasteur d'une Eglise dans la Ville de Bedford en Angleterre*. This contains only the first part, but promises the second, should it be well received. The first part, under the title of *le Pelerinage d'un nommé Chrétien*, forms one of the volumes of the *Petite Bibliothèque du Catholique*, and bears in the title-page a glorified head of the Virgin. A Portuguese translation (of the first part also) and in like manner cut down to the opinions of the public for which it was designed, was published in 1782. Indeed I believe there is

no European language into which the *Pilgrim's Progress* has not been translated. The *Holy War* has been little less popular; and if the *Life and Death of Mr. Badman* has not been as generally read, it is because the subject is less agreeable, not that it has been treated with inferior ability." pp. xcvi—xcix.

We have thought the above notices well worth the perusal of our readers. It were easy to add numerous other panegyrics by literary men upon Bunyan and his great work; but the *Pilgrim's Progress* needs not now the name of Swift, or Franklin, or Johnson, or Lord Kaimes, or Cowper, or Southey, to convince the world of the genius of the "glorious dreamer." It is however well if such suffrages invite a new class of readers, who, in search of amusement, shall find religious benefit. In this view the present typographically alluring edition will, we trust, be beneficial, and the memoir prefixed to it, though it is not what a life of Bunyan ought to be, is so far a courtly presentation, that it may induce some to pay their respects to him who would not have admitted him to their acquaintanceship without the Laureate's card in his hand. The great majority of religious persons, of whatever body, need no such introduction; and when we reflect upon the extraordinary popularity of this work, and the spiritual edification of which, for nearly a century and a half, it has, by the blessing of God, been the instrument, we can readily echo Mr. Ivimey's admiration, that such benefits should, in the wisdom of God, have arisen from the labours of "an illiterate plebeian, a despised tinker, a prosecuted sectary, a proscribed felon, who wrote his book in a prison without any human assistance, while making tagged laces for the benefit of his family; and of which (the book, not the laces), when finished, some said, 'John, print it;' others said, 'Not so:' some said, 'It might do good,' others said, 'No.'" The fact is the more remarkable, when we look at the extraordinary state of Bunyan's own mind during many years; for though we have blamed Dr. Southey for confounding a sense of the burden of sin and the terrors of futurity with insanity, yet when we remember Bunyan's former ignorance and extravagance—as evinced for example in his expecting a miracle to confirm his faith, contrary to the direct teaching of Scripture—we should not have expected so much that is judicious, and comparatively so little that is otherwise in the *Pilgrim's Progress*.

To narrate at large the events of Bunyan's life, of which his long protracted imprisonment is a chief feature, would be only to transcribe what is well known or easily accessible. He tells us himself with what fear and trembling he entered upon the work of preaching.

"I first could not believe that God should speak by me to the heart of any man, still counting myself unworthy; yet those who were thus touched, would have a particular respect for me; and though I did put it from me, that they should be awakened by me, still they would affirm it before the saints of God: they would also bless God for me, (unworthy wretch that I am!) and count me God's instrument, that shewed to them the way of salvation."

He was gradually led through three successive stages of spiritual instruction. First, he says: "The Lord did lead me to begin where his word begins with sinners; that is, to condemn all flesh, and to open and allege, that the curse of God by the law doth belong to and lay hold on all men as they come into the world, because of sin. Now this part of my work I fulfilled with great sense; for the terrors of the law, and guilt for my transgressions, lay heavy on my conscience; I preached what I felt, what I smartingly did feel! even that under which my poor soul did groan and tremble to astonishment." Thus he went on for two years, "crying out against men's sins, and their fearful state, because of them." After which, he says: "The Lord came in upon my own soul, with some sure peace and comfort through Christ: wherefore now I altered in my preaching (for still I preached what I saw and felt); now therefore I did much labour to hold with Jesus Christ in all his offices, relations, and be-

nefits unto the world, and did strive also to condemn, and remove those false supports and props on which the world doth lean, and by them fall and perish." Next came the third stage, for he adds: "After this, God led me into something of the mystery of the union of Christ; wherefore that I discovered and shewed to them also." In this way of exhortation he continued with astonishing zeal and energy, and with such an overwhelming feeling of the truth and infinite importance of what he preached, that he often said in his heart before God, that if his being hanged on a gibbet "would awaken the minds of careless sinners," he should be contented to undergo that penalty. When he was preaching "the doctrine of life by Christ," "it seemed to me at times," he says, "as if an angel of God had stood at my back to encourage me:" "it hath been with much power and heavenly evidence upon my own soul, while I have been labouring to unfold it, to demonstrate it, and to fasten it upon the consciences of others, that I was *more* than sure, if it be lawful so to express myself, that those things which I then asserted were true." He adds: "If any of those who were awakened by my ministry did after that fall back (as sometimes too many did), I can truly say, their loss hath been more to me than if my own children had been going to their grave: I think verily, I may speak it without any offence to the Lord, nothing has gone so near me as that; unless it was the fear of the loss of the salvation of my own soul. I have counted as if I had goodly buildings and lordships in those places where my children were born: my heart hath been so wrapped up in the glory of this excellent work, that I counted myself more blessed and honoured of God by this, than if he had made me the emperor of the Christian world, or the lord of all the glory of the earth without it!" We have quoted these passages to shew what, under the blessing of God, was one chief source of the powerful and impressive character of his preaching. We need but contrast the earnest effusions of such a man poured forth from his inmost soul, with those sleepy languid addresses which are often called sermons, to see ample cause, independently of all other reasons, for the overflowing and weeping audiences of the tinker of Elstow, while many a regular divine was preaching far more learned discourses to empty benches.

There is another declaration of Bunyan's respecting his own preaching, which it may be well to notice in the present day of novelty and theological contention. "I never cared to meddle with things that were controverted and in dispute among the saints, especially things of the lowest nature; yet it pleased me much to contend with great earnestness for the word of faith, and the remission of sins by the death and sufferings of Jesus: but I say, as to other things, I would let them alone, because I saw they engendered strife; and because that they neither in doing nor in leaving undone did commend us to God to be his." He adds: "It pleased me nothing to see people drink in opinions, if they seemed ignorant of Jesus Christ, and the worth of their own salvation. Sound conviction for sin, especially unbelief, and a heart set on fire to be saved by Christ, with strong breathings after a truly sanctified soul: that it was that delighted me; those were the souls I counted blessed."

But he was not long left unmolested. He says: "When I first went to preach the word abroad, the doctors and priests of the country did open wide against me; but I was persuaded of this, not to render railing for railing; but to see how many of their carnal professors I could convince of their miserable state by the Law, and of the want and worth of Christ; for, thought I, 'That shall answer for me in time to come, when they shall be for my hire before their face.'" He had gone on thus for about five years, when in November 1660, a few months after the Restoration

of Charles II. he was committed to Bedford gaol, for going about preaching, and there he remained for upwards of twelve years; during which period he wrote the first part of the Pilgrim's Progress, his personal narrative, entitled, *Grace Abounding*, and many other works. Dr. Southey, we regret to say, relates this part of Bunyan's history in a manner not altogether honourable to his understanding or his feelings. His sympathies appear to be on the side of the oppressor, rather than the oppressed; he offers every possible excuse and extenuation for those who thus misused the strong arm of power; he represents the prison as almost a pleasant retreat; seems to see little hardship in Bunyan's lot; and though his family must have starved during his long imprisonment, had he not learned to make "tagged laces" to support them, (for he was as effectually called from his pots and kettles, to use Mr. Ivimey's expression, as the Apostles were from their nets; or, as the Laureate in mirthful guise and elegant witticism expresses it, "his worldly occupation was gone, for there was an end of tinkering as well as of his ministerial itinerancy,") yet in all this Dr. Southey finds nothing to call forth much commiseration. "His family," he coolly says, "lost the comfort of his presence; but in other respects their condition was not worsened by his imprisonment." Thus, because, like an honest man and a tender husband and father, he learned to earn a pittance for his wife and children, in his prison, their condition was "not worsened," (how knows our Laureate that?) except in the mere trifle of "the comfort of his presence." And what would Dr. Southey have had them lose? Would he have had them pinched, and flogged, and starved to death, in order to prove that they were wretched? Our Laureate has pathetically embalmed in his poems his own paternal feelings; for we have not forgotten the tender and beautiful domestic stanzas prefixed to his *Battle of Waterloo*. And had not Bunyan's family similar domestic sympathies? Let us hear the sufferer's own expression of his feelings, which Dr. Southey justly admits, "it would be wronging him to withhold." We shall commence our citation with the paragraph preceding that which Dr. Southey quotes, because it shews both his fears and the nature of his support under them.

"The second consideration was to live upon God that is invisible, as Paul said in another place; the way not to faint, is, 'To look not on the things that are seen, but at the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal.' And thus I reasoned with myself, If I provide only for a prison, then the whip comes unawares, and so doth also the pillory. Again, If I only provide for these, then I am not fit for banishment: further, If I conclude that banishment is the worst, then if death comes, I am surprised: so that I see, the best way to go through sufferings, is to trust in God, through Christ, as touching the world to come; and as touching this world, 'to count the grave my house, to make my bed in darkness; to say to corruption, Thou art my father, and to the worm, Thou art my mother and sister: ' that is, to familiarize these things to me."

He then proceeds as quoted by Dr. Southey; and a most affecting passage it is.

"But notwithstanding these helps, I found myself a man encompassed with infirmities; the parting with my wife and poor children, hath often been to me in this place, as the pulling the flesh from the bones; and also it brought to my mind the many hardships, miseries, and wants, that my poor family was like to meet with, should I be taken from them, especially my poor blind child, who lay nearer my heart than all beside: Oh! the thoughts of the hardships I thought my poor blind one might go under, would break my heart to pieces. Poor child! thought I, what sorrow art thou like to have for thy portion in this world! thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow upon thee. But yet, thought I, I must venture you all with God, though it goeth to the quick to leave you: Oh! I saw I was as a man who was pulling down his house upon the heads of his wife and children; yet I thought on those 'two milch kine that were to carry the ark of God into another country, and to leave their calves behind them.'"

Under this heart-rending affliction, "being but a young prisoner not acquainted with the laws," and therefore fearing that, besides "whip" and "pillory," "my imprisonment might end at the gallows for aught that I could tell," his consolation was in the promises of God.

"But that which helped me in this temptation was divers considerations: the first was, the consideration of those two Scriptures, 'Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me:' and again, 'The Lord said, Verily it shall go well with thy remnant; verily I will cause the enemy to entreat them well in the time of evil.' I had also this consideration: that if I should venture all for God, I engaged God to take care of my concerns; but if I forsook him in his ways, for fear of any trouble that should come to me or mine, then I should not only falsify my profession, but should count also that my concerns were not so sure, if left at God's feet, as they would be if they were under my own care."

There is not much said in Bunyan's *Grace Abounding*, of the circumstances attending his examinations before the justices, and his imprisonment; but he drew up a detailed account of the matter, which the temper of the times, we may presume, did not allow him to publish; and it did not appear in print till upwards of seventy years after his death, being withheld, it has been conjectured, in tenderness to the families of his persecutors, whose names do not figure in any very enviable light. The *Grace Abounding* has passed through more than fifty editions; but the account of his imprisonment was extremely scarce till Mr. Ivey re-printed it; and Dr. Southey ought here again to have explicitly acknowledged his obligations to his biographical predecessor. The Laureate and the Baptist minister, however, differ strangely in their inferences from Bunyan's statement. Mr. Ivey says: "In the account of his imprisonment, which includes several conversations between him and the justices, the reader will find a fine display of his character, considered either as the pious Christian, the zealous minister, or the intrepid Englishman, resisting the lawless encroachments of arbitrary power." Dr. Southey on the other hand says:

"In none of Bunyan's writings does he appear so little reasonable, or so little tolerant, as upon these occasions; he was a brave man, a bold one, and believed himself to be an injured one, standing up against persecution; for he knew that by his preaching evident and certain good was done, but that there was any evil in his way of doing it, or likely to arise from it, was a thought, which if it had arisen in his own mind, he would immediately have ascribed to the suggestion of Satan." p. lxi.

The fairest way to decide between these opposite statements, would be to exhibit the facts of the case at large, which we would do if our limits allowed. But even in Dr. Southey's own interesting account, as abridged from Bunyan's narrative, there is ample proof of the good conduct of the sufferer, and of the folly and persecuting spirit of the laws under which he suffered;—laws which so far from really supporting the Established Church of England, only tended to render it odious to the people. The best apology is, that the nature of religious liberty was not at that time fully understood by any party; and that men thought they did God service by restraining those who did not worship with them. It should be remembered also, that there was at that time great alarm in the minds of the public authorities, who from the disturbances which were often occurring, were suspicious of all public assemblages of the people, and not least where religion professed to be the object of the meeting. We admit further, that humane efforts were made by the magistrates to turn Bunyan from his decision, rather than put the law into execution, and that provided he would have engaged to give over preaching he might probably at any time have procured his liberty. But this he could not conscientiously do; and as he caused no civil disturbance by his ministrations, the law that enjoined him to be silent, we scruple not to say, was unjust and tyrannical. But let us hear Dr. Southey's own account of the matter; which we shall interject with a few notes as we pass along.

"A warrant was issued against Bunyan as if he had been a dangerous person, be-

cause he went about preaching; this office was deemed, (and well it might be) incompatible with his calling; he was known to be hostile to the restored church, and probably it might be remembered that he had served in the Parliament's army." p. lix.

Here are three arguments: First, that preaching and tinkering were incompatible; but was that any reason for keeping a man twelve years in prison and threatening him with transportation, or being "stretched by the neck?" Secondly, that Bunyan was hostile to the restored church; which hostility, however, was not likely to be diminished by the use of whips and stocks and prisons and gibbets. Thirdly, that "it *might* be remembered that he had served (at the age of seventeen!) in the Parliament's army," which remembrance is a mere gratuitous guess of Dr. Southey's, in raking together all possible or conceivable apologies for a bad deed. If every man was to be imprisoned at the Restoration, who happened many years before, willing or unwilling, when a mere boy, to have been a Commonwealth soldier, truly prison room had been scant in merry England. And to suppose that any judge or magistrate could in common feeling or justice have "remembered" such an old offence as an aggravation of Bunyan's sin of non-conformity, would have been very like hurling the most worthy of all Laureates from the summit of his own Skiddaw, and pleading in excuse that we remembered he once wrote Wat Tyler. But we proceed:

"Accordingly he was arrested at a place called Samsell in Bedfordshire, at a meeting in a private house. He was aware of this intention, but neither chose to put off the meeting, nor to escape, lest such conduct on his part should make 'an ill savour in the country;' and because he was resolved 'to see the utmost of what they could say or do to him;' so he was taken before the justice, Wingate by name, who had issued the warrant." p. lix.

Dr. Southey here most unfairly represents Bunyan very much in the light of an obstinate hot-headed man, who would not act with common prudence; whereas the original narration from which he gleans his facts, bears quite a different aspect. Bunyan tells us that he seriously deliberated whether he ought to make his escape, or, at least, whether he ought not to decline holding the meeting; but he was decided by such considerations as, that "to preach God's word is so good a work that we need not be ashamed of it;" that "we shall be well rewarded if we suffer for it;" that if he who had encouraged others in the ways of godliness were to fear personal inconvenience in discharging what he considered a bounden duty, "what will the weak and newly converted brethren think of it;" how would they be staggered, and "how would the world have taken occasion by his cowardliness to blame the Gospel," and to suspect its professors of hypocrisy. Surely this was not mere bravado, or fool-hardiness. Speaking of the meeting, he says: "Blessed be the Lord, I knew of no evil I had said or done;" and he adds, that so far from there being any necessity for the justices "setting a strong watch about the house, as if we did intend to do some fearful business to the destruction of the country"—some Cato-street conspiracy at the very least—"alas! the constable, when he came in, found us only with our Bibles in our hands ready to speak and hear the word of God; for we were just about to begin our exercise; nay, we had begun in prayer for the blessing of God upon our opportunity, I intending to have preached the word of the Lord unto them that were present; but the constable coming in, prevented us, so that I was taken and forced to depart the room." Dr. Southey goes on:

"Wingate asked him why he did not content himself with following his calling, instead of breaking the law; and Bunyan replied that he could both follow his calling, and preach the word too. He was then required to find sureties; they were ready, and being called in were told they were bound to keep him from preaching, otherwise their bonds would be forfeited. Upon this Bunyan declared that he would not desist from speaking the word of God. While his mittimus was making in consequence of this determination, one whom he calls an old enemy of the truth, entered into discourse with him, and said he had read of one Alexander the coppersmith who troubled the

Apostles,—‘aiming ’tis like at me,’ says Bunyan, ‘because I was a tinker; to which I answered that I also had read of priests and Pharisees that had their hands in the blood of our Lord.’ Aye, was the rejoinder, and you are one of those Pharisees, for you make long prayers to devour widows’ houses. ‘I answered,’ says Bunyan, ‘that if he had got no more by preaching and praying than I had done, he would not be so rich as now he was.’ This ended in his committal to Bedford jail, there to remain till the quarter sessions. He was offered his liberty if he would promise not to call the people together, but no such promise would he make; and when he was told that none but poor, simple, ignorant people came to hear him, he replied that such had most need of teaching, and therefore it was his duty to go on in that work. It appears, however, that after a few days he listened to his friends, and would have given bond for his appearance at the sessions: but the magistrate to whom they applied was afraid to take it. ‘Whereat,’ says Bunyan, I was not at all daunted, but rather glad, and saw evidently that the Lord had heard me. For before I went down to the justice, I begged of God that if I might do more good by being at liberty than in prison, that then I might be set at liberty; but if not—His will be done; for I was not altogether without hopes, but that my imprisonment might be an awakening to the saints in the country: therefore I could not tell which to choose; only I in that manner did commit the thing to God. And verily at my return, I did meet my God sweetly in the prison again, comforting of me, and satisfying of me that it was His will and mind that I should be there.” pp. lix, lx.

The concluding sentences of this extract depict the whole of Bunyan’s carriage in the matter. Dr. Southey has abstracted the narrative very fairly, except that he keeps back the name and degree of the person, who, while the mittimus was making out, “entered into discourse,” as he mildly phrases it, but, as Bunyan words it, “fell to taunting me with reviling terms,” namely, a certain Dr. Lindale, apparently the clergyman of the parish, or of some neighbouring one. It was delicate in the Laureate to throw the matter into decent generalities; but we see nothing that is to be gained by mystification. Bunyan remarks upon his own retort to Dr. Lindale’s unjust sneer about devouring widows’ houses, “But that Scripture coming into my mind, ‘Answer not a fool according to his folly,’ I was as sparing of my speech as I could without prejudice to truth.” Had he continued to try his hand at retort, poor Dr. Lindale would have been no match for him.—But to proceed:

“Some seven weeks after this the sessions were held, and John Bunyan was indicted as a person who ‘*devilishly and perniciously* abstained from coming to church to hear Divine service, and who was a common upholder of several unlawful meetings and conventicles to the great disturbance and distraction of the good subjects of this kingdom.’ He answered that as to the first part of this he was a common frequenter of the Church of God: but being demanded whether he attended the parish church, he replied that he did not, and for this reason, that he was not commanded so to do in the word of God; we were commanded there to pray, but with the spirit, not by the common prayer book, the prayers in that book being made by other men, and not by the motion of the Holy Spirit within our own hearts. And as to the Lord’s prayer, said he, ‘there are very few that can, in the Spirit, say the two first words of that prayer; that is, that can call God their father, as knowing what it is to be born again, and as having experience that they are begotten of the Spirit of God; which if they do not, all is but babbling.’ Having persuaded himself by weak arguments Bunyan used them as if they had been strong ones; ‘Shew me,’ he said, ‘the place in the Epistles where the Common Prayer Book is written, or one text of Scripture that commands me to read it, and I will use it. But yet, notwithstanding, they that have a mind to use it, they have their liberty; that is, I would not keep them from it. But for our parts, we can pray to God without it. Blessed be his name!’ But the sectaries had kept their countrymen from it, while they had the power; and Bunyan himself in his sphere laboured to dissuade them from it.” pp. lx, lxi.

If he did, prejudiced and misguided as we think him to have been in so doing, it was no reason for sending him to prison, keeping him twelve years in durance, and threatening him with banishment or a halter. But in truth there were many reasons why Bunyan might, at that time, have felt some distaste to the prayer-book; not for its own sake, but viewing it as the party-badge of the lay Wingates and the clerical Lindales of the age. His prejudices against the book itself, and against forms of devotion in general, were unworthy of his powerful understanding; but we can

allow much for an unhappy association of ideas, at a time when party-spirit ran high, and the abettors of the prayer-book did not always take care to adorn their faith by their works. But the real grievance was, that the book was unhappily forced upon the people by severe pains and penalties. Bunyan expressly states in the above passage, that he did not wish to interfere with the liberty of those who approved it, only he asked the same liberty for those who thought they would pray to God without it. This liberty ought to have been granted; and had it been, we should not have seen so many men of Bunyan's stamp goaded into hostility to the Established Church, which has never recovered the shock of those unwise measures. Bunyan's remark upon the Lord's Prayer was not gratuitous, as it would appear in Dr. Southey's abstract, but arose out of a question of Justice Keeling's, who was constrained to add consentingly, after the words, "All is but babbling," above extracted, "That is a truth."

Dr. Southey, in retailing this conversation, goes on, as already noticed, to complain, and we think very unfairly, of Bunyan's want of reason and tolerance in these examinations, while he omits to tell us how disgracefully the magistrates taunted their prisoner, by saying that he was possessed of a devil, that his god was Beelzebub, and that his religious dialect about "having the comfortable presence of God—blessed be his holy name," was "cant and pedlar's French;" on which mildly adds Bunyan in his note-book, "The Lord open his eyes."

"Some farther disputation ensued: 'we were told,' he said, 'to exhort one another daily, while it is called to day:' but the justice replied he ought not to preach. In rejoinder he offered to prove that it was lawful for him and such as him to preach, and quoted the Apostle's words, 'As every man hath received the gift, even so let him minister the same unto another.' Let me a little open that Scripture to you, said the magistrate: 'As every man hath received his gift; that is, as every man hath received a trade, so let him follow it. If any man have received a gift of tinkering as thou hast done, let him follow his tinkering. And so other men their trades, and the divine his calling.' But John insisted that spiritual gifts were intended in this passage. The magistrate said men might exhort if they pleased in their families, but not otherwise. John answered, 'if it were lawful to do good to some, it was lawful to do good to more. If it were a good thing to exhort our families, it was good to exhort others. And if it were held a sin for them to meet together and seek the face of God, and exhort one another to follow Christ, he would sin still.' They were now at a point. You confess the indictment then? said the magistrate. He made answer—'this I confess: We have had many meetings together, both to pray to God, and to exhort one another; and we had the sweet comforting presence of the Lord among us for our encouragement; blessed be his name! there I confess myself guilty, and no otherwise.' Then said the magistrate 'hear your judgment! You must be had back again to prison, and there lie for three months following; and at three months' end, if you do not submit to go to church to hear Divine service, and leave your preaching, you must be banished the realm. And if after such a day as shall be appointed you to be gone, you shall be found in this realm, or be found to come over again without special license from the king, you must stretch by the neck for it: I tell you plainly.' Bunyan resolutely answered that if 'he were out of prison to-day, he would preach the Gospel again to-morrow, by the help of God!'

"Back therefore he was taken; and I can truly say,' he says, 'I bless the Lord for it; that my heart was sweetly refreshed in the time of my examination, and also afterwards at my returning to the prison, so that I found Christ's words more than bare trifles, where he saith, 'He will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist.' Three months elapsed, and the clerk of the peace then went to him by desire of the magistrate to see if he could be persuaded to obedience. But Bunyan insisted that the law, being intended against those who designed to do evil in their meetings, did not apply to him. He was told that he might exhort his neighbours in private discourse, if he did not call together an assembly of people; this he might do, and do much good thereby, without breaking the law. But, said Bunyan, if I may do good to one, why not to two? and if to two why not to four, and so to eight, and so on? Aye, said the clerk, and to a hundred, I warrant you! Yes, Bunyan answered, I think I should not be forbidden to do as much good as I can. They then began to discuss the question whether under pretence of doing good, harm might not be done, by seducing the people, and Bunyan allowed that there might be many who designed the destruction of the government: Let them,

he said, be punished, and let him be punished also should he do any thing not becoming a man and a Christian; if error or heresy could be proved upon him he would disown it, even in the market place; but to the truth, he would stand to the last drop of his blood. Bound in conscience he held himself to obey all righteous laws, whether there were a king or not; and if he offended against them patiently to bear the penalty. And to cut off all occasion of suspicion as touching the harmlessness of his doctrines, he would willingly give any one the notes of all his sermons, for he sincerely desired to live in peace and submit to the present authority. 'But there are two ways of obeying,' he observed; 'the one to do that which I in my conscience do believe that I am bound to do, actively; and where I cannot obey actively, there I am willing to lie down, and to suffer what they shall do unto me.' And here the interview ended, Bunyan thanking him for his 'civil and meek discoursing,' and breathing a wish that they might meet in heaven." p. lxi—lxiii.

To our minds, this passage tells highly to Bunyan's honour. He is anxious to live in peace; he is loyal, affectionate, and obedient as a subject; he is willing to exhibit the notes of all his discourses, in proof that they contained nothing contrary to the laws of God or man; he feels it his duty to submit to the civil magistrate; and even in case of a command which appears to him contrary to the word of God, and which, therefore, he cannot in conscience actively obey, he is content, without resistance or murmuring, to bear the penalty of his non-compliance; thus carrying his views of passive obedience to the very utmost extent contemplated by Laud, or Sacheverell, or the non-jurors themselves. He did not indeed think that he had really broken the law of the land; for he tells us in the passage abridged by Dr. Southey, that he argued that matter at large with the clerk of the peace; nor would he entertain, he says, so much uncharitableness of Queen Elizabeth's parliament, or of the queen herself, as to believe that the act passed in the thirty-fifth of her reign, under which he was accused, was intended "to oppress any of God's ordinances, or the interrupting any in the way of God;" that law, he maintained, did not apply to his case; its preamble confined it to those who, "under colour or pretence of religion," went about to "drive at mischief, making religion only their cloak," which could not refer to private meetings solely for spiritual purposes; and he adds, that if the privacy of the meetings were objected to, he should most gladly have them public, if that were permitted. We pause not to inquire into the legal argument, or the moral logic: but taking these either way, of the rectitude of the feelings and intentions of Bunyan there can be no doubt; and we are, therefore, not pleased at Dr. Southey's representing him as going out of his way most preposterously to set himself up for a martyr. Our Laureate should feel some tenderness for the conscientious scruples of a man who submitted for twelve years to imprisonment and innumerable hardships; for what he solemnly believed to be an act of religious duty, in the discharge of which he considered he was promoting the salvation of his fellow-creatures, and committing no offence either before God or man. When the clerk of the peace told him he would be transported beyond seas, "into Spain or Constantinople, or some other remote part of the world," he only replied with exemplary meekness: "I shall desire, in all godliness and honesty, to behave myself in the nation whilst I am in it; and if I must be so dealt withal as you say, I hope God will help me to bear what they shall lay upon me. I know no evil that I have done in this matter to be so used; I speak as in the presence of God."

Dr. Southey goes on as follows with the narrative:—

"Shortly afterwards the coronation took place, and the proclamation which allowed persons to sue out a pardon during twelve months from that day, had the effect of suspending the proceedings against him, if any farther were intended. When the assizes came, his wife presented a petition to the Judges that they would impartially take his case into consideration. Sir Matthew Hale was one of these Judges, and expressed a wish to serve her if he could, but a fear that he could do her no good; and being assured by one of the Justices that Bunyan had been convicted, and was a

hot-spirited fellow, he waved the matter. But the high sheriff encouraged the poor woman to make another effort for her husband before they left the town; and accordingly 'with a bashed face and a trembling heart,' she entered the Swan Chamber, where the two Judges and many magistrates and gentry of the country were in company together. Trembling however as she was, Elizabeth Bunyan had imbibed something of her husband's spirit. She had been to London to petition the House of Lords in his behalf, and had been told by one whom she calls Lord Barkwood that they could do nothing, but that his releasement was committed to the Judges at these next assizes, and now I am come to you she said, and you give neither releasement, nor relief! And she complained to Hale that he was kept unlawfully in prison, for the indictment was false, and he was clapped up before there were any proclamations against the meetings. One of the Judges then said he had been lawfully convicted. 'It is false,' replied the woman: 'for when they said to him do you confess the indictment, he said only this, that he had been at several meetings both when there was preaching the word and prayer, and that they had God's presence among them.' Will your husband leave preaching? said Judge Twisden; if he will do so, then send for him. 'My Lord,' said she, 'he dares not leave preaching as long as he can speak.'

"Sir Matthew himself was not likely to be favourably impressed by this sort of pleading. But he listened sadly when she told him that there were four small children by the former wife, one of them blind; that they had nothing to live upon while their father was in prison, but the charity of good people; and that she herself 'smaied' at the news when her husband was apprehended, being but young and unaccustomed to such things, fell in labour, and continuing in it for eight days was delivered of a dead child. Alas, poor woman! said Hale. But Twisden said poverty was her cloak, for he understood her husband was better maintained by running up and down a-preaching, than by following his calling. Sir Matthew asked what was his calling, and was told that he was a tinker. Yes, observed the wife, and because he is a tinker and a poor man, therefore he is despised and cannot have justice. The scene ended in Sir Matthew's mildly telling her he was sorry he could do her no good; that what her husband had said was taken for a conviction, and that there was no other course for her than either to apply to the king, or sue out his pardon, or get a writ of error, which would be the cheapest. She urged them to send for Bunyan that he might speak for himself: his appearance however would rather have confirmed those in their opinions who said that there was not such another pestilent fellow in the country, than have moved the Judges in his favour. Elizabeth Bunyan concludes her account by saying, 'this I remember, that though I was somewhat timorous at my first entrance into the chamber, yet before I went out I could not but break forth into tears; not so much because they were so hard hearted against me and my husband, but to think what a sad account such poor creatures will have to give at the coming of the Lord!' pp. lxxiii—lxv.

Judge Hale appears throughout this singular dialogue in a truly amiable and honourable aspect. In the original narrative, we find him patiently giving Elizabeth Bunyan the best legal advice, notwithstanding the hard words and palpable injustice of the other judges; and it is clear to our minds that he thought Bunyan illegally treated, and that the other judges felt this to be his opinion or suspicion. Judge Chester "seemed to be in a chafe," and "scratched his head with anger;" and Judge Twisden said Bunyan's doctrine was "the doctrine of the devil," and almost insulted Judge Hale for his patient attention to the poor woman's suit. Dr. Southey passes over this, while he ungenerously remarks that Bunyan's appearing would only have confirmed the judges in their opinion, that he was "the most pestilent fellow in the country." This observation were more worthy of Judge Twisden than of Laureate Southey; and we also doubt its truth; for Bunyan's evident honesty and simple homely bearing, to say nothing of his Christian spirit and powerful eloquence, must have prejudiced any right-minded man in his favour; as was the case wherever he was known: even his jailor trusting him to do what he liked, and to go where he pleased, till an order from the magistrates interfered with this licence, and detained him for many a long year, a strait and hopeless prisoner. Elizabeth Bunyan's whole conduct is admirable: she was—and that is saying much indeed—a wife worthy of such a husband; and if the narrative of her journey to London, her conferences with "Lord Barkwood" and others, and her whole proceeding during Bunyan's deten-

tion, were recoverable, we doubt not it would form a detail of domestic heroism and female affection and constancy worthy of the pen of a Walter Scott. Dr. Southey thinks that Sir Matthew Hale was not likely to be favourably impressed with her mode of pleading in favour of her husband. We can only say that we pity both his heart and his head if he was not. Her argument was two-fold; first, that her husband had committed no civil offence, his preaching having reference merely to spiritual concerns and the salvation of souls; and secondly, that he had not been legally convicted even of the offence charged against him. The first, Hale could not interfere with as a judge, whatever he might feel as a man; but in reference to the second, he recommends to her three legal courses, one of which, a writ of error, he urges as the cheapest: but this he would hardly have done if he had been quite sure in his own mind that it would have ended in renewed expense and disappointment. He most carefully avoids stating his own belief of the technical legality of the conviction; though the point is pressed upon him by the other judges. He seems to have been mystified or overruled by his colleagues, and to have given up the matter by no means with peaceful feelings. We cannot believe that he concurred with Dr. Southey that a few years' imprisonment, with or without cause, was so salutary a medicine that it was a pity to deprive the poor man of it. For thus avers our poet:

"Without reference to human laws, it may be affirmed that the circumstances which removed this high-minded and hot-minded man from a course of dangerous activity, in which he was as little likely to acquire a tolerant spirit, as to impart it, and placed him in confinement, where his understanding had leisure to ripen and to cool, was no less favourable for his moral and religious nature than it has ultimately proved to his usefulness and his fame." p. lxvi.

Woe to all Westmorland Methodist itinerants, all Whigs, Liberals, Dissenters, and Evangelicals, if our excellent Laureate should ever become the state physician; for though he might not with his own proper hands lock them up each and severally for twelve years in a prison, yet if any good vigorous magistrate will do it for him, a panegyric will not be wanting from his well furnished pen in honour of so salutary a measure. Oh it is good state discipline and excellent British liberty to shut up all alleged "high-minded and hot-minded" Methodists, and so forth, in prison; more especially with a view to teach them "a tolerant spirit," and to "ripen their understanding" and "improve their moral and religious nature." The Church of Rome teaches these lessons even better than our Laureate; and the Inquisition in Spain and Portugal exceeds the wisdom and tolerance of the Star-chamber itself. What a pity Dr. Southey had not been born three centuries ago, to assist the worthy Dr. Bonner in teaching men "a tolerant spirit," and "improving their moral and religious nature" in his celebrated coal-house.

We have dwelt so long upon these notices of Bunyan that we shall be obliged to omit some other matters which we had intended for the succeeding departments of our present Number; but our rule has always been, when a subject appeared to us fraught both with interest and utility, not to hurry it over, as if we thought our readers estimated a book not by the quality but the number of its articles, and would feel displeased if their intellectual food were not served up in the form of mince-meat. Having therefore gone thus far, we must advance a little farther by following Dr. Southey to the conclusion of his narrative.

After twelve years' confinement, when the Pilgrim's Progress had made some noise, and Bunyan's meek and exemplary conduct had gained him many friends, he was liberated; his proto-biographer, Doe a Baptist minister, says at the instance of Dr. Barlow, Bishop of Lincoln; but Mr. Ivimey adduces a passage from a preface to Dr. Owen's Sermons, which

places the matter in a different light, and attributes "little thanks to the bishop." It seems impossible at this distance of time to clear up the facts: but we incline to think Doe's account is true; the story of Dr. Owen's prefacer being full of improbabilities, especially in making Bunyan's liberation to have depended upon two friends giving a bond that he should conform within six months, which is quite incredible. It is far more likely that Dr. Barlow so managed the matter with the chancellor as to obviate the necessity for such a bond, and therefore deserved the honour of which Dr. Owen's prefacer would deprive him.

"From this time his life appears to have past smoothly. His congregation and his other friends bought ground and built a Meeting-house for him, and there he continued to preach before large audiences. Every year he used to visit London, where his reputation was so great that if a day's notice were given, 'the Meeting-house in Southwark at which he generally preached, would not hold half the people that attended. Three thousand persons have been gathered together there; and not less than twelve hundred on week days, and dark winter's mornings at seven o'clock.' He used also to preach in the surrounding counties. The Baptist congregation at Hitchin is supposed to have been founded by him. Their meetings were held at first about three miles from that town, in a wood near the village of Preston, Bunyan standing in a pit, or hollow, and the people round about on the sloping sides. 'A chimney corner at a house in the same wood is still looked upon with veneration, as having been the place of his refreshment.' About five miles from Hitchin was a famous Puritan preaching place called Bendish. It had been a malt house, was very low, and thatched, and ran in two directions, a large square pulpit standing in the angles; and adjoining the pulpit was a high pew, in which ministers sate out of sight of informers, and from which, in case of alarm they could escape into an adjacent lane. The building being much decayed, this Meeting was removed in 1787 to a place called Coleman Green; and the pulpit, which was there held to be the only remaining one in which Bunyan had preached, was with a commendable feeling carefully removed thither. But another 'true pulpit,' is shewn in London, in the Jewin Street Meeting. It is said that Owen greatly admired his preaching, and that being asked by Charles II. how 'a learned man such as he was could sit and listen to an illiterate tinker;' he replied, 'May it please your Majesty, could I possess that tinker's abilities for preaching, I would most gladly relinquish all my learning.' This opinion would be discreditable to Owen's judgment, if he really entertained it, and the anecdote were entitled to belief."—pp. lxxiii, lxxiv.

We see nothing improbable in this anecdote, or discreditable to Dr. Owen's judgment in the remark; and we are far from agreeing with Dr. Southey, that the mass of Bunyan's publications, about three score in number, and many of them probably containing the substance of some of his sermons, give no indications of his peculiar genius. Dr. Southey, however, allows much for the living voice, and eye, and gesture, which doubtless were eminently calculated to arrest attention. He candidly remarks that Bunyan's publications contain fewer exceptionable passages than might have been expected; that his strongest prejudice was his unreasonable dislike of the Liturgy; that his writings are "mild, tolerant, and charitable;" and that "if Calvinism had never worn a blacker appearance than in Bunyan's works, it could never have become a term of reproach, nor have driven so many pious minds, in horror of it, to an opposite extreme." Though an anti-pædo-baptist, he was a zealous friend to open communion among all true believers, and was vehemently assailed by some of his brethren for what they considered his lax notions in this matter, as has always been the lot of those within the Baptist pale who hold to the liberal view—witness in our own day, Robert Hall, and Dr. Mason of New York. Dr. Southey, who seems to get increasingly enamoured of his hero as he advances towards the close of his narrative, again very candidly remarks:

"Throughout this controversy Bunyan appears to great advantage as a meek good man, beyond the general spirit of his age in toleration, and far beyond that of his fellow-sectarians. His was indeed so catholic a spirit, that though circumstances had made him a sectarian, he liked not to be called by the denomination of his sect. 'I know none,' says he, 'to whom that title (Baptist) is so proper as to the disciples of

John. And since you would know by what name I would be distinguished from others, I tell you, I would be, and hope I am, a *Christian*; and choose if God should count me worthy, to be called a *Christian*, a *believer*, or other such name which is approved by the Holy Ghost. And as for those factious titles of Anabaptists, Independents, Presbyterians, or the like, I conclude that they come neither from Jerusalem nor from Antioch, but rather from hell and Babylon; for they naturally tend to divisions. You may know them by their fruits.' p. lxxvii.

Little is recorded of Bunyan during the sixteen years which elapsed between his enlargement and his death. Amidst all his popularity, as noticed in a preceding extract, he continued remarkable for his modesty and simplicity; and says one of his biographers, "from the time of his conversion, malice itself could not find the least stain upon his reputation." He availed himself of King James's Act of Indulgence in 1687, thinking it his duty to preach as opportunity allowed; but he saw through the insidiousness of the measure, and warned the Dissenters, that this pretended boon to them was only intended to smooth the way for Popery, and that they would merely have the indulgence, like Ulysses with the giant Polypheme, of being eaten up last. He did not live to see the ever-memorable Revolution of 1688, which opened the way for religious liberty and the rights of conscience; having expired in August of that year, in the sixtieth year of his age, in consequence of a cold and fever brought on by a journey of Christian mercy which he undertook, to reconcile a father to his son whom he was about to disinherit. He was successful in his mission, but came home to his lodgings in London indisposed, and in ten days followed his Pilgrim to that New Jerusalem, where for many a year his spirit had already dwelt in holy contemplations and earnest aspirations after that hidden manna and that water of life which make glad the city of God. He expired at a Mr. Strudwick's, a grocer's, on Snow Hill, and was buried in Bunhill Fields, where his tomb is still inquired for with eagerness and pointed out with veneration. We are not aware that there is extant any particular account of his last illness; but there is a paper entitled "Mr. Bunyan's Dying Sayings," which contains such remarks as we may suppose to have fallen from his lips.—Dr. Southey continues:

"Three children survived him; there were none by the second marriage; and the blind daughter, the only one whom it might have troubled him to leave with a scanty provision, happily died before him. He is said to have kept up 'a very strict discipline in his family, in prayer and exhortations.' Such a discipline did not in this case produce its usual ill effect; for according to what little is known of his children, they went on in the way they had been trained. His eldest son was forty-five years a member of the Bedford Meeting; he preached there occasionally, and was employed in visiting the disorderly members; he was therefore in good repute for discretion, as well as for his religious character. The names of other descendants are in the books of the same meeting; in the burial ground belonging to it his great-grand-daughter Hannah Bunyan was interred in 1770 at the age of 76; and with her all that is related of his posterity ends.

"A description of his character and person was drawn by his first biographer. 'He appeared in countenance,' says that friend, 'to be of a stern and rough temper; but in his conversation, mild and affable, not given to loquacity or much discourse in company, unless some urgent occasion required it; observing never to boast of himself, or his parts, but rather seem low in his own eyes, and submit himself to the judgment of others; abhorring lying and swearing; being just in all that lay in his power to his word; not seeming to revenge injuries; loving to reconcile differences, and make friendship with all. He had a sharp quick eye, accompanied with an excellent discerning of persons, being of good judgment and quick wit. As for his person he was tall of stature; strong boned, though not corpulent; somewhat of a ruddy face, with sparkling eyes; wearing his hair on his upper lip, after the old British fashion; his hair reddish, but in his later days time had sprinkled it with grey; his nose well set but not declining or bending, and his mouth moderate large; his forehead something high, and his habit always plain and modest. And thus have we impartially described the internal and external parts of a person, who had tried the smiles and frowns of time, not puffed up in prosperity, nor shaken in adversity, always holding the golden mean.'

"Mr. Whitbread, father to the distinguished member of that name, was so great

an admirer of Bunyan, that he left by will 500£ to the Meeting at Bedford, expressly as a token of respect for his memory; the interest to be distributed annually in bread to the poor of that meeting, between Michaelmas and Christmas. When Bunyan's pulpit Bible was to be sold among the library of the Rev. Samuel Palmer of Hackney, Mr. Whitbread the member gave a commission to bid as much for it, as the bidder thought his father, had he been living, would have given for a relic which he would have valued so highly. It was bought accordingly for twenty guineas." pp. lxxxiii, lxxxiv.

And now, with many thanks to Dr. Southey, notwithstanding our contentings with him, we lay down our pen. At all times it is pleasing and profitable to look back upon the lives of those who through faith and patience have inherited the promises, among whom poor despised and persecuted Bunyan shall shine as a star in the firmament for ever and ever. In these soft and and silken days of worldly assimilation, when Christians are too apt to carry their religion loosely about them, and to bend like the willow, rather than to bear up against the blast like the oak, it is peculiarly impressive to observe the firm conduct, and cheerful suffering for conscience sake, of a man like Bunyan, even though we believe him to have erred in his non-conformity to a church built, as we doubt not, upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone. Bunyan was himself accustomed to look back at the conduct and sufferings of the servants of God, who in former ages had been confessors and martyrs for the cause of their Redeemer; and to fortify his faith and patience by their examples. Fox's Acts and Monuments was almost his only book in prison, and with what practical advantage he read it appears in his writings, and no where more so than in a passage quoted by Dr. Southey, and which is such a gem, that any thing we could say would be but a foil to it: we shall therefore present it to our readers, and take our leave.

"Bunyan's heart had been kindled by the Book of Martyrs,—cold and insensible indeed must any heart be which could dwell without emotion upon those precious records of religious heroism! He had read in those records with perfect sympathy the passionate epistle which the Italian Martyr Pomponius Algerius addressed from prison to his friends. That Martyr was a student of Padua, and in what in one sense may be called the golden age of literature, had been devoted to study from his childhood with ambitious diligence and the most hopeful success. 'To mitigate your sorrow which you take for me,' said this noble soldier of the noble army, 'I cannot but impart unto you some portion of my delectation and joys which I feel and find, to the intent that you may rejoice with me and sing before the Lord. I have found a nest of honey and honey-comb in the entrails of a lion. Behold He that was once far from me, now is present with me: Whom once scarce I could feel, now I see more apparently: Whom once I saw afar off, now I behold near at hand: Whom once I hungered for, the same now approacheth and reacheth His hand unto me. He doth comfort me, and heapeth me up with gladness; He minisreth strength and courage; He healeth me, refresheth, advanceth and comforteth me. The sultry heat of the prison to me is coldness: the cold winter to me is a fresh spring time in the Lord. He that feareth not to be burnt in the fire, how will he fear the heat of the weather? Or what careth he for the pinching frost, who burneth with the love of the Lord? This place is sharp and tedious to them that be guilty: but to the innocent,—here droppeth delectable dew, here floweth pleasant nectar, here runneth sweet milk, here is plenty of all good things. Let the miserable worldling say if there be any plot, pasture or meadow, so delightful to the mind of man as here! Here is Mount Sion; here I am already in heaven itself. Here standeth first Christ Jesus in the front: about him stand the old Patriarchs, Prophets and Evangelists, Apostles, and all the servants of God; of whom some do embrace and cherish me; some exhort, some open the sacraments unto me, some comfort me, other some are singing about me. How then shall I be thought to be alone, among so many and such as these, the beholding of whom to me is both solace and example!

"'This man,' says Bunyan, 'was when he wrote this letter, in the House of the Forest of Lebanon,—in the Church in the Wilderness,—in the place and way of contending for the truth of God; and he drank of both cups,—of that which was exceeding bitter, and of that which was exceeding sweet: and the reason why he complained not of the bitter, was because the sweet had overcome it. As his afflictions abounded for Christ, so did his consolations by him;—so did I say? they abounded much more. But was not this man, think you, a Giant? (A pillar in this

House? Had he not also now hold of the shield of Faith? Yea, was he not now in the combat? And did he not behave himself valiantly? Was not his mind elevated a thousand degrees beyond sense, carnal reasons, fleshly love, self concerns, and the desire of embracing worldly things? This man had got that by the end that pleased him: neither could all the flatteries, promises, threats or reproaches, make him once listen to, or enquire after what the world, or the glory of it could afford. His mind was captivated with delights invisible, he coveted to shew his love to his Lord by laying down his life for his sake. He longed to be there, where there shall be no more pain, nor sorrow, nor sighing, nor tears, nor trouble!" pp. lxvii, lxviii.

RELIGIOUS INTELLIGENCE.

COLONY OF CARLSHULD.

THE interest which our readers have expressed respecting the colony of Carlshuld, induces us to lay before them the following extracts from two letters, containing the most recent intelligence. The first extract is from a letter written by the Rev. C. P. H. Brandt, dean and first pastor at Windsbach in Bavaria, and editor of a religious periodical paper; and the second, from a letter written by Mr. J. C. J. Fleischmann, of Nuremberg. The appeal made to British Christians on behalf of this interesting settlement, had begun to meet with liberal and effective support, when the disastrous intelligence of Mr. Lutz's defection arrived. The friends of religion in different parts of Germany are doing all they can to meet the wants of their brethren at Carlshuld; but as their ability is not great, they are obliged to ask the assistance of British Christians. We think it best to lay the following extracts in full before our readers, that they may exercise their own judgment upon them. The circumstances are more favourable than we had expected; and we shall be glad to learn they have become as satisfactory as we could wish.

"Windsbach in Bavaria, Sept. 5, 1832.

"..... Oh! my dear brother, do all you possibly can for Carlshuld; the Lord will recompense you for all your trouble. Thanks to God, I am again able to give you most joyful news. More than 30 families—about 300 souls—and amongst them Mr. Lutz's mother, have faithfully adhered to the Evangelical Church, and suffer nothing to draw them away from it. The excellent vicar, Mr. Paechtner, has now succeeded so far that he is at present living at Carlshuld, and at this moment a temporary church is building there, in consequence of which many have already been led again to join the Evangelical Church. I feel certain that could I go to Carlshuld with the intelligence that a considerable contribution towards the building of a church might be expected from England, the by far greatest number of those who have been deceived by means of the most abominable, nay devilish lies, would return (to the Evangelical Church). Do therefore

all you possibly can, I beg of you, and you will receive infinite joy for all your trouble. The poor unhappy Mr. Lutz is at present staying at his chief deceiver's, a Catholic minister in Unterroth, and is said to be almost out of his senses. Do by no means forget to mention in your appeal for Carlshuld, that those who have forsaken the Evangelical Church *have not as yet returned to the Papal Church*, but are only indulging the hope that they may possibly found an Apostolic church, (a mistaken idea!) Those that have forsaken our Evangelical Church are now more hated by the Catholics at Carlshuld, than those who have remained faithful to it, as no one will trust them. Dear Mr. Paechtner you can describe as every where a most distinguished instrument in the hands of the Lord."

"Nuremberg, Sept. 10, 1832.

"My beloved brother in the Lord! —To the enclosed letter of our dear friend Brandt, I beg to add a few lines, as he is not acquainted with the most recent intelligence from Carlshuld, which I shall only have an opportunity of sending him to-day. Vicar Paechtner, the Evangelical minister of the new Lutheran congregation at Carlshuld, writes me, under date of the 7th instant, as follows:—

"Thanks be to God, the Lord's cause has triumphed, and the enemies with their evil designs have been put to shame. Yesterday the country justice, Mr. Ott, of Neuburg, brought me at last the permission for immediately beginning the building of our temporary church. The materials for building this small church are already lying in readiness, and I hope to be able to preach in it within three weeks*. Our congregation consists at present of 210 souls, who have remained steadfast. Most of the deluded souls who have gone back, will join the Lutheran Church again; as the chief falsehood, namely, that the congregation at Carlshuld would not get a church, is refuted by the evident fact. The Catholics did all they could to pre-

* "As the congregation was hitherto prohibited from building a church, they had no courage to remain in the Lutheran Church, and on that account Mr. Lutz also left it. (Note by Mr. Fleischmann)."

vent those, who have left their church, from being allowed to build a church. Mr. Lutz is also sure to repent of the step he has taken, as he cannot be called the deceiver, but the deceived. He entered into too great intimacy with his Catholic friends, and these have endeavoured to practise upon him, so that he has left the Protestant Church. But he now finds, that by so doing he has deprived himself of all his usefulness. At present he is staying with a cousin of his, a Catholic clergyman at Unterroth, near Augsburg.

"As far as we know, Mr. Lutz has, however, not yet re-entered the Catholic Church, nor do I think he will do so. I trust the Lord will certainly bring him back to the right path. Vicar Paechtner has again asked me for contributions for Carlshuld. We rejoiced greatly therefore to learn that a considerable sum of money had been collected for that object, in England *, and have already informed Mr.

* In this Mr. Fleischmann is labouring under a mistake, grounded on a friend's having written to Dean Brandt, that if

Paechtner of it; at the same time requesting him to write a full account (of the affairs at Carlshuld), in order to send it to England. That such a present would come just at the right time, will be obvious to you, as the congregation would thereby be able soon to build a regular church.

"An organ *, Mr. Paechtner writes, is also still wanting, and the Augsburg friends will provide the interior fitting up of the church. Well, the Lord has helped hitherto, and will certainly provide for the wants of this our Protestant congregation at Carlshuld. Vicar Paechtner and the congregation at Carlshuld will receive the present from England with the greatest thankfulness, and I hope it will be productive of a rich blessing."

the account of Mr. Lutz's return to the Catholic Church with the greater part of the congregation had not arrived, most likely a pretty large sum would have been collected for Carlshuld in England.

* In Germany, the smallest village-church has an organ and organist.

VIEW OF PUBLIC AFFAIRS.

We should have commenced our notices of events with what appears to us at this moment the most important question of public interest—the expected Parliamentary Elections—but that we have said or transcribed so much already on the subject in our present Number, that we fear burdening our readers. Candidates of every grade are in the field, and tests of every kind are being propounded; the very craniologists determining not to be behind with theirs; gravely urging, in the last number of the *Phrenological Journal*, that no elector should promise his vote till he has examined the skulls of all the candidates, and found one resembling that of Dr. Franklin. These things tend to render tests ridiculous or odious; and there seems to be in some quarters a re-action, which may lead to too great a laxity in inquiring into the opinions of candidates. But there is an obvious distinction between a fair and honest exposition on the part of the candidate, and a vexatious inquisitorial suspicion on the part of the elector. We must not, however, at present re-open the subject; only we would remind our readers, that it is not optional with the Christian whether he will use his influence, his property, or whatever other talent he possesses, for the glory of God and the welfare, especially the religious welfare, of mankind. He must do it, whether it be convenient or not, whether popular or not; he must do it, as in the sight of God, and with a death-bed and eternity in view.

Church Reform is at this moment another topic of popular discussion; and we fear that a storm is gathering of most portentous gloom. We shall not be suspected of not wishing for Church Reform: for a quarter of a century we have advocated and urged it as affectionate children of our beloved mother the Church; but now an overwhelming torrent approaches, where we asked only for a fertilizing dew and gentle showers. We entreat religious men, of all names, to be on their guard, that they be not unwittingly made the tools of the Radicals and Infidels who wish to pull down the Established Churches of England, Ireland, and Scotland, not for the sake of what is evil in them, but of what is good. We especially entreat them to pause before they touch the doctrinal or liturgical portion of our Establishment. We have trembled in this respect at the well-meant labours of Lord Henley, Mr. Cox, Mr. Riland, and others, who are truly anxious for the improvement and public acceptableness of the Church of England. But more of this another time; and also of the questions propounded by the Church Commission to the clergy throughout the kingdom, respecting our ecclesiastical resources, the answers to which will form a most valuable basis for Church Reform; which ought to be grounded on actual facts, and not on mere theory. We sincerely hope that the heads of the Church will be prepared, by next session, with a bill which will do the work effectually, and take it out of the hands of spoliators.

The West Indians are waxing bolder than ever in their wickedness. Grand Juries have ignored the bills against the ringleaders in the demolition of the missionary chapels; and pretended "church unions"—most unchristian unions, which no English bishop, we are persuaded, can approve—have been formed for ejecting missionaries, and retaining the slaves in heathen darkness. There is much more that is revolting and horrible, which we must speedily advert to. The question is, not generally known to the British public, in its true bearings, or slavery would perish at a single stroke.

The outrages in Ireland continue, and fearful deeds of bloodshed are constantly occurring. Government is exerting itself with some vigour and success in carrying into execution the late tithe act; but unless much more is done, not only must tithes fall, but the established church, and Ireland before long be virtually separated from England. The horrible familiarity of the peasantry with blood, is a most appalling feature of the state of affairs in Ireland. Let British Protestants not forget their persecuted brethren in their daily prayers: and we venture to suggest that pecuniary liberality ought not to be neglected, as great numbers of Irish clergymen are plunged into the most distressing state of wretchedness; many are almost starving for want of the bare necessities of life. We may in a future Number state some most distressing and appalling facts, unless in the mean time the friends of religion and Protestantism, shall be induced to turn their attention to the subject, with a view to see whether any thing can be done to relieve the existing distresses. Surely our fellow-Protestant Christians in Ireland have as powerful a claim as expelled foreign patriots and Roman-Catholic refugees.

The cholera seems, in the mercy of God, to be abating. It has been the means of calling forth a spirit of prayer, humiliation, and serious inquiry in many places; and God has been pleased in numerous instances, to hear and answer the supplications of his servants.

We have to record the deaths of two individuals, eminent in their respective departments of life, but widely different departments,—Sir Walter Scott and Dr. Adam Clarke. Of the former we need add nothing to what we have often stated, both of his much respected and beloved character and his splendid talents; though we have never disguised our earnest wish that the latter had been directed into some more valuable department of literature than that which occupied so many of his best years. We are not deeply read in his novels, but the irreverent use of Scripture language in some of them, is a transgression which must distress every thoughtful mind. They are however, we believe, remarkably pure and virtuous in their sentiments; and some of his other

publications, especially his little historical works, are such as a Christian parent, who disapproves of even guarded novels, may cheerfully admit into his household.

Of Dr. Clarke we have some very interesting memorials lying before us; but it were better to defer our notice of this eminently great, learned, and good man, till the intended publication of an authentic memoir of him, which we understand is in hand.

We lament to hear on every side of the ill effects which have ensued from the Beer Act. The principle of that bill we thought excellent; both as it tended to encourage a cheaper and better article of wholesome beverage, and also to supercede spirit shops; but there must have been some serious defects in the details of the act, as distinct from its principle. These should be carefully investigated, and a well-digested plan drawn up to remedy them before the next session. The chief evil appears to us to be allowing beer to be drunk on the premises where it is sold, which is no part of the principle of the measure, and is rather in opposition to it. The parochial clergy will do well to take the matter into serious consideration, and to use their efforts for a salutary amendment of the act, without going back to the old regulations of unfair and impolitic restriction. The present system of excess and evil was never intended or suspected.

Among the witnesses examined by the House of Commons' Committee upon dramatic literature was Mr. G. Coleman, the licenser, who it appears has exercised his anomalous function with a greater degree of propriety than pleases the stage-managers, actors, the immoral part of the audience, and, we fear, by the cross questions put to him, some of the House of Commons' Committee. He is roughly handled in the committee for declaring that scriptural allusions ought not to be permitted on the stage; that they become profaned, and have an injurious effect upon the public feelings and manners; and that colloquial oaths and cursing are indecent and immoral. Some member, apparently vexed at these answers, taunts him with his own theatrical publications, and asks him if he did not himself introduce swearing and occasional scriptural allusions. With great manliness and right feeling he avows that he did so, but that he was at that time a younger man and "a careless immoral author," and that now "he would be very happy to relieve his mind from the recollection of having written those oaths." We copy these notices for the use of those who still maintain that the stage is a school for virtue. What must be the state of morals in the "dramatic circles" when a licenser is ridiculed for his fastidiousness merely for recommending the omission of oaths and irreverent Scriptural allusions. The House of Commons cross-examiner talks about

some "very good joke about Eve," in one of Mr. Coleman's own plays; and when Mr. Coleman laments it as being "improper," the honourable member by his question attempts to defend it, on the ground that "the audience are always struck with it." We wish, for the sake of the ensuing elections, that we knew the name of the member who thus prefers dramatic effect to public decency.

The continent of Europe is in a state of great peril. Holland and Belgium have not settled their differences; and France and England seem likely—most unwisely and unjustly in our view—to interpose with arms to arrange them. Germany is every where excited, in consequence of the measures of the Diet; but no open disturbances have yet occurred. Don Miguel and Don Pedro continue in arms in Portugal, without any decisive advantage hitherto on either side. The alleged death of the king of Spain may, if true, lead to new disturbances, especially as there seems likely enough to be a civil war respecting the succession to the throne. We trust that England will not be actively drawn into any of these quarrels.

We omitted to mention in our late notices of French memoranda, the death of M. le Baron Cuvier, who held the responsible office of the direction of the affairs of the Protestants in France. His loss to science is very great: he was the first naturalist of his age; and "the Christian part of his countrymen," says one of his eulogists, "rejoiced to see in the labours which constituted the basis of his fame, none of those elements of fragility which mark the conclusions of science, when opposed to the word of God." We expressly transcribe this part of the encomium of his Christian friends, because he has been accused in this country, by some writers who evidently did not understand him, of contravening the Mosaic account of the creation. M. de Staël once remarked, that every age, as well as individual, has its specific duty; and that the duty of the nineteenth century is to bring science in all its discoveries to bear upon religion, and to corroborate (if so we may speak) the word of God. The researches of Cuvier did this. His scientific conclusions relative to the order in which man was created, coincide with the Mosaic narrative, and refute the objections of other less cautious or less skilful naturalists. He shews that no authentic tradition reaches beyond the first era of the Bible; and he derives all mankind from one stock, and from the

regions of central Asia. His last occupations were devoted to a kindred object. In his admirable lectures in the college of France, he refuted certain naturalists, who, to overturn the doctrine of final causes, teach that there was originally but one kind of animal, a mere chance in the infinite mutations of matter in eternal ages, and that from this have arisen all others, modified by appetency. Man is thus accounted a mere worm, or polypus, which happens by chance to have been more developed than his kindred worms, or polypi, and owing all his superiority to a happy accident. Cuvier's demonstrations overturned this absurd theory, and formed an excellent course of natural theology, the more valuable as being the result of independent science. His infidel opposers, in consequence, accused him of being prejudiced, of philosophising under prepossession, and being as bigotted as a Papist; because he did not believe, for example, that the giraffe had gradually grown so tall through many gradations, from wormhood, by the necessity of browsing on high branches; and that the human hand, the whale's foot, and the dolphin's fin are one original member variously modified; and the brain of man only an improvement on that of a bird or fish. Paley thought it necessary to refute this doctrine of appetency: and for this purpose adduces in particular two remarkable instances; the strap that binds down the tendons at the ankle, and the valves connected with the circulation of the blood, which could not be generated by appetency, as they actually oppose it. But we are not writing a history of Cuvier's life or discoveries. Our readers will not have forgotten the interesting Obituary of his admirable daughter, in our volume for 1828, p. 531.

We forgot to mention some time since that a decree of the grand council of Berne had reversed the act of the secret council of June 1829, by which thirty inhabitants of the canton, several of them husbands and fathers of families, were banished for the crime of worshipping God according to their conscience.

The Bishop of New York has issued a circular to the clergy of his diocese in reference to the cholera; with two prayers for the occasion, which are those appointed last winter by the heads of the church in England. It is pleasing to see that our daughter or sister church, while she has followed her ritual, does not think it necessary for the assertion of her independence to disdain to receive from us even an occasional form of prayer.

ANSWERS TO CORRESPONDENTS.

J. S.—H.; AMBIDEXTER; P. H. D.; S. N. J. M.; ZENAS; TYRO; AN UNKNOWN FRIEND; ΕΛΕΥΣΙΝΟΣ; and TRANSCRIPTOR; are under consideration.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.
BRITISH AND FOREIGN BIBLE SOCIETY. Digitized by Google
BRITISH AND FOREIGN SCHOOL SOCIETY.

THE

CHRISTIAN OBSERVER.

No. 371.]

NOVEMBER, 1832.

[NO. XI.
VOL. XXXII.]

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE DIFFICULTIES OF CHRISTIAN BIOGRAPHY.

To the Editor of the Christian Observer.

SEVERAL years ago I was requested to draw up memoirs of a good man, then lately dead; who, having long filled a public situation, was well known not only in his own extensive circle, but generally throughout the Christian world. There were local and relational reasons why I should undertake the task; and as I had been on terms of familiar intimacy with the party in question, *this* circumstance was mentioned as emphatically appointing myself to the office of biographer. The decision of my friends was ostensibly just, as grounded upon personal knowledge of the departed; but this very familiarity presented difficulties which I could not meet. Eusebius (so I will call him) was a holy man; but he had many blemishes, to say the least of them; and such as shewed themselves to the wide world in their milder forms, while they assumed a more determined character of error and inconsistency in the little world of home. Without going into farther detail, you will easily understand a state of embarrassment, which ended in my finally declining an attempt to tell all sides, and yet gratify many who almost idolized his memory.

There were other considerations tending to such an issue. I had read—as all of us have—many obituaries of persons who seemed to shine brighter in death-bed scenes than they ever shone before; and as epitaphs are proverbially a compound of adulation and irony, a like character has often marked the recital of what has passed before posthumous fame was superadded. Dr. Johnson once said, “Few persons die without affectation,”—a declaration which appears highly offensive and cruel, when first heard; but, if patiently examined by persons capable of analysing our wayward nature, discovered to be the assertion of one who knew mankind, and had sufficient independence of mind to speak the truth, at the risk of creating strong disgust before it could be dispelled by reflection. And what do the insulated events of death prove? Partisans of any cause are elated when their leaders die with composure and fortitude; particularly if they expire under the terrors of

The lifted axe, the agonizing wheel,
Luke's iron crown, and Damien's bed of steel—

circumstances of the last hour, which are used up in forming the hero-worship both of the Papal and Protestant world. The cavaliers of the seventeenth century exulted in the scaffold-anecdotes of the heroism of Laud and Charles I.; but a few years afterwards the regicides themselves kissed the stake with the spirit of a rival martyrdom. They suffered, says Burnet, “with much firmness and shew of piety, justifying all they had done, not without a seeming joy for their suffering on that account; so that the king

was advised not to proceed farther Harrison went through all the indignities and severities of his execution, in which the letter of the law in cases of treason was punctually observed, with a calmness, or rather cheerfulness, that astonished the spectators," To this may be added the testimony of the high monarchist, Hume: "No saint or confessor ever went to martyrdom with more assured confidence of heaven, than was expressed by those criminals, even when the terrors of immediate death, joined to so many indignities, were set before them." The story of what seemed to be the supernatural fortitude of Damiens and of Ravallac, under the most terrific tortures, is well known. I only mention these several examples of—what shall I call them?—*affectation*, fanaticism, vain-glory; or submission, confidence, resignation? Whatever they were, all I wish to insist upon is, the danger of estimating any man's character by what *may* be said by rote, or by imitation in his final moments, rather than from the tone of his previous life. How much this argument is strengthened by what we read so frequently in the newspapers, about the happy and triumphant deaths of felons at the gallows, need not be particularized. Even Cook the murderer of Mr. Paas has been almost canonized.

Eusebius died suddenly, and of course there was nothing to tell of his death-bed and last sayings; but it is too evident, that what is considered to be an impressive death-scene appears to lay the narrator under a kind of necessity to support the final circumstances of life, by recurring to the party's former opinions and conduct. His temptation is to make too much of these, in order to consolidate a consistent report. I am, indeed, painfully aware of the anxiety we all feel, on summing up the evidence of a departed friend's sincerity, in cases of a dubious character, to interpret even anomalous proofs with the utmost favourableness, and to substantiate the very shadows of religious principle. But no one needs to be offended by such anxiety. It is at once a personal and a Christian feeling. Yet we are not to merge the solemnities of eternity in emotions of human tenderness and sympathy. If an individual seem to die well, we ought to be thankful for this apparent indication of hopeful character and divine support. But if the death is to be substituted for the life, or the last twenty days for the last thirty years,—or if there be a positive disproportion between the high triumphs of death and the unsatisfactoriness of a long profession of religion which shone with a feeble, uncertain, and flickering light,—it may be better to rest on the death-bed hope, than to grope our backward way into preceding glooms, in search of evidences. No one who believes the Gospel of salvation can doubt as to the extent of the exercise of Divine grace; or that God can and does save at the eleventh hour. But this is not the question. Christian biography is chiefly meant to exemplify the influence of Christianity, and thence to teach the infidel world that it is no "cunningly devised fable;" while it is also intended to confirm and animate believers themselves, not merely in the prospect of their deaths, but in the conduct of their lives. The obituary of an inconsistent or suspicious religionist is frequently a premium upon insincerity. It is observable also, that when the dead are praised, it is often with such indiscrimination and commonness of eulogy as to mean nothing. Of the Earl of Radnor, for example, who died in 1776, Sir James Stonhouse wrote,—"In the conjugal relation, his lordship was indulgent and constant; in his parental, affectionate and judicious; as a member of society, active and benevolent; as a peer of the realm, loyal and independent; as a Christian, uniform and exemplary*." All this might be true of his lordship; but who does not see that the printer might retain such an encomium in type till the death

of the next peer, who should be judged to merit a similar generality of praise? And *this* involves another difficulty of religious biography. It is often very proper and edifying to preach a funeral sermon, and to annex an obituary of the deceased in an appendix, for circulation within his own vicinity; but if an exemplary person dies in Northumberland, and another in Devonshire, and if—as is often the fact—the same obituary *mutatis mutandis* will do for both, it would seem to be inexpedient to send either to the Christian Observer, or any other Magazine, and much more so to manufacture a volume on the occasion. This is not suggested in order to discourage the publication of the lives of good men, but to induce the compilers of such memorials to be discriminative and select in their composition. And it may be here mentioned to their encouragement, that scarcely the most obscure Christian passes through life without leaving some insulated anecdote or incident, or local peculiarity, which so far might make a narrative original. To say, when a pious clergyman dies, that he was a faithful pastor in the pulpit and in the parish, and an excellent Christian in private life, and subscribed to the Bible and Church Missionary Societies, and had a Sunday-school, and distributed tracts, is to add not a tittle to our treasures of biography. 'Twas his—and his—and may be said of thousands! Only adduce some specific and impressive illustration of general facts, which *marked out* any given character, and tends to rivet the eye that languidly wanders over paragraphs already written about other men; and twenty lines so acuminate will recur to the memory, when whole pages of mere repetition are forgotten. I remember reading in a country church, the epitaph of a clergyman, which, after the common inscription of name and dates ended thus:—"Whose usual saying was, that a parson should die preaching and praying, and who fulfilled his 'own words.'" I have forgotten even the church where I saw the monumental tablet, as well as the clergyman's name, in fact, every thing *but* the aphorism, and this has dwelt in my recollection for upwards of five and twenty years*. "The words of the wise are as goads."

But the greatest difficulty of Christian biography remains behind. Are we to tell the faults of good men; and if so, *how* are we to tell them? A faithful chronicler, as such, is surely bound to conceal nothing. In Foster's pungent essay on a man's writing memoirs of himself, we are indirectly instructed how absurd it is to describe the externals of character, while we cover up the interior. All of us naturally come abroad in our holiday dresses, when we ought to be seen in the coarse and dirty habiliments of this work-day world; as a Quaker once said to a lover, "Go a courting, friend, in thy every-day clothes." Few lovers are likely to do this; and few biographers to delineate their subject with the fidelity here implied. The late venerable Mr. Scott, says: "I like much Mr. ———'s sermon on Mr. ———; but nothing of defect is admitted: it is too unqualified praise: it tends to make me despond; and it led me to say, Some persons will ere long tell lies of me also. I admire Mr. Milner's plan about Mr. Howard: state debtor and creditor. If we have any thing good about us, there is a set off; and it is best that it should be in some measure stated." To this *his* biographer Mr. John Scott, adds:—"I must confess that the rule laid down in the closing sentence, unless its restric-

* An illustration of this is, or was, on the tomb of Donne or Sir Henry Wotton, in something of this kind, "He was the author of the opinion *Disputandi Pruritus Ecclesiæ Scabies*;" an aphorism, by the way, of no great sagacity, and easily abused by any one too indifferent to truth to be willing to defend it. Were the controversial writings of the Reformers an example of ecclesiastical leprosy, or of their anxiety to fortify and garrison the Protestant citadel? Yet the Papists doubtless thought that they must have had a strange itch for wrangling.

tion be pretty strongly taken, appears to me to impose rather an awkward task on the preacher of a funeral sermon. To go much beyond a general acknowledgment of the imperfection of human nature, except in some very particular case, would seem to be ungracious and unseasonable on such an occasion. In giving the *history*, in writing the *lives* of good men, Scripture certainly relates the faulty, as well as the praiseworthy, parts of their conduct. Yet, in summing up the characters of upright men, even such as had been chargeable with considerable evils, it is remarkable how much it assumes the language of general approbation and praise*." These remarks, in my opinion, denote the just distinction between pulpit and biographical eulogy. It would be unseasonable to intrude in funeral solemnities, and before a bereaved and mourning flock, accusations against a departed pastor; but when the tide of grief has ebbed, and the character of a human creature, however purified by Divine grace, is diffused over a book, the Scripture rule mentioned by Mr. John Scott should unquestionably be observed. The neglect of doing this is occasioned sometimes by deference to the feelings of surviving relations; and it then becomes a sacrifice of truth to delicacy or affection. But when this cause does not exist, it may result from a fear of telling the world at large what it generally knows already; for no characters are so much publicized as those of religious men. This is bad policy in a human sense, and untimely caution in a Scriptural sense. It is also evading the opportunity of explaining that the Gospel teaches us to expect such things, and in what manner such inconsistencies may be, and are, remedied; while the narrator also leaves untold the contrition and self-aborrences consequent upon guilt. The history of David is exactly to this point. We have the details of his sin, his penitence, and his punishment; and, besides these, his Confessional Psalm, disclosing the interior of an afflicted and yet comforted mind. The biography of Cranmer is all the more valuable from its containing an account of his temporary relapse; over which mere worldly prudence would have drawn a veil in the shape of apology and explanatory defences. Inspired biography details, in the most naked narrative, not only the denial of St. Peter, but his previous acts of forwardness, presumption, and ignorance; but there is also as direct a rehearsal of his grief, fidelity, and courage, and a commentary upon the whole in his two Epistles. If a modern historian possesses among his documents an account of *his* hero's falls, but cannot also find acts and monuments of the same delinquent's repentance, he is entangled in a new difficulty of Christian biography; whence it is perhaps impossible honourably to escape. The history of Solomon is, on this very account, embarrassing and painful. We do not discover a distinct, indisputable statement of his remorse and self-condemnation after his seduction to idolatry; and therefore commentators have theorized on the *probability* of his having written the Book of Ecclesiastes as a kind of penitential record of his folly. But allow this hypothesis to be just, and still that evidence is dubious, it does not contain a direct and personal confession—such as would obviously mark a man who had been eminently favoured by God, and yet fell into the most fearful of all sins; since idolatry was a rejection altogether of the worship of the Lord, and not, like the offence of his father, a temporary violation of the Divine law, however vile and revolting in its character and consequences.

To descend to modern days, we have many auto-biographies where the writers have, *themselves*, voluntarily owned their sins; and not merely as in the case of Newton and others, who refer chiefly to the guilty excesses of their

unenlightened years; but we have also confessions of a deeper character, as in the example of Whitefield, who confessed in his later days the errors and false estimates of his spiritual noviciate. I never understood that even the malignant world ever seriously *persisted* in its criminations of Whitefield, and posterity has owned the disinterestedness and purity of his character. What a contrast to such a man is any one who, in the language of the Patriarch, has made religion "*to stink in the nostrils*" of a disgusted world, by some disgraceful fall; and yet dies without leaving behind him an unequivocal acknowledgment of his guilt, and which would be considered by his fellows as a solid proof of his repentance. Even Bishop Gardiner is reported to have expired with the confession, "I have sinned with Peter, but I have not repented with Peter;" a saying which was itself the language of penitence.

Objections to rigidly faithful biography have emerged in another quarter. We are told not to tell a *brother's* faults. Should they not rather be the more impartially told *because* he is a brother? If he really were such, and belonged to the Christian fraternity, part of his very system was the dread of hiding the truth. The plaintiff may next urge the unseemliness of one sinner criminating another sinner. On a principle thus slippery, you may equably and silently slide into the most perilous errors. You must give up public preaching, and private remonstrance—it is a sinner addressing and criminating a sinner. The Prophet must no longer say, "Thou art the man"—because the criminal may retaliate! Christian biographers might shun some share of their difficulties, if they would consent to place their idols in the lower niches of the temple of fame. Every distinguished soldier is not a Wellington; and we have had many exemplary bishops below the standard of Bedell and Hall and Leighton. When the sacred historian says of Hannaniah, "He was a faithful man, and feared God above many," he wrote a discriminative epitaph; implying that its subject was neither the highest nor the lowest in the ranks of the faithful. But it is among the selfish elements of our nature to be desirous of making all we can, and more than we ought, of our favourites. What is this but one of the numberless forms of self-love? We are to shine by the reflected lustre of a friend's greatness. The more we can elevate him, while we grasp his skirts, the higher we soar ourselves. Religious persons may not be aware how closely they here imitate the ambitions of the world. What did Pope say to Bolingbroke? Let the tempted hear, and beware.

Oh, while along the stream of time thy name,
Expanded flies and gathers all its fame,
Say, shall my little bark attendant sail,
Pursue the triumph and partake the gale?

The author, indeed, of the *Essay on Man* knew enough of his subject to be conscious of his then existing popularity, and of his own superiority over "my St. John;" and the real meaning of the ironical compliment in this quatrain was, that the poet was the ship and the patron the cock-boat. How perpetually is the world laughing at itself! But Pope and Bolingbroke may shine as beacon-stars, over the deeps of the world, even to Christian voyagers themselves. "These things are our ensamples." If a son writes the life of a father, we are reasonably jealous; since filial affection, admiration, and gratitude are so many super-additions to a biographer's natural wish to execute his task with kindness. Then, on the other hand, is it well to entrust it to the hands of an enemy? This also involves another class of embarrassments. I am, however, forgetting that the subject under examination is professedly confined to *Christian* biographers: and such persons cannot paint a brother's portrait with a hostile

pencil. And yet—oh, sir, the sordid poverty of our common nature !—there are religious biographies of which even the wicked world is ashamed : or if I cannot quite exemplify this by a specific reference, we know full well what personalities and contumelious paragraphs are scattered over books of theological controversy. If Toplady had compiled memoirs of Wesley, or Travers the lives of Hooker and Whitgift, who would not have calculated upon hard measure dealt out almost in the language and spirit of an inquisitor? We should too probably have had the *odium theologicum* prancing in a biographical dress.

A person once asked Whitefield—it must have been in his later and reflecting years—what he thought of a certain man's character. The answer was, " Let me live with him seven years, and then I may tell you." I could, however, mention a *living* biographer who many years since indulged the world with an excellent memoir of an exemplary Christian ; and who said, in private conversation, of that person—" I was some years in his family ; and not only never saw him sin, but never saw in him an approach to it. I knew indeed that he was a sinner ; but still what I say is true." I record this from distant but accurate remembrance ; and it was uttered by one who has himself long maintained a great consistency of character, both in private and pastoral connexions ; and, as sobriety of mind, in the highest sense, has always distinguished his opinions and ministrations, I do not hesitate in communicating an anecdote which might otherwise have been received with derision or incredulity.

W. J.



AMERICAN DIVINES : THE REV. JOSEPH LATHROP, D.D.

(Continued from p. 661.)

For the Christian Observer.

WE left Dr. Lathrop, in our last Number, restored by the blessing of God to his wonted health and repose of spirit, and enjoying a delightful state of harmony in his parish, after long continued illness, and a most afflicting series of disorganising disturbances. But similar vexations soon recurred ; and he complains of the schismatic spirit which prevailed around him, more especially in the case of the Baptists, who, if his account be not unwarily exaggerated, were somewhat turbulent neighbours. He speaks more than once with some little chafing of spirit on this subject. We copy the following illustration of these his pastoral trials. His description is rather more shrewd and pointed than milky ; but much must be allowed for the real affliction he felt at such instances of church defection, where evidently there was little real knowledge of the question of baptism or any thing else on which to ground it.

" When church members withdraw from the communion of their brethren, the common excuse is, ' Discipline is neglected.' This is the stalking horse on which they ride off.

" I rarely have known an instance where the brother, who assigns this reason, will dare to say he has ever taken one step, administered one reproof, spoken one word, to reclaim the persons with whom he pretends to be dissatisfied. The charge, which he throws on the church, recoils on himself. The honest Christian, who cannot bear them that are evil, will be ready to assist his brethren in reforming them. He will be watchful and strengthen the things which remain. Many who withdraw from the church under pretensions of pious zeal, manifestly betray their own duplicity and corruption.

" The Apostle speaks of some, who withdrew from the churches of Christ,

as acting under the influence of a *charm*, or *fascination* practised upon them by artful deceivers. This is doubtless the case with some in the present day. They are influenced, not by rational conviction, but by urgent feeling.

"A very serious woman belonging to this church lived in the neighbourhood of a man who, though he never belonged to any church, nor professed any religion, yet was assiduous in his labours to detach her from her present connexion, and induce her to join the Baptists; and she was sometimes visited by a Baptist preacher, and finally persuaded to attend his meeting. A continual din in her ears disturbed her nerves and affected her mind.

"She came to me with a request to be *dismissed* from this church. She seemed to entertain an idea, that her covenant vows were binding; but *our dismissal* of her would release her from them.

"I told her, that her covenant with God and his people was sacred; her vows had been recorded in heaven, and we could not dissolve them. If she should violate them, the guilt must lie on herself. I observed to her, that there could be no *dismission*, but by excommunication for obstinate wickedness, or by recommendation to some regular church; that if on good reasons she desired a recommendation to such church, doubtless we should grant it.

"She said, if she could not be dismissed, she wished to be recommended to such a Baptist church, in a neighbouring town. I asked, if that church would receive her on our recommendation. She said, no: she must be baptized anew in *their* way, and she did not know but *their* way was as good as *ours*.

"I endeavoured to convince her of the validity of her infant baptism, and the sacredness of her covenant-obligations, and of the guilt and danger of renouncing them. Her reason seemed to be convinced; but her feelings remained the same. She gave me this summary answer: 'I *hope* it is right to join the Baptists, for I *feel* as if I *must* go.' I advised her to delay, and look well to her goings. But no delay was allowed. The next Sabbath she was plunged. In two or three years the family removed to another town. She returned not to the church; but it was manifest, she was not perfectly satisfied with the step she had taken, and a little delay would probably have prevented it. She acted under the influence of a *charm*."

His prowess was, however, often called forth by other classes of arguers than those "who hope it is right," because they "feel they must." The following is a memorandum of a conversation with a Universalist in 1781. This sect was at one time very active in the United States of America; but we believe is now greatly on the wane, being eclipsed by the increasing knowledge of scriptural truth.

"Travelling for my health, I called at a tavern for refreshment. The landlord soon introduced to me a gentleman, who, he told me, was a *Universalist*. I supposed his aim was to bring forward a dispute on the subject of future punishment. After customary civilities, I told the gentleman my health was not good: I conversed but little, and wholly declined disputes: I should, however, be gratified, if he would give me his opinion on the controverted question. He was very courteous, and readily answered me in this manner: 'I will state my opinion by reference to the story of the deliverance of the Hebrews from Egypt. The people came to the *Red Sea*, saw the Egyptians on their rear, found themselves entangled between mountains, and fell into murmuring and despair. Moses told them there was no danger, the sea would open a way for their escape. They did not believe it; but Moses believed it. The sea opened and they arrived to the other shore.' (He should have remembered that the Egypt-

tians, pursuing them, were all drowned.) 'The people were now as safe as Moses. But Moses by his faith had the comfort of the deliverance beforehand.' To apply this to the question before us : Believers and unbelievers will be equally safe and happy in the other world. All the difference is, that believers have the comfort of salvation in this world, which unbelievers have not.' I answered him ; Sir, I understand your system. I will trouble you only to give me an explanation of one passage of Scripture ; 'These shall go away into everlasting punishment.' 'The explanation,' said he, 'is very easy. Christ says, *I was hungry, and ye gave me no meat ; I was thirsty, and ye gave me no drink, &c.* These, i. e. these sins, these unkind dispositions shall go away into everlasting destruction ; shall cease, and be no more known.' Very well, I replied ; now as an honest interpreter of Scripture, you will adhere to your own rule. The Judge says to them on his right hand, *I was hungry, and ye gave me meat ; I was thirsty, and ye gave me drink, &c.* The righteous, i. e. according to your interpretation, these righteous dispositions ; these kind, hospitable virtues, shall go into life eternal. You have disposed of the vices of the wicked, and of the virtues of the righteous : now be so good as to tell me, what becomes of the persons themselves. He gave no direct answer, but diverted to observations foreign to the question.

"Men attached to a particular scheme will bend to it every text which can be made to yield to their violence. Texts too stubborn for their strength they will throw aside. An honest and impartial mind is necessary in our inquiries after truth. 'The meek God will guide in judgment, and the meek he will teach his way.'"

The following are Dr. Lathrop's sentiments respecting religious revivals, social meetings for prayer, and devotional conferences.

"In the course of my ministry I have often encouraged special meetings for devotion, and sometimes evening meetings. I have chosen to attend them myself, when I could with convenience ; and I have preached, when my ability would permit. If I have not preached, I have usually made a short address to the people, and especially to the youth, on some religious subject, suggested either by a recent providence, or by what has been read. I have seen some good effects of these meetings, and have experienced benefit from them myself. But, when I could not attend them, I have desired that they might be under the direction of some discreet elderly Christians. I have endeavoured to guard my people against an error too common, where religious conferences are much attended ; I mean, substituting these in the place of Divine institutions, and making them a kind of thermometer, by which to prove the degree of heat and cold in religious zeal. When we hear of a revival of religion in any place, the unusual frequency and the general attendance of lectures and conferences by day and by night are adduced as decisive evidences of it. When these meetings become less frequent, or less full, it is said, 'Religion appears to be on the decline.' We ought always to place religion where the Scripture has placed it, in holiness of heart and life ; and to regard devotional duties as instrumental to this end. We are never to place the essence of religion in things which are but the means of it.

"A serious man from a neighbouring parish, being one evening at my house on secular business, took occasion to inform me, that there was a great revival of religion in his vicinity. I expressed my satisfaction in the intelligence ; but asked him wherein the happy revival discovered itself : whether the people appeared to be more humble, more condescending, more meek and peaceable, more kind and charitable, better united in their social relations, more virtuous in their manners, &c. He could not answer particularly with respect to these things ; but said, 'People were much

engaged in attending religious meetings; they had private lectures as often as any transient preacher could be obtained; and they had conferences very frequently—almost every evening.’ I observed to him, that an attendance on the word preached was highly important, and a hopeful indication; but asked him, how it was on *the Lord’s day*; whether they attended on the instituted worship of *that day* better than they used to do: (for I knew they had been shamefully negligent of that duty.) ‘Why—no,’ said he: ‘we don’t go to meeting on the Sabbath.’ What, I inquired, do you neglect God’s institutions to observe your own? The prophet marks this as a token of the *decay* of religion among the Jews. He answered, ‘We do not like our parish minister very well.’ I observed to him, that if they had a minister who did not preach the Gospel, this was a reason why *he* should leave the *pulpit*; not why *they* should leave the *meeting-house*; and they ought to take regular measures for his removal, and the introduction of a better man. ‘Oh,’ said he, ‘I don’t pretend, but that he preaches the *Gospel*; but there are some subjects on which he does not preach.’ Perhaps he preaches on them when you are absent. He continued, ‘I don’t like his *manner* of preaching. He is not so fervent, so engaged, as I wish; he uses his notes too much,’ &c. Friend, said I, you well remember, that Paul, Apollos, and Cephas, all preached in Corinth. They preached the same Gospel; but had different voices, and different modes of speaking. And among their hearers, one said, I am of Paul; another, I am of Apollos; and a third, I am of Cephas. Now on this occasion, Paul told them they were *carnal*. Apply this to yourself. On the authority of Paul, I tell you that you are carnal. He answered, ‘I do not see but that it is so.’ He had the honesty to confess his fault; whether he had the virtue to reform, I do not know.

“Occasional meetings and private conferences may be very useful, if properly conducted; but they are matters of Christian discretion, not of Divine institution. I know of no apostolic precept or example, which elevates these to a place among the institutions of God. When Paul came to Troas, where was a Christian church, and doubtless some stated place for public worship, he waited seven days for the return of the first day of the week, on which day the disciples were wont to come together for social worship. Then he spake to them, and continued his speech to an unusual length.

“When he preached in Ephesus, where a church was *not* formed, ‘he taught publicly and *from house to house*.’ As the Christians had no stated place in which they could claim the privilege of assembling, they convened where they could. Paul first taught in the Jewish synagogue; meeting with opposition there, he removed to the school of Tyrannus, and here he continued for a length of time, teaching *daily*. His teaching, though from house to house, from the synagogue to the school, where he could obtain leave, was public, not private. His teaching *daily* in the school was incompatible with his spending much time in private houses. He always chose the most open manner of teaching. He never imitated those seducers who creep into private houses.”

Under date of July, 1782, he enters the following memorandum. We quote it chiefly for the sake of the concluding sentence, as illustrating the promptitude with which the clergy should avail themselves of favourable seasons for administering religious exhortation.

“Riding out in the early part of the day, I turned to the river to water my horse. In the river and contiguous to the shore, I saw, at some distance, a raft of boards, on which a young girl, with an infant child in her arms, was diverting herself. Apprehensive that she might be in danger, I determined, that, when my horse had drank, I would ride to her and

warn her to depart. Scarcely had the purpose taken place, before I heard a shriek, and saw her fall from the upper side of the raft into the river. I hastened to the place, at the same time calling for help. At the place where she fell I could make no discovery. Instantly passing to the down stream side, I saw her fingers holding by the last and undermost board. I threw myself down, seized her arm, raised her head above water when I joyfully saw the infant under her other arm. Lest she should lose it, I took it from her, and reached it to a woman, who by this time had come upon the raft. I then drew out the girl, who was able to stand, and soon able to speak. They belonged to a family who lived near the river. In the evening I visited the family, and endeavoured to lead them, and especially the girl, to a proper improvement of the danger and deliverance."

Several passages occur in this narrative which illustrate Dr. Lathrop's judicious and disinterested conduct in pecuniary matters—that most baneful source of contention between ministers and their flock.

"After the war with Britain had ceased, and a stable medium was restored, I advised my people to make a settlement of the arrears due to me, which probably might be done in my life time, more easily than after my decease. A considerable sum found in arrear, I remitted with only this precaution, that in future my salary should be kept good in substance, as well as in name. Where a remission is made on condition only of future justice, it may be considered as an absolute gratuity. The parish voted their thanks. I knew how delicate a matter it was to call up old arrears. I was sensible, that in most societies there were some who could not see, and some who would not effectually feel, the obligations of justice in social transactions. I considered that my own, and my wife's patrimony, not yet wholly expended, though somewhat reduced, afforded a prospect of a comfortable subsistence without the arrears due from the parish; and I felt a disposition rather to make a sacrifice of private property, than of social tranquillity. I would not *purchase* a parish; but when I had one, I would make some sacrifice to preserve it from ruin. Some of my people told me I relinquished too much. It might naturally be believed, that these would not appropriate any benefit from the relinquishment. What sacrifice a minister ought to make in the cause of the Gospel, can be determined by no fixed rule. It is a matter of discretion. He is not bound to do more than every other man, of the same wordly ability, *ought* to do; but he is bound to do more, than almost any other man *will* do. They who urge the necessity of disinterestedness in ministers, when they themselves act with unvarying selfishness, are guilty of palpable hypocrisy. True religion must be the same in all."

On another occasion when he was elected Divinity Professor, in the University in which he was educated, with double the income which he derived from his parish, much lighter labour, peculiar opportunities for mental improvement, learned and valuable society, and many other advantages, he declined the appointment from affection to his flock and the fear that his removal "might be fatal to their peace." His friends advised him to improve the opportunity for obtaining an augmentation of his salary, as a condition of his continuance at Springfield; but he declined doing so, as such a step, he said, would not only be repulsive to his feelings and his sense of delicacy, but would be "too near an approach to duplicity, since he had pre-determined to remain from a sense of duty," whether his stipend were increased or not. His flock appear to have appreciated in some measure his disinterestedness, for the very next entry in his diary is as follows:—"My parish, in consideration of the depreciated state of my salary, erected and finished for me a good barn, my old one being decayed

beyond repair. It was worth two hundred dollars. Many other gratuities I have received from particular persons, under the former and the present paper depreciation. In my long sickness my physician made no charge for his advice and attendance. I believe he usually treated me with the same liberality."

Dr. Lathrop experienced many family afflictions, particularly in the loss of some of his children, and among them his eldest son, a most hopeful youth. His allusions to these visitations are very affecting; and are generally blended with some spiritual inference or moral. Once he thought his wife was dead: "She fainted—she ceased to breathe—her eyes were closed—her limbs were motionless. I viewed her as gone—gone to return no more. But God had mercy in reserve for us. In a short time she breathed—she moved a hand—she opened her eyes—she spake. How refreshing was the voice! Still for many days her case appeared desperate: more than once we thought her dead. We experienced great attention from our neighbours, who felt with me, and mourned the anticipated loss of one whom they esteemed and loved. She enjoyed the comforts of religion, and seemed to choose a present removal to a better world, rather than a return to this. In a few months she was able to bear the motion of a carriage; in about four years she regained a considerable degree of strength."—At another time he writes: "My fourth child, Samuel, aged ten months, died with the rattles. His mother was with her friends at Hatfield. Oh, what agonies he felt, wholly unconscious of the moral cause. When, in his suffocation, he earnestly whispered 'Pa—, Pa—,' stretched forth his trembling hands and directed his anxious eyes to me, I plainly perceived what confidence he placed in my ability to relieve his distress. He seemed to wonder at my neglect. What relief I should have felt, if I could have told him my impotence! His earnest looks toward an impotent parent, whose attention he had before experienced, admonished me to direct my faith toward that heavenly Parent who wants neither goodness nor power."

We have before alluded to his collisions with the Baptists; but to shew the distinction between what is pre-eminently important and what is but secondary in the controversy, namely, the subjects of the rite and its mode of application, he baptized two grown up persons at their special request by immersion, though he himself saw no scriptural necessity for so doing. If all his Baptist neighbours had been as pious and as candid as these parties, he would have escaped the unhappy controversies which deformed the fair face of religion in his parish. He says: "A few families in the south parish were, on their petition, annexed to my parish in 1793. Among these, two respectable householders, who were Baptists in sentiment, as were their fathers before them, expressed to me a desire to be baptized, and received to our communion. They said, they were in charity with us; for though they esteemed baptism by immersion, and at adult age, to be most agreeable to Divine institution, yet as the water had been applied to us in the name of the Trinity, and we, at mature age, had professed our faith, and, they believed, had acted conscientiously, they were free to have fellowship with us. All that they requested was, that we would exercise the same candour toward them. They had never been baptized in any form. They should be better satisfied with immersion, than affusion; they were willing to receive the ordinance from my hands. I consented to baptize them by immersion; mentioned to the church their desire and my consent, appointed a time and place for the administration, and no objection was made. On Lord's day, July 19, 1795, they made a profession of their faith, after the morning exercise; the assembly then proceeded to the river; there the solemnity was performed; in the afternoon they were admitted into the church. They are exemplary and peaceable members."

A clergyman of the Church of England could scarcely refuse to act in the same manner, if the parties were conscientious in their scruple, and could not be persuaded out of it, since "dipping" is the authorised form of our church, and sprinkling only a non-essential accident, which from convenience, and the character of our habits and climate, has grown into general use. But the baptism of infants is a most solemn and not to be yielded point; and there we think our Baptist friends altogether as unwarranted as if they ejected women from the Lord's supper.

Dr. Lathrop relates the circumstances under which most of his published sermons and other works were given to the world. In general they resulted from local occurrences, which he was ever on the watch to take advantage of for the instruction of his flock. For example, a man was missing in the village, and the people thinking that he had been waylaid and murdered, went to a pretended revealer of secrets to learn the truth of the matter. This led Dr. Lathrop to preach a discourse upon Saul's consulting the witch of Endor, which he published at the request of his hearers, with the hope of staying the ignorant superstitions which prevailed at that period in the remoter settlements of America, and from which even English villages to this hour are not free. Again, the occurrence of a State Fast-day led him to preach a sermon on "The Uniformity and Constancy of the Divine Government;" in which, after illustrating the leading sentiment, he endeavoured to shew "that human governments ought to be, like the divine, steady and uniform, as far as the imperfection of men will permit; that there can be no free government without the influence of religious principles; that, as religion and government are connected, it must be the duty of ministers to preach on political subjects in this connection; and that the clamour against them on this ground has, in all ages, resulted from atheistical principles." These sentiments were very unpopular at that time among the religious people in the United States; just as in England at this moment, many a zealous professor of religion will yawn if you ask him if he has considered the responsibility of his suffrage for a member for his borough or county; and will tell you that he never interferes in politics, but that he has promised his vote for Mr. A. or B. or C., who, for aught he knows, or seems to care, may be a man of no principle; a swearer, an infidel, a gambler, a blasphemer. This sermon, like most of the others, was published by special request; and thus Dr. Lathrop became a prolific author, as many other clergymen have done, by dint of circumstances rather than inherent love of authorship. Many other religious authors we presume may say with him, "If any should ask me, why I have published so much, I would tell them, I have often asked myself the same question, and have answered myself in this manner. *Gain* could not be the governing motive; for the compensation for my volumes has been small; for my other works I have demanded nothing, except a few copies to give to my friends. *Reputation* as a writer, could not have much influence; for in my periodical publications I have sought to be unknown; and in those to which my name has been affixed, I am sure there was not a merit which could give distinguished celebrity to the author. I have therefore flattered myself, that I had a view to the benefit of my fellow-men. I am conscious that I never have published any thing, but what, I thought, had a useful tendency. But it will be asked, are you more capable of doing good than other men?—No; nor so capable as many. But with moderate talents it is lawful to do good. Let those who possess larger talents remember, that to whom much is given, of them much is required."

But authorship was not his chief business. Besides his other labours he educated a considerable number of young men for the ministry, and was assiduous in their instruction, both in sacred and profane literature, but

still more in regard to their religious character and fitness for the pastoral office. He made it a great object to attend to their attitude and elocution, that the truths they uttered might not be impeded by displeasing and ungainly habits.

He was honoured, at the age of eighty, with the degree of Doctor of Divinity from the University of Cambridge, Massachusetts; he had many years enjoyed the same distinction from his own University. About this time we find the following entry in his Journal.

"October 31, 1811.—This was a solemn day. It was my birth-day. I then completed my eightieth year. I desired the attendance of my people. Though the day was stormy, there was a decent attendance, even beyond my expectation. I spake to an attentive audience from the words of Barzillai; *I am this day fourscore years old*. I addressed the aged, the heads of families, and the youth—and gave such advice as seemed to me to be important to them on the near event of their minister's death, or previous disability, and the vacancy which consequently would take place in the society. The day and discourse were impressive to the speaker, and I hope they were so to the hearers. May God prepare him for his departure, forgive his many failings, and accept his desires to promote religion among his people; and may he watch over them to preserve them in peace; and may he and they be gathered together in the presence of Christ at his coming."

He continued at this advanced age not only to preach, but to publish. His last printed discourse was one delivered before a missionary society which he had instituted in his parish. It is entitled, "The Angel Preaching the Everlasting Gospel: Rev. xiv. 6, 7;" and it shews the interest he felt to his dying hour in the promotion of the Redeemer's kingdom throughout the world. The following entries in his diary at the age of eighty-five, exhibit the same spirit:—"August 25, 1816. This day concluded the 60th year of my ministry. It was Lord's day. I requested the attendance of my people, and preached to a large audience from Prov. ii. 38. Application was made for a copy, which was granted.—September 1. An unusual attention to religion in the parish, within the year past, is matter of joy: fifty-five have been added to the communion since the preceding September, and the attention still continues."

From the last-mentioned period, the public stated ministrations of Dr. Lathrop were continued without interruption till the year 1818. In consequence of the increasing infirmities of age, and especially of the imperfection of his sight, he, at that time, notified his determination to decline the public services of the Sabbath, and requested his people to provide for him an assistant, or colleague. On this occasion, he addressed them in a kind of valedictory discourse, giving them seasonable counsels and cautions, and affectionately commending them to the Divine benediction. Though the defect of his sight was so great as to prevent his reading even the productions of his own pen, he continued for some time "as a pleasant intellectual exercise," to write about one sermon a week, which was read by another person as a part of the public services of the Sabbath. He also occasionally delivered an extemporaneous discourse, both in the church on the Lord's day, and in remote parts of his congregation during the week. Though he had never been much in the habit of public extemporaneous speaking, these discourses were uniformly heard with the deepest interest, particularly as they were regarded by his people as the last efforts of one whose long and useful services had created a powerful claim upon their gratitude and affection.

On the 25th of August, 1819, the sixty-third anniversary of his ordination, he attended the ordination of his colleague, and took part in

the public solemnities. His venerable appearance, and the devout and pertinent address which he offered at the Throne of Grace, made a deep impression upon the audience. It seemed as if he had come before his God to give back his commission, while he was on the eve of going to give an account of his stewardship.

On the following week, he was attacked by a comatose affection, to which he had before been occasionally subject, and which now threatened to terminate his life. While his friends were anxiously waiting the event of his illness, and expecting that the profound sleep into which he had fallen, would terminate in the lethargy of death, he unexpectedly revived, and after a few days was restored to his usual health. He spoke of his recovery in a manner which indicated the most unqualified resignation to the Divine will, as well as the most grateful sense of the Divine goodness.

From this period, the recurrence of his disorder was more frequent, and seemed at times to abate, in a considerable degree, his intellectual vigour. His friends who were in the habit of conversing with him daily, were often pained to find a train of animated and interesting remarks suddenly interrupted by the failure of his recollection. But notwithstanding the inroads which his disease was evidently making, both upon his constitution and intellect, he was an almost constant attendant on public worship, and occasionally took part in the service, until about two months before his death. The last public exercise which he ever performed was a funeral service in a case of uncommon affliction. His manner on this occasion was unusually paternal and affectionate. The prayer which he offered was replete with impressive sentiment, and seemed like the breath of a soul that was panting for heaven, while the trembling limbs and the quivering voice seemed to proclaim that it would soon be there.

On the Sunday next succeeding the 25th of August, 1820, (the sixty-fourth anniversary of his ministry,) he attended public worship and heard a discourse on the responsibility of the Christian minister. The subject made a deep impression on his mind, and, as he afterwards remarked, led him to another review of his own ministry. To a friend with whom he returned from church, he made, in substance, the following remarks: "I have been a steward for a long time, and shall have a large account to render. I often think of it. When I look back upon my ministry, I find great cause for humility. I have been an unprofitable servant, and my only hope is in the glorious Redeemer. If I do not come short at last, it will be not on account of any worthiness in me, but on account of the all-sufficiency of Christ. I think I can say with another, that if I ever arrive in that blessed world, I shall have had so much forgiven me, that I will sing the praises of redeeming love in as loud strains as any saint or angel there."

The last day of October following completed his eighty-ninth year. He observed it as a day of solemn recollection and self-examination. In the course of the day, he paid a visit to one of his neighbours, apparently with a view to give him an opportunity of rejoicing with him in the Divine goodness. In conversation with a friend, he remarked that he had been reviewing his life, and he found that it had been crowded with blessings. He then said with a profusion of tears, that it overwhelmed him. "I have endeavoured," he added, "to exercise some degree of gratitude, particularly for the blessings of the past year, but I have not yet asked God to add to my life another year, and I have not determined that it is my duty to make such a request."

In the early part of December, his health began more sensibly to decline, though there were still occasional intervals, when he conversed with great freedom and vivacity, and manifested no small degree of his native energy of mind. But it was evident to himself and his friends that

his earthly house of this tabernacle was soon to be dissolved ; and he spake of it with as little agitation as if he had been only laying by his garments for the repose of the night. He often remarked, that he had not the assurance of hope, but that his confidence in the Redeemer was so strong that he was not afraid to die. A few days before his death, one of his friends remarked to him, that it must be a source of great satisfaction to reflect that his life had been distinguished by such eminent usefulness. " Oh no," said he, " I find little consolation from any thing which I have done. I believe I have endeavoured to be diligent in my profession, but every step of my course has been marked by imperfections. I have consolation, I trust, in the prospect of death, but it is all derived from the hope which I have built on the atonement of my Redeemer." His humility and resignation, which had long been prominent features in his character, became still more conspicuous, the nearer he approached the grave. It was impossible to be in his presence without an impression that he possessed the genuine graces of the Christian—that his religion was not assumed merely to quiet a corroding conscience, or to disguise the terrors of death ; for instead of manifesting any of that gloomy restraint, which the prospect of death usually imposes upon those who are not prepared to meet it, his conversation was cheerful, occasionally brilliant and innocently humorous, and always like himself. Every one perceived that religion had taken firm hold of his affections, and that there was no effort to bring into operation a principle which had not been implanted. To the last, he united with the submission of the humble Christian, the dignity and courtesy of a gentleman, and the affectionate tenderness of a friend. On the day preceding his death, a neighbouring minister, who had called to take his final leave of him, expressed to him the hope that he enjoyed consolation in the prospect of death ; to which he replied with animation and emphasis, " Yes, I do." Soon after this, his speech entirely failed ; and he sunk into a state of apparent insensibility, and afterwards gave no indications of reason, except by fixing himself in the attitude of devotion for a few moments, during a prayer which was offered by his bed-side. On the morning of Sunday the 31st of December, 1820, having lived eighty-nine years and two months, he exchanged a world of pains and tears, for a world of happiness and glory.

In the discourse preached at his funeral, it is stated that he was in many respects a very remarkable man ; that his intellect was of a very high and commanding order, and its operations singularly bold, rapid, and energetic ; that he possessed peculiar powers of invention, so that the most trite topic was enlivened in his hands by originality and striking illustrations ; that his heart was as tender and affectionate as his mind was powerful ; that he was every where loved, but most at his own fire-side ; that he was always cheerful, affable, and modest ; and that he possessed habitually the highest character of politeness in the simplicity, deference, and loveliness of his whole deportment.

Of his character as a Christian, the preacher of his funeral sermon thus speaks :—

" If we were to attempt to describe his religious character in a single word, we should say that it was eminently *consistent*. He was equally remote from the intemperate heat of enthusiasm on the one hand, and that miserable, lifeless system, which excludes all exercise of the affections on the other. It was his favourite maxim, that the evidence of a Christian temper is not so much to be sought in occasional fervours, as in a consistent, pious, and exemplary deportment. Those who knew him best are most ready to testify in what rich abundance he brought forth the fruits of the Spirit ; how frequent, fervent, and affectionate was his communion with

his God ; how exemplary were his patience and fortitude under the pressure of deep affliction, and the accumulated infirmities of age ; how inoffensive, and forbearing, and charitable, he was in all his intercourse with the world ; how much disposed to mourn over the deficiencies and sins of his life, and give to God all the glory of his salvation ; how benign, joyful, and even rapturous was the spirit with which he sometimes spake of his approaching departure, and his entrance upon that rest which remains for the people of God. The glorious plan of redemption was the theme which occupied his mind above every other ; and while absorbed in meditation on this wonderful subject, he seemed almost to rise above these regions of mortality, and anticipate the transports of the redeemed."

Of his character as a minister we read as follows :—"It was as a minister of Jesus that his reputation shone with the most unclouded splendour. To his comprehensive intellect and exalted piety was added all that acquired ministerial furniture which is necessary to constitute a great *theologian*. The science of theology he had carefully studied in all its parts and connexions. The system of truth which he found in the Bible, and to which he steadfastly adhered, was that of which salvation by the atoning blood and life-giving spirit of Christ is the prominent feature. Here, he often declared, he rested his hope of heaven ; and that if the great doctrine of atonement were taken away, there was, in his view, nothing left in the Gospel to meet the necessities of a sinner. At the same time, his enlarged views of Christianity led him to place a due estimate upon every part of evangelical truth. The system of doctrines and precepts, revealed in the Gospel, was, to his apprehension, a harmonious and beautiful whole ; every part of which bears the impressions of truth and Divinity."

Equally high is the character given of his exertions as a pastor and a preacher. His sermons, it is said, and so we should judge from those we have seen, " though they kept constantly in view the same cardinal truths, had always an air of freshness and novelty," so as never to satiate the hearers. But his highest elevation appeared in his conduct of the devotional exercises of Divine worship : " Those who have been privileged to accompany him to the Throne of Grace will never forget the affectionate fervour which seemed to glow in every petition ; the exalted strain of evangelical sentiment ; the expressions of deep humility and unfeigned confidence in the merits of the Redeemer, and the tender and animating benedictions which he pronounced upon his beloved people. The interests of his congregation were peculiarly near his heart, and his prayers were never more fervent than while he was commending them in all the tenderness of a father to the blessing of his Father in heaven."

Such was the venerable Dr. Lathrop ; and if, from this specimen, our readers think the occasional notices which we have promised of transatlantic divines are likely to be useful and interesting to us of the old country, we will, in some future Numbers, tax our memory and our notes to exhibit to them other choice specimens, ever with the practical exhortation, " Whose faith follow, remembering the end of their conversation ; Jesus Christ, the same yesterday, to-day, and for ever."



ON FIGURATIVE EXPRESSIONS IN PRAYER.

To the Editor of the Christian Observer.

BEING dissatisfied with the forms of prayer which I had used in my family, I procured others, by four different authors, with the expectation of finding

one set that would suit me ; but they all, except one, contain many figurative expressions ; which, though in general taken from the Scriptures, seem to me out of their place in such compositions, being such as few of the persons who attend family worship can understand ; the greater number of them being children and servants, before whom no figurative expressions should be used, but such as are familiar or easy to be understood. I noticed the following amongst many others : “ Spread before thy mercy seat all our wants,”—“ Perfumed with the incense of his merits,”—“ Through the rent veil of his crucified body,”—“ Thou hast caused the outgoings of the morning, as well as of the evening, to praise thee,”—“ Wash us in the fountain of Christ’s blood.”

The last of the above phrases, besides being figurative, is objectionable, on other accounts. A fountain is not a place for a person to wash himself in, by immersion ; but that from which water flows, and whence it is taken for drinking or for washing. I am not aware of any passage in the Bible, in which a person is said to wash *in* a fountain, though there is one in the Apocrypha, where Judith is said to have washed herself in a fountain, in the valley of Bethulia. But the words in the Greek from which our English translation is taken, are *ἐπὶ τῆς πηγῆς*, at the fountain, not *ἐν τῇ πηγῇ*. We have, in our translation of the Bible, the expression, “ washed in his blood,” Rev. i. 25 ; and also the expression, “ robes washed white in the blood of the Lamb,” Rev. vii. 14 : and the words of the original in both, are, *ἐν τῷ αἵματι* ; but they were, no doubt, meant by the translators to signify the same as they do in the Greek, *with* his blood ; that is, by the sprinkling of his blood, as in the 1st of St. Peter, i. 2. For we are referred in the margin, at both passages, to chap. ix. 14, of the Epistle to the Hebrews, as a parallel passage ; and, at the 13th verse of this chapter, we are referred to the Book of Leviticus, chap. xvi. 14, for the type, of which the sprinkling of the blood of Christ is the antitype. It would therefore have been better, if the words *ἐν τῷ αἵματι* had been translated *with* the blood. In the Septuagint, the dative case without the preposition, and with it prefixed, is used promiscuously. In the Book of Exodus, chap. xxix. 4, where Aaron and his sons are commanded to be washed, before they went into the tabernacle, the words in the Greek, are, *ἐν ὕδατι* ; and in chap. xxx. 20, where the same ceremony is mentioned, it is *ὕδατι* only ; and in the English Bible both passages are properly expressed by *with water*. In Solomon’s Song, chap. v. 12, we have, in the Septuagint, the words *ἐν γαλακτί* ; and in the Prophet Jeremiah, chap. ii. 22, *ἐν νιτρῷ*, neither of which could have been expressed otherwise than by the preposition *with*, as the eyes of one could not well be washed in milk, nor the other be washed in natrum, or soda, by immersion. In the Epistle to the Romans, chap. v. 9, we have the very same words as those in the first chapter of the Book of Revelation, *ἐν τῷ αἵματι αὐτοῦ*, properly translated by his blood. The authors of the forms of prayer above mentioned, seem to me to have taken the expression “ washed in the fountain of Christ’s blood,” from one of Cowper’s hymns ; which begins with the words, “ There is a fountain filled with blood ;” their admiration of his religious character, and of his poetry, making them overlook the impropriety of this sentence, and of that in the third line ; “ plunged in that stream ;” both inapplicable to the stream of blood that flowed at the crucifixion.

If such figurative expressions in family prayers be objectionable, although they are taken from the Scriptures ; they are much more so, when used in a sense different from that in the Bible ; as in the following : “ Our souls cleave to the dust, quicken thou us ;” taken from the cxixth Psalm ; but in a sense quite different from that in which it is used by the Psalmist,

the writer of the prayer meaning the soul being too much attached to earthly things; so that those who are in the habit of hearing this in the family prayer, when they hear the 25th verse of the cxixth Psalm read in the church, will naturally conclude, that David is lamenting his worldly-mindedness, instead of his afflicted state. The word *dust* in the Book of Psalms, and in other parts of the Old Testament, signifies the earth or ground; as in the following expressions: "Going down to the dust,"—"sleeping in the dust,"—"rising from the dust;" and the Hebrew word which is here translated *soul*, signifies a thing that breathes, from the verb *to breathe or respire*; as also does the word *ψυχη*, which is put for it in the Septuagint. In the account of the creation of animals, in the first chapter of Genesis, this word is applied to every species of living creatures; to every thing that breathes: and it is never used in any other sense in the Old Testament, but when it is taken figuratively; as in Job xli. 21 *, where it is put for the breath. Bishop Horne, in his commentary on the xvth Psalm, translates *animal frame*, which gives the true sense in that place; but *breathing frame*, or *respiring body*, would have better expressed its general meaning; it being applied to plants, as well as to animals, which also respire, although in a different manner. The passage under consideration, therefore, represents the state of a person reduced to great weakness of body, fallen to the ground, and not having sufficient strength to raise himself, to overcome the attraction of the earth, by which he claves to it. That this is the true literal sense of it, is confirmed by the 25th verse of the xlvth Psalm; where the same thing is expressed in different terms: "Our soul is bowed down to the dust; our belly cleaveth to the earth." If the passage be taken in a figurative sense, it will describe the state of a person in great affliction or distress, which is well expressed by Bishop Hall; "I am brought exceeding low, by thy afflicting hand; do Thou raise and comfort me." That David was in trouble and affliction, when he composed this Psalm, appears from the 28th, 83d, 143d, and 107th verses of it; the last of which may be considered as a commentary on the 25th verse. Surely then the interpretation of this text of Scripture, by some modern writers, in which all the authors of the prayers above-mentioned seem to have acquiesced, is erroneous.

I have not mentioned the names of the authors of the forms of prayer to which I allude; not wishing to diminish the estimation in which they are held by religious persons; but I have thought it desirable to invite their attention to the point, with a view to future correction.

N. T. †

* Ver. 13 of the Hebrew Bible.

† We have inserted the above paper for the sake of the principle involved in it, that family prayer, and indeed all prayer, ought to be simple and intelligible, without undertaking to say that our correspondent is not too fastidious, and perhaps not correct in some of his details. Was not the allusion to a fountain quite as likely to have been grounded on that appropriate passage, Zech. xiii. 1, as on Cowper's hymn? And besides, where did Cowper himself get the allusion? Does not N. T. know, that the expression was employed perhaps thousands of times before Cowper was born? And is he not also aware that Dr. Johnson defines a fountain to be, not merely "a jet," but "a well," and "a small *basin* of spring water," and "the head of a river." Again, no well-instructed Christian family would be at any loss to understand the phrase of spreading our wants before the mercy-seat of God; or of the outgoings of morning and evening praising him. We could easily point out difficult and undesirable allusions in hymns and prayers, but we forbear. Appropriate Scripture allusion is eminently beautiful, and, we may add, simple. Our correspondent's caution may, however, be useful in substance, even though it should be overstrained or hypercritical in the letter, and we have therefore laid it before our readers.—Editor.

ON THE DESECRATION OF THE LORD'S DAY.

To the Editor of the Christian Observer.

You have frequently invited the attention of your readers to the prevailing desecration of the Lord's day, a subject which must cause in the mind of every true Christian deep regret.

But we must not only mourn over the sins of our land: we must endeavour to correct them; and, as has been emphatically said, "work for God." Now, there are many ways in which we may individually endeavour to do so, in regard to the religious observance of the Lord's day; and one of these ways is, that every one who feels it to be his duty and his privilege to keep it holy, should make it a rule (unless in cases of absolute necessity or of charity) not to dispatch any letters or parcels which require to be received at the post-office or coach-office, or to travel, or to be delivered, or to cause a temptation to be opened or read on the Lord's day. This rule, if strictly attended to, would require considerable forethought and occasional acts of self-denial: but shall we offer to the Lord a sacrifice which costs us nothing?

Many Christians who would not write letters on Sunday, frequently send them on that day, or send them so as to be delivered on that day. In so doing, where there is no urgent case of necessity or charity, do they not, to a certain degree, "partake in other men's sins?" If the line of conduct which I have recommended, were followed generally by religious persons, I cannot but hope that some effect might ultimately be produced in diminishing the number of public conveyances employed on the Sunday; and if not, the lesson and example would still be valuable: or, supposing that it failed of making any public impression, still it is a duty and a satisfaction to the mind of the Christian to bear his testimony for the cause of God and truth, through good report or through evil report, whether men will hear, or whether they will forbear.

S. E. A.

ANTI-SLAVERY REMINISCENCES.

For the Christian Observer.

It is one of the most mendacious of the many mendacious proceedings of the West-India "interest," to represent the abolition of slavery as quite a new question; a matter suddenly taken up; and which requires much time and patience for its consideration; the very origin of which is of no earlier date than Mr. Canning's parliamentary resolutions of 1823. Not a few worthy persons, ensnared by this artifice, join the slavery party in deprecating precipitation: they cannot go through the details and make up their minds in a day. But are they aware that this contest between humanity and cupidity, justice and injustice, God and mammon, has been going on for a century and a half, or more; and that, in particular, during the latter half of the last century, many persons in public and private life, authors, statesmen, and divines, urged the prompt and complete abolition of this accursed system: as did the present venerable prelate of Salisbury, distinctly, avowedly, and fearlessly, in his admirable work on the subject, published as long back as the year 1788.

I inclose, from the "General Evening Post" of June 13, 1772, an interesting letter on the subject, with a translation of another letter from a liberated slave to his benefactor. The translation bears the date of 1743,

and thus shews the sentiments of his benefactor, and others like-minded, nearly a century ago. And yet to this hour, even a Society for the Propagation of the Gospel deliberately retains human beings in slavery, and the individual who draws up its Reports affects to view the whole matter as quite a new question, to which the Society is beginning very gravely to turn its attention. Will not God visit for these things? will he not be avenged on a church or a society that countenances such atrocities? The following is the letter :—

“ To the Editor of the General Evening Post.

“ Sir,—As the great cause depending between Mr. Stuart, and Somerset the Negro, is at present one of the principal topics of general conversation, by inserting the following you will afford a seasonable and rational entertainment * to your readers.—I am, yours, &c.

“ *Extract of a letter from a person in Maryland, to his friend in Philadelphia.*—‘ I am so happy as to think as you do, with regard to trading in man, or keeping him a slave. The custom is wicked and iniquitous, neither consistent with reason nor the laws of God or man. Poor unhappy slaves, particularly those forced from their places of nativity, are most certainly deplorable objects of commiseration. I never bought more than two during twenty years’ residence here. One proved to be the son of an African prince ; he was a most comely youth : having observed his uncommon good parts, I sent him to school, and used him like a free man during his stay with me. The directors of the African Company having inquired and offered a reward for him, I by a public act presented the poor creature with his freedom, gave him an order for the reward aforesaid, and sent him to London ; from whence the following year he remitted me the same sum he cost me, and sundry rich goods to the amount of three hundred pounds and upwards, and therewith a letter in his own native language, translated by Dr. Desaguillier, of Cambridge.

“ ‘ The next I purchased was an unhappy lad, kidnapped from his free parents at the taking of Guadaloupe. During his stay with me he decayed or pined so much, and expressed so sensible a sorrow of cruel separation from his aged parents, relations, and countrymen, that actuated by the unerring good Providence which directs us in all our good deeds, I likewise set this poor creature free, and sent him to his native place. Providence again would not excuse my being further rewarded, for performing this my duty as a Christian. The truly honest father, from the produce of his plantations, has made me presents to the amount of fifty pounds sterling, with direction to draw upon him for the full cost of the poor youth, which I never intend doing, being more than paid by presents.

“ ‘ I write this to convince you that the inhabitants of Africa are not such senseless brutish creatures as thoughtless authors represent them to be : they undoubtedly are capable of receiving instruction, and far out-do

* The moral apathy of the press or the public, probably induced either the correspondent or the editor to bring forward the matter under the guise of “entertainment.” The French have a theatrical piece called “The Death of Captain Cook, *et ses agremens* ;” Blackwood might very legitimately relate the devastation of chapels, and the cruelty and all but murder of missionaries, under the head of *Facetiae* or *Noctes Ambrosianae* ; and John Bull, or the Standard, might place the same blessed events among deaths and marriages, or ecclesiastical preferments ; but no person can believe, that the communicator of the following letter to the Evening Post had not far more than “entertainment” in view. He was evidently one of those who, even at that early period, mourned over the atrocities of colonial slavery ; and he must have doubly mourned, that the distaste of the editor or the public prevented his bringing forward the question, except indirectly, when his very soul was probably bursting with grief. The same cause of complaint exists to this moment, in the case of almost all the well-bribed daily newspapers of our metropolis.

Christians in many commendable virtues. Poor creatures! their greatest unhappiness is being acquainted with *Christians*.'

"The following is the letter from the Negro Prince, written some time after he arrived at London, to his master in Maryland. Translated by Dr. Desaguillier, of Cambridge, 1743 :—

"'From the great city, 3d moon after my release.—O my kind merciful master, my good White brother, too good, a very good son of a good woman, and of a very good old man, created good old people by the Great Spirit, who made my country, thy poor (I should say heretofore poor) most grateful Black prisoner, now rendered rich by thy goodness and mercy, is now most dead, most drunk, most mad with joy! Why is he so? because he is going to his good warm country, to his good old mother, to his good old father, to his little sister and his brother. In my good warm country all things are good, *except the White people who live there*, and come in flying houses to take away poor Black prisoners from their mothers, their fathers, their sisters and brothers, to kill them with hunger and filth, in the cellars of their flying houses, wherein if they do not die fast enough, and poor prisoners talk for bread and water, and want to feel the wind, and to see the Great Spirit, to complain to him, to tell him all, or to see the trees of his good warm country once more for the last time, the king of the White people [probably the writer meant the captain] orders the officer called Jack to kill many of the Black prisoners with whips, with ropes, knives, axes, and salt. The governor of thy flying house has been to shew that which is to carry me and him to my good warm country: I am glad, very glad indeed! He goes there with wine. Should he be sick, (and White people seldom escape being so there,) because of thee, my kind merciful master, and good White brother, and because he has been good to me, and is a very good White man too, I will nurse him myself, my mother, my father, my little sister, and my brother, shall be his brother, his mother, his father, and his sister too: he shall have one large heap of elephants' teeth and gold, for thee, my kind merciful master, and kind brother, and one for himself also (but smaller). He at present is my father; I eat at his house, and lie there too upon the bed thou presented me with. His wife is my mother, and kindly nurses me, being very sick of the sea and fire made of black stones. I have received a great quantity of gold, besides what thou did present me with by means of thy hand-writing, to the people who are to send me to my country, some part whereof I have given to the governor of thy swimming house, to be sent to thee. Had I a houseful I should send the whole with equal pleasure: however, thou shalt see hereafter that Black people are not beasts, and do know how to be grateful. After thou, my kind merciful master and good White brother, left me in thy swimming house, we, thy White people, and we thy grateful Black prisoners, were by the Great Spirit, who was angry with us, sent by the wind into an immense great river, where we had like to have been drowned, and where we could see neither sun nor moon for six days and nights. I was dying during one whole moon: the governor was my father, and gave me those good things thou presented me with on my bed: he lodged me in the little room thy carpenter built for me. Thou gave me more clothes than I could carry, yet I was very cold; nothing availed with poor Black prisoner, till at last having the Great Spirit to send me safe to thy house on shore, I thought I was carried there, [this appears to have been a dream,] where thou my good White brother did use me with wonted goodness, spake to the Great Spirit, and to his Son, that I might keep so during the voyage and afterwards, which they have done for thy sake: they will always do me good because of thee, my good White brother; therefore, my kind merciful master, do not forget thy poor Black prisoner. When thou dost speak to

the Great Spirit and to his Son, I do know he will hear thee : I shall never be sick more, for which I shall be thankful. Pray speak for my good old mother, my good father, my little sister, and my brother ; I wish they may be healthy, to many, very many moons, as many as the hairs on thy head. I love them all much, yet I think not so much as I do thee ; I could die in my country for thee, could I do thee any kindness. Indeed the Great Spirit well knows I mean no lie, shall always speak to Him for thy good, believe me my good White brother, thy poor Black prisoner is not a liar.

Dgiagolu, Son of Dgiagola, Prince of Foat, Africa."

I pity the man or woman, (but I blot out the word woman, for it were unjust and libellous to retain it,) who can read these extracts without intense feelings of mingled shame, grief, admiration, and indignation. I offer no comment on them ; for they need none. I will only add, that Christians have tried many other means for the extinction of slavery ; but have they sufficiently tried *prayer* ? Is the accomplishment of this great work of justice and mercy one of their constant and most fervent petitions at the Throne of Grace ? and is it ever remembered when they say, " Thy kingdom come ; thy will be done on earth as it is in heaven ? "

AN EARLY ABOLITIONIST.

REMARKS ON MATT. xvi. 18.

To the Editor of the Christian Observer.

THE authorised public translation of Matt. xvi. 18 is, " I say also unto thee, that thou art Peter (*πετρος*), and upon this rock (*πετρα*) will I build my church." But why because his name is Peter should the church be built upon this rock, whatever this rock is ? Had the English given the specific translation of the word *πετρος*, a moveable, unstable, or baseless stone, as distinct from *πετρα*, a solid rock, the difficulty would be much relieved : namely, " Flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also tell thee that thou art " or " because thou art " (*an unstable*) " stone, therefore upon this " (*immoveable*) " rock will I build my church ; " that is, upon the revelation from the Father, the only rock upon which it can be founded.

According to Campbell's note on St. John i. 43, *πετρα* is always used in the New Testament and in the Septuagint for a rock, *πετρος* never ; and Leigh says, *πετρος* always signifies a stone, never a rock ; and the exception quoted by Parkhurst from Longinus, in giving Leigh's opinion, so far from being an exception, appears to me a confirmation ; for it relates to a fragment detached from the rock, and thrown up from Mount Etna. Granville Sharp agrees with Leigh, and appeals to the Lexicons in proof of the accuracy of his rendering.

By a stone, I understand that which is unstable and has no foundation—a fragment ; and if Jesus used the word *κηρας* in both instances, and that in the corrupt Hebrew of the time had the signification both of *πετρος* and *πετρα*, I can see no reason why the Evangelist made the distinction, unless he meant to mark the specific difference. I may add, might not the name *πετρος* (*an unstable stone*) be given to St. Peter on account of his foreseen instability in his denial of Christ, and in his conduct as reproved by St. Paul (Gal. ii. 12). And in this very conversation (verse 23), Jesus addresses St. Peter (or at least Satan tempting him), as he elsewhere does the devil (Luke iv. 8), " Get thee behind me, Satan ; " and I think he would hardly address, as Satan, that rock on which he would build his church, and say, " Get thee behind me."

JOSEPH JOHN.

A LITTLE BOOK A GREAT EVIL.

To the Editor of the Christian Observer.

WE seem in the present day to have adopted too implicitly the sage maxim of antiquity, that "a great book is a great evil," and also to be in danger of drawing from it too hasty an inference in favour of books of contracted dimensions. May I venture to bring forward some serious charges which appear to me to lie against "little books." My remarks, though they may be applied generally, I wish to confine to the class of little books designated "Religious Tracts." May not the distribution of these works be carried to a greater extent than is consistent with the good of the receivers or of the distributors? I am quite willing to acknowledge that well-written tracts, in the hands of the judicious, are often distributed with very great advantage amongst persons who have little ability or inclination to read long treatises, and are most appropriate presents in a variety of cases from a minister, or from others, who are in the habit of visiting or conversing with the poor. But what I desire to enter a caution against, is the practice which prevails of dealing out a great variety of tracts; and these too dressed up in the attractive form of narratives, abounding in rather romantic incidents, and in religious sentimentality. To me this practice appears likely to cause more prejudice than service to real religion. Amongst other evils, it may not improbably create a diseased taste in the readers, an importunate craving for variety and excitement, a love for tales, and for what is called light reading, and a dislike to such works of sacred religious instruction as require patient study and reflection.

But it is not only for the readers of these "little books," that I have apprehensions, but for the distributors too. Every tract that we give away, we ought to read ourselves in the first instance; and if we distribute a great variety, how large a demand is thus created upon our time! I know that if the time thus spent be really employed in a way most conducive to the service of God, and to the good of others and of our own souls, we have nothing to regret; but some doubts occur to me on this point. All tracts that we purchase are not alike fitted for distribution; many are mere trash; yet some portions of the worst must be read, in order to ascertain their want of merit; and the time thus occupied must be set to the account of loss. And with respect to those tracts which, on examination, we find to be useful and instructive, they are not so much so to ourselves as to some poor neighbour; for the subject has no reference to our own case and circumstances. In the consciousness of this, we read without close consideration, and without applying what we read to ourselves. And this mode of reading, if often repeated, makes us desultory, careless, trifling, superficial; and a habit is formed, hurtful both to the memory and reasoning powers, and to the heart. And if we now turn to some work which has required patient research, deep learning, and profound and long-continued reflection to compose, we are impatient of the application of thought which is needful to learn and digest this treasure, and we throw the "great book" aside in disgust and despair. I say this not lightly, but from some painful experience, as well as from observation; and many of your readers, I do not doubt, are able to confirm my testimony by their own. For the reasons I have mentioned, I come to the conclusion, that "a little book is oftentimes a great evil."

A TRACT DISTRIBUTOR.

ON THE ABUSE OF "THE SENTENCE OF GOD'S PREDESTINATION."

To the Editor of the Christian Observer.

I SHOULD be much obliged to some experienced clergyman or lay Christian, to inform me through the medium of your pages, what is the most proper method of dealing with irreligious persons who attempt to justify or to mitigate their neglect of God and their souls, by a species of fatalism grounded upon perverted views of human impotence and Divine predestination. Such characters, to my knowledge, are not uncommon, especially among young persons who have been early accustomed to listen to doctrinal controversies, while their affections are devoted to worldly objects. They argue thus: "I wish I was what I know I ought to be: I feel that I am a sinner; but I cannot change my own heart: God must do that: it is useless to pray or strive; I must wait till he works in me; and in the mean time it would be but hypocrisy in me to pretend to religion, or to say that I do not prefer what I admit to be the vanities of the present world; and as to breaking off a few things that are wrong, it would be but an outward reformation, and not true conversion." I do not pause to say how absurd is such reasoning; or to inquire whether it may not sometimes arise from incorrect statements of Scriptural truth, by which the doctrines of grace are so set forth as to lead men to neglect the means of salvation, rather than diligently to use them. But as the case does, to my knowledge, exist, and I believe more frequently than is obvious, the question is, What is the way in which it ought to be treated? how are we to guard against unsound inferences while maintaining sound doctrine? how set forth free justification through Christ, the sanctification of the Holy Spirit, and the sinfulness of all works done "before the grace of God," and yet urge prayer, striving, and those other means of grace, which the objector, whether weakly or wilfully, says he is not yet in a condition to employ with acceptance. If any of your readers have had experience in this matter, and have, by the Divine blessing, been successful in sweeping away this "refuge of lies" in any instance, I should be greatly obliged by their communicating the result of their experience.

J.

NOTE ON ACTS xix. 2—4.

To the Editor of the Christian Observer.

YOUR correspondent E. F. in your Number for August, p. 524, though he has elaborately discussed W. B. T.'s inquiry (p. 451), respecting adult Baptism, hardly gives due weight to the interpretation suggested by W. B. T.'s friend for the passage Acts xix. 2—4. The passage has an important bearing on several other questions: and that interpretation is not only allowed by our own translation, but is absolutely demanded, as it appears to me, by the original. The well-known idiom of the Greek language, which requires 'μεν' to be followed by 'δε,' shews that same speaker who said 'Ἰωάννης μεν ἐβαπτισε (verse 4), said also ἀκυσαντες δε, &c. If this be so, the passage, instead of favouring the idea that John's disciples were re-baptized, goes far towards proving that their baptism was essentially the same as ours.

I have not in the course of my own reading met with this criticism any where but in Baxter's Reformed Pastor; and I am only sorry I cannot refer to the passage itself, as your readers will be glad to connect his great name with so neat a solution of the difficulty.

LATIN DEVOTIONAL RHYMES.

To the Editor of the Christian Observer.

As I perceive that some of your correspondents have an excellent faculty in versifying in the mother tongue the relics of old Latin devotional rhymes, I enclose the following lines, which I think well deserve their attention. Perhaps they could also inform me of their origin or authorship, of which I am ignorant, having met with them accidentally and detached.

DE AMORE JESUS.

C.

Jesu, clemens, pie Deus!

Jesu dulcis amor meus!

Jesu bone, Jesu pie,

Fili Dei et Mariæ.

Quisnam possit enarrare,

Quam jucundum te amare,

Tecum fide sociari,

Tecum semper delectari.

Fac ut possim demonstrare

Quam sit dulce te amare;

Tecum pati, tecum flere,

Tecum semper congaudere.

O Majestas infinita,

Amor noster, Spes, et Vita,

Fac nos dignos te videre,

Tecum semper permanere.

Ut videntes et fruentes,

Jubilemus et cantemus,

In beata cœli vita,

Amen! Jesu, fiat ita.

METRICAL SKETCHES ON THE FESTIVALS, BY
BISHOP MANT.*To the Editor of the Christian Observer.*

HAPPENING to turn on Michaelmas-day to the Bishop of Down's "Biographical Notices of the Apostles and Evangelists, and other Saints," I thought the following verses on the festival of that day so beautiful, that I transcribed them; and I shall be glad to see them inserted in your miscellany, for the perusal of your readers. The book being in my hands, I send you another of the Right Reverend author's metrical sketches, that for the festival of St. Simon and St. Jude, celebrated on the twenty-eighth of the present month October. Also, as your Number comes out on All-Saints day, the first of November, I add that also, though it is not equal in poetry to the first or second; and in one or two lines the metre has marred the theology, as in stanza six, which would seem to confine the atonement of Christ to the "saints," instead of its being universal, contrary to Bishop Mant's known sentiment. The last line of the fourth stanza runs, "who serve him best below," which I have mended in sentiment, though not in versification, by substituting "here below."

THE HOLY ANGELS.

O THOU, who sitt'st on high,

Lord of the earth and sky,

Encircled by thy six-wing'd seraph train;

Whom rapt Isaiah view'd,

As round thy throne they stood,

And heard them chanting in alternate strain,

"O holy, holy, holy, Lord of hosts,

Whose glory fills the earth, while heaven thy presence boasts:"

Lord of the earth and sky,

Whether thou sitt'st on high,

Or wendest forth to manifest thy will;

Still on thy royal state

Attendant spirits wait,

To swell thy pomp, and thy behests fulfil:

Where'er thou art, thine angel hosts are there,

Bright as the lambent flame, free as the viewless air.

CHRIST. OBSERV. No. 371.

4 Z

All glorious was the array,
 When, on Creation's day,
 Thou bad'st the earth self-pois'd "on nothing hang :"
 To see so fair a place
 For man's intended race,
 Heaven's wide expanse with Hallelujah rang ;
 Together sang the stars of morning bright,
 And all the sons of God shouted for deep delight.

All glorious was the array,
 When Thou, on Israel's day,
 Gavest forth from Sinai's top the "fiery law :"
 Ten thousand saints around,
 (While peal'd the trumpet's sound,)
 Resplendent forms, astonished Moses saw :
 No human breath that pealing trumpet blew,
 Which sounded long and loud, and still more loud it grew.

And glorious was the array,
 When, on redemption's day,
 Thou camest in lowly guise to visit earth :
 To Bethlehem's nightly fold
 The news thy angel told,
 And heavenly voices hymn'd the Saviour's birth :
 Glory they sang for God's redeeming grace,
 And peace restor'd to earth, and love for man's lost race.

But yet another day
 Demands that bright array,
 When thou shalt come in glorious majesty :
 Thy holy angels then
 Shall call the tribes of men
 From the four corners of the ambient sky :
 "To judgment," hark, a shout proclaims abroad !
 Hark, the Archangel's voice sounds from the trump of God !

Blest beyond thought are they,
 Whom, on that dreadful day,
 EMANUEL, thou shalt welcome for thine own :
 Mix'd with a countless band
 Of angels they shall stand,
 And sing to Him who sitteth on the throne ;
 "Worthy is He, the great, the good I AM,
 All blessing to receive ; and worthy is the Lamb."

Lord of the earth and sky,
 Whose angel hosts on high
 Wait at thy bidding, at thy bidding move :
 O grant us to fulfil
 On earth thy sovereign will,
 As they fulfil it in thy courts above :
 That striving now to serve thee, ev'n as they,
 Like them we may become through thine eternal day !

ST. SIMON AND ST. JUDE'S DAY.

SAVIOUR, who, exalted high
 In thy Father's majesty,
 Yet vouchsaf'st thyself to shew
 To thy faithful flock below ;
 Foretaste of that blissful sight,
 When array'd in glorious light,
 Beaming with paternal grace,
 They shall see thee face to face :
 Saviour, tho' this earthy shroud
 Now my mortal vision cloud,
 Still thy presence let me see ;
 Manifest thyself to me !

Son of God, to thee I cry !
 By the holy mystery
 Of thy dwelling here on earth ;
 By thy pure and holy birth,

Offspring of the Virgin's womb ;
 By the light, thro' midnight gloom
 Bursting on the shepherds' gaze ;
 By the angels' song of praise ;
 By the leading of the star,
 The eastern sages' guide from far ;
 By their gifts, with worship meet
 Offer'd at thy infant feet :
 Lord, thy presence let me see ;
 Manifest thyself to me !

Son of Man, to thee I cry !
 By thy holy infancy ;
 By the rite, when first began
 Thy keeping of the law for man ;
 By thy early duty vow'd,
 A firstborn, in the house of God ;

By the wisdom past thine age,
Questions deep, and answers sage,
While the listening elders heard
Rapture-struck each wondrous word :
Lord, thy presence let me see ;
Manifest thyself to me !

Jesus, Saviour, hear me cry !
By thy lowly piety ;
By the hallowed water shed
Duly on thy righteous head ;
By thy fasting, lone and long,
Borne the savage beasts among,
In the desert's solitude ;
By the tempter's wiles subdued ;
By thy triple conquest won ;
Proofs of God's beloved Son :
Lord, thy presence let me see ;
Manifest thyself to me.

Christ, Anointed, hear me cry !
By thy awful ministry ;
By thy works with mercy fraught,
Wisely plann'd, and greatly wrought ;
By thy lessons, just and sure,
Doctrines true, and precepts pure ;
By the lore thy actions teach,
Sinless life, and guileless speech ;
By the signs, with grace endued,
The cleansing font, the heavenly food :
Lord, thy presence let me see ;
Manifest thyself to me !

Lamb of God, to thee I cry !
By thy bitter agony ;
By the blood thy flesh distill'd ;
By thy soul with anguish thrill'd ;
By thy visage, marr'd and soil'd ;
By thy form, of beauty spoil'd,
In the robe of scorn array'd,
Taunted, mock'd, revil'd, betray'd,
Smitten, bound, with scourges torn,
Grinding nails, and platted thorn ;
By thy lip all parch'd and dry ;
By thy loud desponding cry ;
By thy spirit's parting groan ;
By thy pangs to us unknown,
Felt by Thee, and Thee alone :

Lord, thy presence let me see ;
Manifest thyself to me !
Man of Sorrows, hear me cry !
By thy great humility ;
By thy meekly bowed head ;
By thy gentle spirit fled
To the mansions of the dead ;
By the wound, whence issuing flow'd
Water mingled with thy blood ;
By thy breathless body laid
In the rock's sepulchral shade,
Where man ne'er before repos'd,
Straitly watch'd, securely clos'd :
Lord, thy presence let me see ;
Manifest thyself to me !

Prince of Life, to thee I cry !
By thy glorious majesty ;
By the earthquake's powerful shock ;
By the opening of the rock ;
By thy triumph o'er the grave,
Meek to suffer, strong to save ;
By the serpent's bruised head ;
By thy captors captive led ;
By thy re-ascent to heaven ;
By thy Holy Spirit given,
When on thy Apostles came
Rushing wind, and tongues of flame :
Lord, thy presence let me see ;
Manifest thyself to me !

Lord of Glory, God most high,
Man exalted to the sky,
God and man, to thee I cry !
With thy love my bosom fill ;
Prompt me to perform thy will ;
Grant me, what thou bidd'st, to do ;
What thou proffer'st, to pursue :
So may He, the Sire above,
Guard me with a parent's love !
So may He, the Spirit blest,
Whisper comfort, hope, and rest !
So mayst Thou, my Saviour, come,
Make this froward heart thy home,
And manifest thyself to me
In the triune Deity !

ALL-SAINTS' DAY.

"The spirits of just men made perfect."

THERE is a dwelling-house above ;
Thither to meet the God of love
The poor in spirit go.
There is a paradise of rest ;
For contrite hearts and souls distressed
Its streams of comfort flow.
There is a goodly heritage,
Where earthly passions cease to rage ;
The meek that haven gain.
There is a board, where they who pine
Hungry, athirst, for grace divine,
May feast, nor crave again.
There is a voice to mercy true ;
To them, who mercy's path pursue,
That voice shall bliss impart.
There is a sight from man conceal'd ;
That sight, the face of God reveal'd,
Shall bliss the pure in heart.
There is a name, in heav'n bestow'd ;
That name, which hails them sons of God,

The friends of peace shall know.
There is a kingdom in the sky.
Where they shall reign with God on high,
Who serve him here below.

Now pause, and view the votaries o'er,
Who faithful to the Saviour's lore,
The Saviour's blessing seek.
The poor in spirit lead the train,
Then they who mourn their inward stain,
The merciful, the meek :

And here the pure in heart ; and here,
Who long for righteousness, appear ;
And they who peace ensue ;
And they who cast on God their cares,
Nor heed what earthly lot is theirs,
If they his will can do.

These are the saints, the holy ones,
For whom the Saviour's blood atones ;
Who, by his Spirit seal'd,

His call with willing mind obey ;
In whom the Father will display
The bliss to be reveal'd.

Lord, be it mine like them to choose
The better part ; like them to use
The means thy love hath given :
Be holiness my aim on earth,
That death be welcom'd as a birth
To life and bliss in heaven !

There, wearing crowns and holding palms,
In " hymns devout and holy psalms "

Those spirits just unite
With thy celestial angel train :
Cleans'd by the Lamb no spots remain,
No speck of earthly mould, to stain
Their robes of dazzling white.

No sounds of woe their joy molest :
No sense of pain disturbs their rest :
No grief is felt within :
But God has wiped away the tear
From every face, and keeps them clear
From anxious doubt, and startling fear,
From sorrow as from sin.

ON THE CHARACTER OF GALLIO.

To the Editor of the Christian Observer.

PERMIT me to open the inquiry, What sort of a man was Gallio, of whom mention was made in Acts xviii. as the deputy or proconsul of Asia. The matter is of no great importance in itself ; but, as it affects the moral application of a passage in Sacred History, it may be worth consideration. The term *Gallionism* is currently used to express that indifference to the truths of religion which is the result of philosophy falsely so called ; and the origin of the term seemed sufficiently explained by the conduct of that officer on the occasion recorded by St. Luke. But this opinion is opposed to the estimate of Gallio's character, as given by some of the commentators ; as for instance, Dr. Doddridge, in his *Family Expositor*. Mr. Horne, likewise, in his *Introduction* (vol. i. p. 194. 5th edition), agreeing with Doddridge, in substance, says,—“ Luke gives an honourable character to Gallio for justice, impartiality, prudence, and mildness of disposition ; and this account is confirmed by Gallio's brother, the celebrated philosopher Seneca, who represents him as a man of great wit and good sense, of a sweet and gentle disposition, and of much generosity and virtue.” In a note on this place, Mr. Horne quotes the following expressions of Seneca :—“ Solebam tibi dicere, Gallionem fratrem meum, (quem nemo non parum amat, etiam qui amare plus non potest,) alia vitia non nôsse, hoc etiam, (i. e. adulationem) odisse. . . Nemo enim mortalium uni tam dulcis est quam hic omnibus. . . Hoc quoque loco blanditiis tuis restitit, ut exclamares invenisse te inexpugnabilem virum adversus insidias quas nemo non in sinum recipit.” L. Ann. Seneca Natural. Quæst. lib. iv. in præf.

I cannot discover in these passages any thing of Gallio's “ great wit, good sense,” or “ generosity,” or see in what manner they confirm the character said to be given of him by St. Luke for “ justice, impartiality, and prudence,” unless his possession of these good qualities may be inferred from his aversion to flattery. If Seneca says nowhere else more in praise of his brother than appears in these quotations, his authority seems to have been referred to rather hastily.

If such be my impression with regard to the “ confirmation strong ” from the testimony of Seneca, I am still less satisfied with the alleged “ proofs of Holy Writ.” The historian St. Luke gives no *formal* “ character ” of him at all : he expresses neither praise nor censure of his conduct ; and his whole account of him is comprised in a simple statement of facts unaccompanied by comment of any kind. Were I to form an unhesitating judgment from my own view of the evidence, my conclusions would materially differ from that of Mr. Horne. I see little *justice* in a governor's withholding his protection from a subject, when exposed to the brutal fury of a mob. I see little *impartiality* in listening to the

clamorous allegations of one party ; and on the strength of them, concluding that the matter in dispute was a mere " question of words and names, and of the Jewish law." I see little *mildness of disposition*, in a peremptory refusal on the part of a judge to hear a case fairly stated, before he pronounced it beyond his cognizance, or in a forcible removal of the suitors from his tribunal. Lastly, I see little *prudence* on the part of one who represented the majesty of the Roman empire, in allowing the public order to be disturbed with impunity, and the sanctity of his own court insulted by acts of lawless violence.

I am far from wishing to insinuate, that it was Gallio's duty, as a civil magistrate, to pass judgment in a religious controversy. But he was bound, as an administrator of the law, to extend protection to the weak, and correction to the offending party ; and the tumultuous " insurrection" against Paul, and the subsequent ill-treatment of Sosthenes, were matters that fell legitimately under his jurisdiction, inasmuch as they compromised the peace of the community, and the authority of his own government.

If my view of Gallio's character be well founded, then the popular application of his name is correct ; if Mr. Horne, Dr. Doddridge, and others, who take that side of the question, interpret rightly, the current stigma is unjust, and Gallionism must henceforth mean all that is mild, prudent, and impartial.

TYRO.

UTILITY OF ASSOCIATING HYMNS WITH PARTICULAR TUNES.

To the Editor of the Christian Observer.

THE conductors of church psalmody would do well to adopt some arrangement, by which the same words shall be uniformly sung to the same tunes, the want of which appropriation destroys much of the effect of sacred melodies. In profane ballads the words and air go together : no person sings one song to the tune of another just because it happens to be in the same metre ; and thus, by association, the first bar that is struck up recalls the long-treasured feelings of the entire piece. The same practice is followed in sacred anthems and set pieces, and why should it not be so in plain psalmody ? In the comparatively few cases in which it is so, the ear and the mind are distressed at any change, thus proving the value of the association. I lately attended a chapel, where the organist played Bishop Kenn's Evening Hymn to the tune of the Old Hundredth Psalm ; and the hymns, " Jesu, Refuge of my soul," and " Jesus shall reign where'er the sun," not to the tunes usually appropriated to them, but to others which, even if better, sounded so new to my ears, that I could scarcely compose myself sufficiently to enjoy this delightful part of Divine worship.

This suggestion may hardly seem worth noticing ; but I feel persuaded the more it is considered, the more important it will appear. In sacred worship every hymn or psalm ought to have one particular tune, and no other, affixed to it. The same tune may be used for different words, but not the same words to different tunes. If a congregation know that one special tune is always struck up when a given psalm is announced, they will be prepared at once to join in the singing ; and even if the allotment be not originally the best, habit will render it the most agreeable : so that a change will strike on the ear like a dissonance, as it would in the case of a ballad.

There is no ecumenical court by which the whole body of religious persons can be guided into an act of metrical uniformity ; but each parish or congregation, being under one director, may be uniform with itself, and this will

diminish the local evil, though strangers will still find the want of their own several favourite arrangements.

Singing is often spoken of in Scripture as one of the enjoyments of heaven. We cannot, upon earth, have our melodies like those of that blessed world, continuous or free from jarring: our hearts are often out of tune, and our spirits faint in the service of our heavenly Father; but we may avoid unnecessary impediments; and remembering that we are in the body, seek to arrange matters so that the bodily senses may not impede the operations of the mind or heart.

C.

ON TAXING RICHER BENEFICES FOR THE POORER.

To the Editor of the Christian Observer.

IN the article by one of your correspondents, entitled, "Thoughts on Church Reform," there are many excellent observations, and much useful matter for the consideration of all persons interested in the welfare of our venerable church-establishment. But in the conclusion, a plan is proposed for the augmentation of small livings by a graduated tax on all benefices exceeding 500*l.* per annum, to which I see very forcible objections. The clergy who enjoy livings to that amount and upwards, are by no means necessarily placed in affluent circumstances, though better furnished in some degree than their brethren. In deriving an income from their parishioners, they are expected to do good in proportion to their ability, and to make some return for benefits received: and I am sure I do not err in saying that the resident clergy do very generally so act; their exertions being only limited by their means, and in these times of abounding distress, much larger demands are made on their incomes than at any preceding period. It would therefore be a peculiar hardship, at this period particularly, to compel the resident clergy to withdraw a sum from their own parishioners, derived from them and applied to their benefit, in order to pay a tax for the augmentation of smaller benefices. Such a tax would not only be an infringement on private property in many cases, but an actual injury to the best interests of the parishes burdened. The loss of one parish would, it is true, be the gain of another; but it may often happen that the one with a taxed benefice may be really a poorer parish than that for which an augmentation is required. The poverty of a living is no criterion by which to judge as to the wealth of a parish. That wealth is frequently in an inverse ratio to the value of the clergyman's income; for the tithes of many of the richest parts of the country were originally enjoyed by the monks, and on the dissolution of their order were granted by King Henry VIII. to his favourites, and from them have descended to their lay successors in the present times. Thus the cause of the poverty of many livings is the circumstance that the great tithes are alienated from the church.

Now, I ask, whether in cases where the tithes are so granted, it would not be just to call on the lay impropietor to make up the deficiency of the living, rather than to tax the clergyman of another parish? In my humble opinion, every parish ought to maintain its own incumbent. Tithes were originally appropriated to that purpose, and if through misapplication of the funds in former times, they have been diverted from their original object, means should now be adopted to make restitution. It may be said, perhaps, that the private property of lay impropietors should be held inviolate; and so it should while clerical property remains untouched. But if, amidst the numerous changes now proposed, all livings of 500*l.*

and upwards are to be taxed, why should laymen who hold tithes be exempted? They surely are the persons most fitted to bear the burden, as they make no return for the profits they derive from tithes, while a clergyman has always duties and expenses connected with his emoluments; and if he does obtain 500*l.* or upwards per annum, he finds incumbrances proportionate to the revenue. As an incumbent therefore of a benefice thus circumstanced, I must protest against any attempt that may be made to deprive me of a part of my income for the augmentation of smaller benefices. My own parish has a claim upon me to the amount of my income. I dwell among my own people, and spend and am spent for their welfare to the utmost of my means.

A RECTOR.

P. S.—I have read with much pleasure your comment on the means of restoring health and prosperity among the poorer classes, as well as the long extract from Dr. Chalmers's new work inserted in your Number for September. It is really delightful to find at least one periodical thus nobly espousing the cause of truth, in opposition to the popular errors which prevail in most of the newspapers and magazines. Go on and prosper*.

UTILITY OF FASTING AS A TESTIMONY.

To the Editor of the Christian Observer.

THERE is one benefit of religious fasting which I do not remember to have seen alluded to—I mean as a testimony. Few persons can bear sneer or ridicule: some therefore will not even frequent church, at least in the evening or on week days; others will not come to the holy communion; some would blush to be known to read the Bible; and many are ashamed to institute family devotion. No one, however, of these solemnities carries so marked an aspect as fasting. They are in a great measure customary; but fasting is now an observance so rare, at least in Protestant countries, that unless a man is really in earnest, he will not be very likely to commit himself by observing it. He may do all the above acts, and yet not be set down by the world as decidedly an enthusiast, but to shut himself up and refrain from food, being more rare and singular, is a somewhat decisive test of his meaning something. It is true that fasting does not make a Christian; and a hypocrite or a self-justiciary may fast, and in the Church of Rome often does, for mere penance or formality. But this does not render the observance less right in itself; for it is grounded on scriptural sanction, and is an appropriate mark, and in part a result, of affliction of soul. Still, not being usual in the religious circles of our own country, it is likely to excite notice, and to put a man's firmness of principle to the proof; and for the very same reason for which our Lord taught that men were not to protrude their fasting for ostentation at a time and in a country where it was well accounted of, they ought not to be at any pains to conceal it, where they think it will be stigmatised as being righteous overmuch. In either case, the Christian is to practise self-denial, to bear the cross of Christ; to act as in the sight of God, and not to be seen of men;

* We are much obliged to "A Rector" for his good opinion. He will find, upon referring back to our volumes, that our convictions on these subjects are not of novel growth; for we have maintained them from our earliest volumes, long before the writings of Dr. Chalmers and others had begun to turn the attention of the religious part of the public to the importance of the subject, and when what we believe to be the true aspect of the question was so unpopular that many well-disposed persons would not even venture to inquire into the real bearings of the matter. Even now it is by no means generally understood, or considered with the attention due to its importance.

and as he would not exhibit his fasting for ostentation, so not to make a secret of it from false shame; but if he thinks it his duty to perform it, to do so with simplicity, just as Daniel opened his windows as aforetime, and prayed to the Lord God of his Fathers as he was wont, notwithstanding the sneers and the devices of his persecutors.

X.

COMPLAINT OF A ZOOLOGICAL GARDEN QUADRUPED.

To the Editor of the Christian Observer.

HONOURED BIPED Sir,—If you have ever been at our gardens, you may have observed in one of the cages near—but I must not too minutely describe my locality, lest I should be subject to fresh annoyances—a quiet demure little animal, your present humble quadrupedalian petitioner. If you have, pity my sorrows and those of my brethren, who have not one day's rest all the year round. Would not six days in one week be sufficient for poking parasols into my poor eyes, but a seventh must be added? I always understood (so far as a quadruped could understand such matters) that you Christian bipeds rested one day in seven, and gave your cattle and all other things rest too: but to my sorrow, I find this to be quite a mistake; and equally a mistake the old notion that man may be defined to be “a religious animal,” as no other animal is so; for I now see that our Zoological Garden masters are not religious animals any more than their horses, whom, as well as our two-footed keepers they work on Sundays as well as other days. Much, it seems, has been said in a religious way about this matter; but those who manage the Gardens have not felt the force of this appeal; being I suppose not of the religious genus. Our “half reasoning” elephant, a very judicious observer, who does not much mind the annoyance of company, in consideration of their dainty contributions of fruit and confectionary, is inclined to believe—so far I mean as he comprehends the question—that our worthy governors are great hypocrites for excluding the shilling-a-head public on Sunday, while they admit themselves, their families, their friends, and visitors. They have, it is true, a nicer quieter day, while their neighbours are at church; but if it be a sin to open the Gardens to a thousand persons, it must be so to five hundred, unless the God of Christians makes a distinction between guinea subscribers and the shilling-a-head people. But this is a matter for your consideration, being too puzzling for your poor persecuted servant,

A ZOOLOGICAL GARDEN QUADRUPED.

REVIEW OF NEW PUBLICATIONS.

BISHOP OF LICHFIELD'S CHARGE TO HIS CLERGY.

A Charge addressed to the Clergy of the Diocese of Lichfield and Coventry. At his Third Visitation, August, 1832. By HENRY LORD Bishop of that Diocese. London. 1832.

CHURCH reform publications and discussions multiply around us; and we have reason to believe that a large measure of reform is in serious contemplation upon the part of Government, in conjunction with our

ecclesiastical rulers; in fact, that the heads of measures for that purpose are at this moment under arrangement. But of this more hereafter. In the mean time, it rejoices us that the local reform of many individual dioceses has of late years been in progress, and that, in several, considerable amendments have been effected. But the very inadequacy of these to meet the existing evils, is a proof that more than good administration is wanted: the system itself needs revision; and this it assuredly will have; but whether with a favourable or unfavourable result, must depend upon a variety of circumstances, not to say contingencies, which we cannot look forward to without considerable apprehension.

The Bishop of Lichfield's Charge contains so much valuable information, both local and general, upon the state of the Church, that we take the earliest opportunity of laying the substance of it before our readers.

His Lordship, after speaking most justly of "the inestimable value" of our Establishment, "the glory of the Reformation," proceeds to state the tendency to deterioration, and the duty of ecclesiastical governors themselves to reform what is amiss.

"However framed according to the best standard, and admirably adapted to its object, a system committed to human agency, cannot fail, in its complicated machinery, to contract defects through the lapse and rust of time, the frailty of its instruments, and the change of habits and manners in successive ages. A readiness to admit, and a willingness to correct, such defects, upon mature deliberation and through the proper authorities, together with a vigorous and well-considered scheme for effecting reformation within, and thus anticipating revolution from without, would then be the becoming conduct of the wise rulers of the Church." pp. 10, 11.

His Lordship proceeds to notice the measures which have been devised for this purpose, and intimates that "others are about to be introduced." We will lay before our readers his Lordship's summary:—

"The sources and the distribution of her revenues, the apportionment of her stations and duties, the support of her present edifices and erection of new ones as the want may arise, and the regulation of her internal discipline, have long been the subjects of most serious and anxious deliberation with those who may be deemed the public guardians of the interests of the Church—subjects, many of them, of much popular discussion and misrepresentation, and all deeply involving the character, usefulness, and happiness of the clergy.

"The bills for the composition of tithes, for the augmentation of benefices by ecclesiastical corporations, for the diminution of pluralities, and for the encouragement of voluntary additions to our still very scanty number of places of worship, are the fruits of the labours, and evidences of the intentions, of those to whom the care of such objects is entrusted.

"The Tithe and Plurality Bills have not yet received full legislative consideration and sanction, owing to the late absorbing occupation of the public mind in matters of a different description. The degree to which those measures will satisfy rational expectation, and remove the grounds of complaint, remains yet to be seen. No one can doubt that they were designed for these ends, combined with a fair attention to the respectable maintenance of the body whose rights are concerned. Those rights, so far as respects tithes, are happily undisputed in this country by any, whose character for judgment and candour is entitled to any influence over the intelligent public mind. Indeed, the first official and the first legal authority in the legislature have repeatedly placed those rights upon the same level with their own to their own properties, and have declared that not one atom can be diverted to any wholly distinct purpose without palpable injustice. But improved arrangements as to valuation and collection seem to be much desired; and unless any adequate and equally secure substitute can be devised, I confess that I am disposed to view with approbation—not, however, unhesitating and unqualified—a plan for a permanent compulsory composition, with the transference of the liability from the tenant to the landlord, and ample legal security by a direct charge upon the rent in case of absentees. This appears to be, in most respects, the plan proposed for Ireland, which has been supported by many of the best lay friends to our Establishment; and though, thanks be to God, the measures required for the Protestant Church in that distracted country may, some of them, be unsuitable, and none necessarily applicable, to our branch of the Church, yet, whatever could relieve the intercourse between the minister and the bulk of his people from occasions of collision, from fuel for discord, and even from dealings of a mere pecuniary description, would, I cannot but think, materially contribute to the maintenance or the restoration of a right, pastoral and spiritual, feeling

between the shepherd and his flock. This is, however, a subject upon which, though I have thought it my duty to touch, I should be reluctant to dwell; and I gladly leave it to more competent and experienced counsellors, only hoping and praying that the result of any change, while it preserves the independence of the clergy, and perhaps increases in some way their temporal comforts, may mainly tend to the sole legitimate object of our Establishment and of its endowments—the promotion of piety and virtue among the people, and the eternal welfare of souls.

“The total abolition of pluralities—however desirable in theory—is obviously impracticable, until an income, adequate, according to the most moderate estimate, to the sustenance of a married clergy, can be assigned to each parish. When we learn, from high authority, that the whole income of benefices with cure of souls, if thrown into a mass and equally divided, would only produce about 185*l.* per annum; and, if the revenues of the other branches of the Established Church were added to it, little more than 200*l.* per annum; when we are also informed, from official returns, that there are still above three thousand livings under 150*l.* per annum, and at least fifteen hundred under 100*l.* per annum; we must, I fear, abandon any sanguine expectation of such a happy result in our times, however the approximation to it, as nearly as this difficulty will allow, may be our duty, our interest, and our inclination.

“The measure for the augmentation of benefices by ecclesiastical bodies, manifests, by the very introduction of the bill, the existence of that inclination; and the speedy adoption of the provisions by the parties concerned, will, I doubt not, prove its sincerity and its strength. The bill sanctions afresh,—extends, facilitates, and encourages,—the most obviously suitable method of reducing, in a measure, the inequality of incomes derived from the Church. It raises to a higher scale of comfort the more, at the expense of the less, laborious branch of the Establishment; and while it leaves amply sufficient incentive and reward to superior merit, will, as far as it can proceed, essentially improve the deplorably deficient compensation for actual service.

“Other plans of a still more extensive nature, involving sacrifices on the part of the more opulent beneficed clergy, for bettering the condition of the more indigent of their order, have probably been not unknown to most of those whom I see around me.”

“The increase of opportunities for religious worship by the erection of new chapels—still greatly wanted, in spite of the large amount of public money expended by the Commissioners, and of private subscriptions intrusted to the Society for Building and Enlarging Churches—is the object of the third bill. It adds to other motives the stimulus of the grant of patronage under proper guards and limitations—not as a means of personal gain—for the value of the benefices created, can rarely, if ever, be equivalent to the sum contributed—but as an opportunity of promoting esteemed ministers, and securing personal edification. It may thus—though, I fear, too long delayed—assist in some measure in filling up that void in the supply of public worship, which is still felt and lamented, and which consigns so many to neglect of religion and vicious dissipation, or leaves them to other teaching—perhaps of a questionable, and certainly in our view of an unauthorized and irresponsible, description.

“The Ecclesiastical Commission was appointed about two years ago, to examine into the conduct and defects of our courts of civil law and into the state of general discipline in the church, and to recommend measures for their improvement. The results of this commission—as exhibited in a very important and voluminous Report—will give rise to several bills; and by these means bring, I trust, to a consummation a moderate and judicious reform, by which our Church will be able to answer the main objections of her adversaries, and may re-assume gradually that legitimate ascendancy of influence—as a tribute due to acknowledged excellence and experienced usefulness—which has been from various causes unhappily impaired. The changes in the functions and duties of our courts, in the system of their operation, and in their position and number—however necessary, and, I hope, in general well adapted to their object—are too remote from our sphere and habits of action, to allow of my appropriating to them more than a very small portion of our short and valuable time. Increased dispatch and reduced expense in the courts in general, and greater confidence in the decision of litigated cases by their removal to the metropolis and the consequent introduction of more legal experience, will, it is hoped, be the fruit of this inquiry, and the object of the bills to which it will give birth. But, I trust, that consonant to the precedents in all laudable reform, those changes will be carried into effect with all due and full attention to present vested interests and fair claims of sacrificed time and expense, and with a cautious reluctance to interfere, more than is necessary, with existing arrangements of great local convenience, and long tried and acknowledged benefit.

“The more appropriate objects for our consideration comprised in the Report, relate to the uniformity and jurisdiction to be made co-extensive with the diocese; and to the grant of sufficient powers—effective and summary—for the correction of offences.

“The two great and palpable evils which the suggestions of the Commissioners are intended to remove, appear to have arisen from two seemingly opposite causes, but

producing similar effects—equally injurious to the discipline and good order of the Church. The one is a remnant of Popery. The court of Rome, for its own purposes, was ever anxious to curtail the episcopal power, and to exempt those bodies, which were far more subservient to its interests, from the controul of their legitimate superintendents. The present possessors of *peculiar*s, and other exempt jurisdictions are, in general, representatives of such bodies; and, not unnaturally, decline to give up any rights, which they have inherited, until the law sanctions or compels such abandonment.

“The second defect noticed by the Ecclesiastical Commission in this part of their Report, relates to the present state of Church Discipline; and it is one which, without doubt, demands a speedy remedy. It is to be ascribed, as I have before suggested, to a cause different from that of the former evil, but not dissimilar in its effects, and far more extensive in its operation. It is to be attributed, not to the usurpation of a foreign potentate, but to the aggression of a popular feeling. The abuse of a controlling power over the clergy by the High Commission Court, led naturally to a jealousy of all ecclesiastical authority; and, as even a just sense and exercise of liberty will sometimes generate an extreme of licence, so this feeling has doubtless checked even the wholesome use of episcopal power through its proper channels; and thrown such difficulties and obstacles in the way of its exertion—though in the clearest and strongest cases—that it is become almost an object of contempt rather than of salutary awe. The Synod of the Presbyterian Church, and even the Conference of the Methodists, are, in their measure, far more prompt, authoritative, and effectual, than Episcopal interference in the present state of the law. It is utterly impossible, of course, to give even an abstract of the plan proposed in the Report. But I am happy to state that, as far as I can judge from a cursory survey, it appears well calculated to promote the ends of substantial justice, to vindicate the insulted honour of the Church—which suffers most especially by the misconduct of her ministers—and to give full effect to grave and well grounded accusations, while it affords ample means for silencing frivolous, and rebutting false, charges, with a thorough re-establishment of the injured character, and the exposure of the calumniator.” pp. 11—21.

These extracts appear to us very important, as shewing the sincere wish which prevails in high quarters in the Church for reform, and the progress of several measures for effecting it—measures which, a few years since, would not have been entertained, but which are now stated to be but a portion of the intended improvements. What those intended improvements are, we cannot of course with certainty know, and we shall not venture upon reports or conjectures; but sure we are, that to be at all effective, they must be much larger than any of the bills which have yet been brought in by the Right Reverend bench. At the least, in our view, pluralities must be abolished, large parishes must be divided into pastoral districts, residence must be secured, tithes must be commuted, patronage must be subjected to higher responsibilities, and the inequalities of bishoprics must be lessened—we do not say equalized—which of itself would do away with the evil of frequent translations. There are many points also involving matters more directly spiritual, which must be attended to: especially the religious and professional education of the clergy. As for the proposed amendments in the Prayer-book, we have already expressed considerable jealousy respecting them*. There are some propositions which

* We are not blind to defects, but we are jealous on many accounts; but mainly lest what is good should be as likely to be altered as what is doubtful; and lest, even after the alterations are made, there should be as little likelihood of comprehension as at present. When some forty years ago alterations were proposed, the Feather-tavern clergy wished to eviscerate the book nearly to the leanness of Socinianism: another class of clergymen, and among them Mr. (afterwards Bishop) Porteus, repelled this, but wished to conciliate “all good and moderate men,” by just setting aside the Seventeenth Article and other passages that Calvinists and enthusiasts are wont to claim. Another class of clergymen wished for only a very few alterations: among which they enumerated the absolution in the service for the sick, and those passages in the baptismal and the burial service which have given pain to many conscientious minds, and which are—or at least were—among the prominent objections of the Dissenters. But now these very passages are claimed as the sheet-anchor of the Church, not only by what are called the orthodox clergy, but by a class of clergymen who symbolize with the objectors in many of their general views of religion; but

we think decidedly objectionable, such as the revival of the Convocation—unless it can be *spiritualized* as well as revived; and many that we think doubtful; but the above seem to us clear and decided,—namely, the abolition of pluralities, the division of large parishes into pastoral districts, residence, commutation of tithes, a responsible and honest system of administering ecclesiastical patronage, and such an adjustment of the episcopal revenues as will make every see an adequate dignity, and lessen the evils of translation. We admit the difficulty of satisfactorily arranging all or any of these points; but we see nothing but what may be overcome by firmness, prudence, disinterestedness, and a competent knowledge of the subject. With regard, for instance, to the first of them—pluralities—respecting which so much apprehension is expressed, we feel none at all. We would make a law in three lines, that no clergyman shall henceforth be presented to a second piece of preferment with cure of souls, without vacating the first. What would be the immediate result? Patrons, clergy, colleges, cathedrals, parishes, and the government and legislature, would all instantly coalesce in a variety of plans to augment poor benefices, to unite small contiguous parishes, and other useful and practicable schemes which they will never think of, or at least carry into effect, while pluralities are allowed. The difficulty that is made upon this part of the question appears to us the least of all the difficulties. Other points involve vested rights, private interests, and we know not what; but to say that no man shall, after such a day or year, take a second benefice with cure of souls, is a prospective act of legislation, which would set all to rights with the least possible share of public interference. Suppose the first living that becomes vacant is worth but 80*l.* a year—though such livings as this are not those which keep up the system of pluralities, which thrives chiefly among such as will amply allow of putting in a curate and reaping a surplus—but suppose an 80*l.* living to fall vacant; can the patron find no competent clergyman who will take it? We believe, in the unhappily impoverished state of the clergy, he may find hundreds. Many a poor curate would be glad of 80*l.* certain, till he obtained something better. And are there not several ways of augmenting this very living? The patron, the cathedral, the parishioners, public and private bounty, might all do something, and would if the clergyman were respected. But suppose, at the worst, that all means of augmentation failed, and that no clergyman would live on the benefice; why then, if the parish cannot maintain a clergyman, all parties must come to some arrangement; either by uniting it to an adjoining parish, or in some other way. But these, we repeat, are not the real impediments; they serve to talk of, but the actual obstacles are elsewhere: it is not the smallest class of livings that keeps up the tenacity for pluralities; it is because what is called a tolerably good living is in reality a starving to the sons of our nobility and gentry, who would feel

who adopt something of the system of Mr. Budd, in regard to the construction of a church, and the covenant privileges of its members. The great body of the Dissenters now say, that though the alteration of those particular passages would have satisfied the minds of many of their fathers, their own objections lie far deeper, involving the general principle of an Established Church; so that no alterations of this kind, they affirm, would now lead to a comprehension. We confess, therefore, that we see at present very little common ground for serious alterations in the Liturgy. We do not say, that in the progress of the discussion it may not be discovered; but at present we discern it not. For ourselves, we dread, under existing circumstances, the first attempt at innovation in the spiritual part of our ecclesiastical fabric; though if only such alterations were made as would ease the consciences of many religious persons, without going further, or sacrificing any thing of essential value, we should not object to it—far from it—we should greatly rejoice at it. But amidst the confusions of principle, even among good men, is this at the present moment practicable?

more horrified at the idea of living on a benefice of 300*l.* per annum, without the possibility of adding to it another, of which a curate is to do the work, than the curate perhaps would at the idea of a living of only one-third of the amount. Settle the matter with the five hundred, thousand, and two thousand pounds a year pluralists, and we shall have no practical difficulty with the poorer clergy, who will be much better off than before. In our conversations with many excellent men who defend pluralities under the idea of necessity, we have found this tacit reference to a higher scale than is necessary vitiating all their calculations. We have heard of some prelates who have made it distinctly known in their dioceses, that they will never confer a second piece of preferment having cure of souls; but have they upon that account found any difficulty in filling up their vacant incumbencies, and that with clergymen of a very high order for piety, attainment, and efficiency? If then such a law were general, where would be the evil? It may be inconvenient in a single diocese, and in the hands of one official patron, while a contrary system prevails around, and there is no plan for adjusting a case of difficulty; but it would be very easy if the law and the practice were universal. The point therefore with which we would begin would be prospectively to forbid pluralities, and this would of itself reform all the worst abuses in the church: non-residence would fall with it, and the speedy augmentation of poor livings, in a variety of ways, would be a natural and necessary consequence.

But we must return to the interesting publication before us, from which we have wandered on one of the topics, but must restrict ourselves from doing so on the others, which indeed we have of late several times touched upon, and must before long bring again into discussion in still more serious detail.

The Bishop goes on to allude to the Beer Bill, which, in common with the great majority of the clergy and respectable portion of the laity, he regards as having been productive of most serious evils. It was but justice, and a proper attention to the public health and interest, to throw open the former monopoly in the sale of beer; but to allow it to be drunk upon the premises, thus making the beer shop both a resort and a manufactory for profligates of every class, was quite another consideration. The chief argument for it was, that it was better men should sit in beer shops than resort to spirit shops; and that it was unfair to the vendor of beer, to give the vendor of spirits a preference which would induce the people to go to his shop rather than to his neighbour's. As between beer and spirits, the argument was sound; but if the result has been, that many men now sit and tiddle beer at the beer house, who before tiddled neither beer nor spirits at the public house, the intended boon has been converted into a serious evil.

His Lordship speaks with much satisfaction of the Truck Act, which will have an extensive operation in his diocese; and also of Mr. Sadler's postponed Factory Bill; and we agree with his Lordship, that both these measures were desirable; though, strictly speaking, they oppose a general principle upon which legislation should proceed, of not interfering between workman and master, leaving them to adjust their mutual interest, and only interposing, where necessary, to furnish civil protection to either party in case of violence, intimidation, or breach of contract by the other.

With regard to the truck system, the natural remedy for the master's paying his men in an unfair or unpopular manner, is, that the men will refuse to work on those conditions; and if the evil is serious, the masters must, for their own sake, come to terms, as they cannot hold out eventually against the great body of operatives. Even if ninety-nine should do so, and shut up their manufactories, allow their capital to lie idle, and leave

the public demand for their articles unsupplied, the hundredth will seize the opportunity of stepping in and commanding the market, and all the rest in self-defence will be obliged to do the same; that is, provided the labourers' demand is not more than the market price of labour will bear; if it be, the master who yields to it will be ruined. In fact, neither master nor workman can, by mere contract, permanently raise or lower the price of labour: it depends not upon them; it rises or falls according to a variety of circumstances; and all attempts to innovate upon it on either side, will, in the end, be useless.

In regard to the factory system, the principle of non-interference, as a general maxim, equally applies; that is, supposing it to be an arrangement between the parents of the children and their employers: for the instincts of parental feeling are above all human laws; and if the parents think it best for their children to work so many hours for so much bread, the hand of the legislator is but a clumsy weapon for adjusting the balance; and if they do not think it, upon the whole, best, they will not submit to it. They might, any day, refuse to let them work more than so many hours, but then necessity coerces them; and between over work on the one hand, and under-feeding approaching to starvation on the other, they are to make their unhappy choice. Hunger impels them to the former; and they think they do better for their children by giving them bread with over-work, than starving them without it.

Besides all this, both in the truck and the factory question, it may be urged by the political economist, that in the end the parties legislated for will not be better off than before. For example, if the truck master currently give his men, in lieu of a shilling, what he calls a shilling's worth of bread or herrings, but which, in reality, is worth only ninepence, and the legislature say, that in future he shall give a shilling in money, it adds twenty-five per cent. to the men's wages, and deducts the same from the master's fund for labour, thus diminishing his profits; and as those profits, in the long run, in a manufacture open to competition, cannot be sustained above the market worth of capital, he must either become bankrupt or reduce the men's wages twenty-five per cent., and thus leave them exactly where they were under the truck system. If under that system, supposing it general, the body of masters did not give as much bread and herrings as their profits and the market price of labour allowed, it would answer to one of them to raise the quantity, whatever might be the value in money, with a view to send more articles to market, and more than make up the extra wages and lessened profit by larger sales. If the truck system was not general, but was confined to a few, the men would not willingly work with the masters who paid in truck, if they thought it to their disadvantage; so that the money payers would have all the good hands, and the truck the bad, or perhaps none, and be thus soon obliged to offer better terms. It is a most clear and demonstrable truth, that if next year the iron trade should happen to be in every respect what it was two years ago, as to capital, demand, taxes, value of food, price of raw articles, number of hands in the business, and so forth, the workman with his money, under Mr. Littleton's humane act, will in 1832 be precisely where he was under the truck system of 1830. If he had then ninepenny worth of bread and herrings under the splendid name of a shilling, he will henceforth have an honest ninepence under its own more homely name, to buy exactly the same quantity of those articles at the village shop instead of his master's store; nay, perhaps, will not get so good a bargain as before, his master's purchases being wholesale and at first cost. Legislate as we may, it is impossible to prevent this issue. The workman will say his wages have fallen; but the truth is, that they will have remained unchanged, only that

he before thought he had more than he had : he thought he had a shilling, he had in reality but ninepence ; and when it comes to be paid in money, and not in goods, so it will prove.

Then as to the factory system, if in twelve hours a child earned twelve fragments of bread, and the legislature says he shall in future work only nine, it is inevitable that he will get only nine such fragments. If the legislature should say, he shall still have twelve, the manufacturer must soon become bankrupt, and the child be thrown out of employment altogether ; for it is impossible that, in a widely spread trade, without monopoly, profits can be in the long run inordinate : for capital and competition are ever upon the watch for new openings for employment ; thus, of necessity, diminishing the gains of old concerns. If the legislature only diminishes the hours, and leaves the wages to fall in the same proportion, the parent, impelled by distress, will come to the master, and ask permission for the child to work more hours than the law allows, making a nice calculation between the child's suffering and his own laceration of mind, and stern necessity.

So far then, abstract political economy is against both Mr. Littleton and Mr. Sadler. We have stated the case fairly, nakedly, and broadly. Yet under all the circumstances, we still concur with our Right Reverend author in approving of the bills of both those gentlemen. With regard to the truck system, it is one so degrading ; so calculated to engender endless discontents ; so galling and injurious to the workman, even if he gets the value of his money, in not getting it how, when, and where he pleases ; so calculated to diminish manly independence in the receiver, who is made to take his wages like a slave in kind, and not perhaps in the articles he wants ; and offers so tempting an opportunity to an unprincipled employer to try to get an advantage over his fellow-capitalists by cheating his workmen in weight or quality ; and is withal so absurd a retrogradation in economical science, by going back to barter where we have a coinage of accredited value as a common standard ; that we are truly glad to see the system abolished : and as it was too strong for the workmen themselves easily to put down, we are thankful the law has done it for them. But if any man believes that the body of workmen will in consequence eventually have more, and also better commodities, for their wages than they had in kind, it is clear that he has not duly considered the ultimate results of the question. There will be just as much bread, as many herrings, as many mouths, and as much hard work as before : but something is gained if only we take away the reality, or even the feeling, of injustice and oppression, and put an end to a degrading system which is sure to excite discontent and lead to manifest evils ; though very possibly it grew out of mutual interest, as no master could have imposed it for the first time upon unwilling workmen. Suppose to-morrow, a master in giving a man a shilling says : " With this you can buy, by retail, twelve herrings at the village shop ; but if I buy several barrels wholesale, they will only stand me in eleven pence for thirteen ; thus if you like barter instead of money, you shall have thirteen ; you will gain a herring, and I a penny ; and the village tradesman will be the only complainant." The new act forbids such a bargain. Yet though the principle upon which that act is grounded, is untenable—a principle which, carried to its extent, would interfere between master and servant in all their transactions, and revive sumptuary laws, and set a price upon all the goods in a tradesman's shop,—we see, as we have said, peculiar circumstances in the present case which would have caused us, upon the whole, had we been legislators, to vote with Mr. Littleton. Non-interference is the rule ; but extreme circumstances may warrant an exception.

And so of Mr. Sadler's proposed measure. It is a bad principle for a legislature to interpose between the parents of children and their employers, hoping to adjust their relations better than they can do it for themselves. If, then, the parents think it better, upon the whole, to accept the master's terms and hours for their little ones, than to agree for less work with less pay, it may seem, at first sight, unwise to overrule their decisions. They can themselves, if they will, diminish the hours one third or one half; and their not doing so, shews that they think they gain more than they lose. They cannot, be it remembered, have less work with equal pay; Mr. Sadler might as well try to command the waves of the ocean as to make such an arrangement.

But then, let the rigid political economist remember, on the other hand, that owing to our pauper laws, and unwise interference with the poor in various respects, we have parish apprenticeship and other modes of infant labour, in which there is no parental instinct of affection to adjust the balance. The pauper child is treated as a mere cumbrer of the earth; as much must be extracted out of him as possible: he is in the condition of a slave, and in the case of slavery interference may be, and is, a legislative duty; for a slave can claim no rights, and there is no natural feeling to silence the demands of cupidity; he needs therefore a protector. And be it further recollected, the slave pauper child being made to work with cruel intensity, his companions must either do the same or starve; for pauperism and forced parish apprenticeship help to keep down the price of infant labour. Thus it is necessary, legislatively, to restrict the hours of work; for the sake *directly* of those children who have no friends or parents to protect them, and whom a parish may bind as slaves, heeding nothing how many sicken and die, or lead a wretched life ever afterwards; and *indirectly* for the sake of those children who, though they have friends or parents, are yet, by the influx of their pauper companions into the labour market, ground down to the same state of depression. But even this is not all; for the parents themselves having been brought up under the system, many of them are debased by it; some are ignorant, some are improvident, some are drunkards; and many of them having been ruined in their health and their temper, and having imbibed those feelings of selfishness which are the growth of oppression and wretchedness, lose much of that tender parental instinct which would lead them to toil doubly to spare their children. Poor things! they already toil to wretchedness, and often for a most wretched pittance, not half enough to supply the cravings of nature. Can we then wonder that, with the prospect of a child's earning a morsel of bread for the day, they should be induced to forego his ultimate advantage for the temporary addition of his gains? Can we expect that, with the temptation of making a few pence by his labour, when perhaps he and they are half starving, they will allow him to recreate himself in the fields, or spend his day in the national school? When, therefore, we consider the infinite importance to the child, of education, and the dreadful evils, physical and mental, that follow overstrained toil at an immature age, there is scarcely any experiment we would not make in order to mitigate the evil; we would rescue the child even almost at the displeasure of his parents, and make the state his protector, when those who ought to be so are not able, if willing, to undertake the office. We would say that they *shall* not allow him to be employed at such and such an age, beyond such and such an amount of labour. Thus we rescue him for a certain number of hours from the moral and spiritual, as well as physical, evils to which the overstrained toil of a factory would expose him. If the parent did not improve this leisure aright by sending him to school, and doing all in his power for his best welfare, the legislature could not rightly interfere, by force, to

make him do so ; but much might be effected by good regulations, and offering facilities ; affording, as it were, a bounty upon what is good, and clogging the progress of what is evil. The labours of a pious and zealous parish minister, if manufacturing places were broken down into small pastoral districts, would be of inestimable value in this respect ; and the legislature ought to say that the child (so far as factory work is concerned) shall have time both to attend to instruction, and for health, and suitable relaxation.

But it will perhaps be replied, that we have done the parents injustice ; that they do not wish their children to slave as at present ; that it well nigh breaks their hearts ; and that they are most anxious for Mr. Sadler's measure. This is true ; for not even their own degraded condition has wholly obtunded their parental anxieties, and many of them feel most acutely the wretchedness of their offspring. But then they are blinded by a fallacy ; they suppose that though the day's work is proposed to be lessened, the day's wages will be the same ; and the manufacturers seem to suppose it too, and hence their displeasure at the measure. But this will not be the real issue. If the hours are diminished, a less quantity of goods will be wrought, and the manufacturers will in consequence have less returns, and the workmen must have a less amount of wages. The operatives rejoice at Mr. Sadler's bill, but not for the reason why they ought to rejoice at it ; but for another very different and wholly illusory. It is a good measure because it puts down a bad system, which the parties are too numerous, and ignorant, and widely scattered to put down among themselves by mutual concurrence. If nine thousand nine hundred and ninety-nine should agree that their children should work only so many hours, and the ten thousandth, being a parish pauper, or the child of bad, drunken parents, should agree to work longer, this child would get such an addition of wages, labour being in demand, that another and another would be tempted to follow his example, till by little and little the old system would return. The pressure of want which exists amongst our dense population, will of necessity make labourers work to the extremity of endurance rather than starve. In the case of adults, we would not interfere, to prevent their acting as they judge best ; but in the case of children we would and ought. The parents, who are the natural guardians, cannot adequately combine to effect the object ; they compete with each other for work for their children ; the legislature must do it for them all in common. They might indeed do it for themselves if they were united ; and as it is, each parent may, in many cases, do it for his own children. Yes, says the parent, I could ; but then my child, working fewer hours, would not get so much wages as the others. Certainly not ; but he would get as much as he would with the same limited hours, if the restriction, instead of being voluntary, were imposed by the legislature. Mr. Sadler's humane bill will not create goods, or money, or provisions. If legislation could produce as much cloth in nine hours, as is made in twelve without it, the workmen would be benefited twenty-five per cent. ; but while nine hours of labour produce only three-fourths of twelve hours, they will earn but three-fourths as much bread. The diminution of labour in the market, by the diminution of hours, it may be said, will raise the price of labour ; but if the question is pursued to its final results, this will not be found to be the case ; except perhaps in a very trifling degree, not worth taking into the account. The master cannot sell a bale of goods for more money than before, and therefore cannot allow more wages upon it ; or if he increases the price, he will diminish the demand and the quantity sold, so that he will have less money to lay out in labour than before. Still Mr. Sadler's bill appears to us good ; though not economically, yet as a moral measure ; and this is every thing ;

for morals make thrift, and providence, and cleanliness, and other good habits; and all these are closely connected with yet higher interests. If the workman expects that by means of Mr. Sadler's measure, his children will earn as much bread in a few hours as before with many, he is deceived; but if he thinks that though the child will not go so far towards providing himself with food, and easing the expenses of the parent, he will gain in health, and the opportunities for moral and religious culture and the improvement of his mind and habits, he is right; and this boon ought to be bestowed in spite of the Hume school of political economy. That school is right technically, and setting aside moral and religious interests; but if these are taken into the account, they modify many a hard and abstract conclusion. In this very instance, if we find the race degenerating in mind and body under the system of overstrained infant labour, we would at once stop the extra toil; and though the first effect will too probably disappoint the hopes both of the parents and of Mr. Sadler, and though many parents, we doubt not, in their disappointment will ask for the abolition of the restriction, and demand liberty to employ their children as many hours as they judge best, we shall rejoice to see the regulation strictly enforced. With a child crying for hunger, and the manufacturer anxious to offer extra hours of work if he might be permitted, it will not be easy to keep up the restriction. But it ought to be kept up. It involves moral and spiritual interests of the highest order. If the parent cannot make money by his child's extra hours, he will allow more to sleep and recreation, and some perhaps to instruction; and if habits of prudence and providence, connected also with religious care, can be induced, they will tend unspeakably to the benefit of the next generation. The ignorant or careless parent may grudge the time given to the school or the play ground, when the child might be earning a few extra pence; but in this he acts upon short-sighted principles, and omits taking in the entire destiny of the child both in body and soul. We question whether any manufacturer would find himself really injured by the restriction of hours, as the whole trade would be in the same predicament; and even if he did, it were unjust and cruel to weigh sordid gain against the claims of humanity, and all that is wise and Christian. The parents, and still more the parish guardians (so called), of the pauper children will be the first to complain; and it is to deliver these poor little slaves from the ignorance or selfishness of those who ought to be their protectors, rather than from the grasp of their employers, that we think restriction requisite.

Our Right Reverend author next proceeds to give a summary of the statistics of his diocese, which we transcribe as an illustration of the actual workings of our parochial system. The details deserve the most serious attention of every friend of the Established Church. We need offer no remark on them, as they speak for themselves, and his Lordship's statement is also a running comment. It is truly consolatory to see prelates thus zealously labouring for the best welfare of their dioceses; but how little comparatively can the most conscientious and laborious effect under the present inadequate and unequally distributed means of religious instruction. Whether scattered dioceses, containing more than a million and a half of souls, ought to be divided, in order to procure adequate personal episcopal supervision over the clergy, is a question which will be variously answered; but no doubt can be entertained that large parishes ought to be thus broken down, while small ones might often be advantageously united. But we leave the details to the consideration of our readers.

"The primary object that demands our notice, is the amount of the population, of which we have just obtained an account upon parliamentary authority. The ratio of the increase in England at large has been about fifteen and a half per cent. In my diocese, however, it has rather exceeded that amount. The number for which we,

with our brethren of the Peculiars, are responsible to God, appear by the parliamentary returns to be 1,065,090 souls. An awful charge! if we adequately appreciate the infinite value of one immortal soul, and the degree to which its bliss or woe eternal may depend upon ministerial faithfulness and devotedness, or ministerial error and neglect.

"If we look to the average, perhaps it would give little more than one thousand six hundred to each minister—a number, however, in itself forming almost too weighty a cure of souls. But, in practice, the extreme and unfortunate irregularity in the distribution of the population lays upon some a burden, under which even the most zealous and devoted minister might be tempted to despair; while the comparatively light task assigned to others, might seem to afford the careless pastor an excuse for inactivity and worldliness. The number of parishes and districts, with their appropriate churches and chapels, having a population exceeding one thousand five hundred within the diocese, amounts to one hundred and sixty-six: and if the whole mass of their inhabitants be divided by that number, it gives an average of about four thousand seven hundred to each church.

"The scanty income of many such benefices is too often in the inverse proportion to the duty required; and therefore the pastoral work cannot but be sometimes inefficiently performed, to the serious injury of the church and people, or vainly attempted to the ruin of the health of the minister. On the other hand, the remaining districts, which have upon the average only about five hundred and eighty, are many of them too small to give full scope to the exertions of an active clergyman.

"Among the many causes of the grievous deficiency in the effects of an established ministry, which produces so much surprise, complaint, and even reviling, is this deplorable difference and disproportion in the amount and extent of our charges. A cause, however, it is, for which the parochial minister himself is not responsible, and which, with other unfavourable circumstances, elucidated by the survey under contemplation, cannot but go far to account for much that falls short of expectation, and to mitigate the severity of censure, where prejudice has not wholly blinded, or envy (oh how ill-grounded envy!) perverted, the judgment. But further—the souls committed to our care are not only too often out of our reach in consequence of their numbers, but also in consequence of the very inadequate degree of access afforded to them in the only place where our public ministrations can gain their attention. The answers to my queries assign a capacity for about three hundred and twenty thousand to the places of worship connected with the establishment. This would afford accommodation for considerably less than one-third of our population, if equally distributed. But, under the very different circumstances which the large towns and populous districts of my diocese present, the deficiency is far more than that which has been stated. In Birmingham, in spite of all that has been accomplished by successive most liberal grants of public money, not one-seventh of the population can be accommodated in our churches and chapels. In Derby, rather more than one-fifth; the same in Coventry, and in Wolverhampton not more. What numerous families, what densely peopled alleys, what extensive quarters must too probably remain ignorant of their appointed minister, unconscious of his desires, and inaccessible to his efforts, for their salvation, and even almost unacquainted with his name!

"The tenure also of the sittings is another impediment to his labours. The very large majority of his people consists of the lower classes, and yet the proportion of the free sittings is rather less than one-fourth of the whole number. How often must the Urbicus of our days have to exclaim, in the bitterness of his heart, 'Where, alas! are those my stray sheep—stray from compulsion in the wilderness of this evil world; those poor whom I might instruct, in hope, according to the promise, of making them wise unto salvation.'

"The attendance is, I grieve to say—though I doubt not in some cases very satisfactory—upon the whole but a painful proof of the effects of these various impediments. Its average bears the proportion of not much more than one-third to the capacity; and of the saving and permanent nature of the impression made by that attendance, perhaps the number of communicants may exhibit a still more trying criterion and testimony. Hardly one-fourth of those who do attend, and therefore one-twelfth of those who might attend, give even that external evidence and pledge of faith, and repentance, and devotedness to their Divine Lord and Master—a grievous disproportion surely, even after a proper allowance for persons under age. These calculations form, my Reverend brethren, a subject of deep and painful consideration for us, who are to 'watch for souls, as those who must give account.' I know too well, by personal experience as a pastor of a numerous flock, that a large, and even an increasing, number of communicants, is not an absolute proof of a proportionate increase in the genuine piety of a congregation. It becomes us to be jealous over our people with a godly jealousy, even in their most promising appearances. At the same time, a decreasing number, or a number very disproportionate to the adult attendance, cannot be denied to be an unfavourable sign, demanding on our part a

searching examination into the cause, and a more earnest endeavour to warn our people against the danger of neglecting so special a means and vehicle of grace. Should we not proclaim, with still more plainness and energy, the indispensable necessity of attaining, exercising, and exhibiting the principle of faith in Christ crucified, and especially in the way and by the acts which He himself prescribes?

"The next subject, to which the survey relates, connects itself particularly with the lower classes. It respects the weekly and Sunday schools. And here I lament to state, that the number of children falls much below the proper average. It should be one-tenth: it is little more than one-thirteenth. Fifty parishes are said to be without any school at all! The want of a Sunday school, unless—as no doubt is sometimes the case—it can be accounted for by extraordinary circumstances, such as the smallness or the extreme poverty of the congregation, excites, I confess, in my mind, an apprehension of some ministerial defect. I earnestly hope that any one, who is conscious that this great deficiency is to be met with in his parish, will explain the cause to me. I may perhaps be able to suggest a remedy. The minister who can sit down contentedly, without making any effort to supply, if possible, this grievous void, has assuredly forgotten his Saviour's solemn charge, 'Feed my lambs.'

"This subject connects itself, not unnaturally, with the last to which my questions refer—the number of places of worship and schools in union with the various classes of Dissenters, (amongst whom I include Roman Catholics,) in each parish. Wherever there is failure, or neglect, or slackness of exertion amongst us, especially in respect to the education of the poor, it is generally sure to be supplied by those who differ from us, more or less, in their creed, and still more in their mode of worship and church government. I would make every allowance for the conscientiousness of disagreement among Christians; I would give full credit to benevolent feelings and labours, where the poor are found, from any cause, destitute of religious instruction and moral culture. But I would maintain an uncompromising preference for our own system of doctrine and discipline. Respect—where respect is due—candour, courtesy, and even union in common objects which involve no concession of principle, are not compromise: and to such views and conduct I would recommend you strictly to adhere. But we have each our own place to fill, our own work to perform, our own people to serve: and we shall fill the one most consistently, and perform the other most effectually, in our own way and within our province, with such legitimate and congenial aid, as will hereafter be described. The dissenting places of worship—usually, I apprehend, inferior in capacity to the churches—appear to be fully equal to them in number. The schools little exceed one half: but I have little doubt that from the difficulty of obtaining accurate accounts, the latter are much understated.

"The result of my questions here terminates: but the parliamentary returns afford much additional interesting information. In the course of eight years, the number of non-resident incumbents is reduced in the proportion of about one-ninth, and yet the number of curates is somewhat increased. On the whole, there has been an increase of upwards of forty resident clergymen in the diocese. The number of churches and chapels, in which double duty was performed in 1823, was two hundred and sixty-three; in 1831 it was three hundred and fifty-four. This very essential benefit of double duty is therefore conferred upon ninety-one additional districts. Within that period twenty new churches have been consecrated, two entirely rebuilt, ten more have been built or are building; (of which five will be consecrated during this Visitation, and I hope two more, at least, during this year;) so that altogether, including the various enlargements which have been made with the aid of the Society for Building and Enlarging Churches, since the year 1823, additional room will have been afforded for nearly forty-five thousand, which is deemed a fair proportion for at least one hundred and thirty thousand individuals.

"Upon the whole, therefore, no inconsiderable improvement has been made in the residence and number of the clergy, in the amount of duty and services, and in the supply of accommodation for public worship. Still, however, as we have seen, it is far from commensurate with the increasing want." pp. 31—36.

In this inevitable deficiency of pastoral superintendence in crowded vicinities, his Lordship strongly recommends the institution of Visiting Societies. We had hoped that long before this time the importance of these admirable institutions of Christian benevolence, would have been sufficiently understood to have caused their establishment wherever needed, in every part of the kingdom. We lament, however, to say that this is not the case; they are indeed sufficiently numerous to shew their good effects, but their growth has been much too slow for the occasion. Some of the bishops are to blame for not recommending them; some of the clergy for not instituting them; but the main fault is with the laity, especially per-

sons of local weight and influence, who are not sufficiently zealous in coming forward to assist their ministers in this interesting duty. In some district societies, the visitors are chiefly very young persons, and persons in the less influential departments of society; many of whom spend almost the whole of the very little leisure they can command, at great personal sacrifice, in works of Christian mercy, while the great majority of their richer neighbours, including many strenuous "professors of religion," and men and women who have ample time, and few pressing occupations, stand aloof. We would hope their conduct arises from want of consideration of their duty, not from apathy respecting it. For their information and encouragement, we quote the exhortation of the Right Reverend prelate.

"As in the districts far the most important, from their population and from the peculiar temptations to which the people are exposed, ministerial care alone, as we have proved before, is utterly inadequate, we have, in my opinion, thankfully to make a profitable and judicious use of the assistance which the energy and spirit of the times supply. The aid of district visitors—selected by the clergyman, and members, of course, of his congregation—I cannot but strongly recommend, in those cases where, from the numbers of his people, it is physically impossible that he should suffice for his work. In the discovery, ascertainment, and relief of the temporal wants of the people, and in the far more difficult task of detecting and bringing to light their spiritual necessities and the causes of their moral and religious defects, the association of district visitors, such as I have described, has been and may be pre-eminently serviceable. Conducted in subordination to the discipline of the church, in subservience to the wishes and labours of a pious and devoted minister, and under his superintendence and control, such an association will, under the Divine blessing, prove the most hopeful means of enabling him to lift up his standard against his enemies, when they come in like a flood, and of stemming the overflowings of ungodliness, which make us afraid. Such a system blesses both those who give and those who receive. It is a most suitable, profitable, and interesting employment of leisure, and puts out 'the ten talents' to the best advantage. It is calculated in an especial degree to strengthen, rivet, and endear the union between the minister and the best of his flock; to renew the links of mutual harmony between the rich and the poor; and, in however faint a degree, to revive the image of that heaven-born society in the primitive church, for which our Divine Saviour prayed in the seventeenth chapter of the Gospel according to St. John, 'That they all may be one, as Thou, Father, art in me, and I in thee, that they also may be one in us.' The system has by fair inference the sanction of St. Paul, in his frequent acknowledgements of his debt to his fellow-workers of both sexes. It has already the approbation of some of the most pious and able ministers of our church, who act under the warrant of their respective dioceses; and its effects, so far as it has proceeded, have answered well the test of experience. I could refer you to Islington and St. Giles's, in London—to Southwark—to Hull and Sheffield, in Yorkshire—to Brighton, to Bristol, and to various parishes in the diocese of Chester. I could even bring before you favourable specimens and results even in our own diocese, especially at Birmingham. Some papers relating to the formation of associations of this description I have brought with me: any minister of a populous district may, if he thinks fit, take copies with him. They will best exhibit the character and merits of such an institution, and the mode of introducing the system into a parish. May it please God to prompt, guide, and bless this most useful auxiliary to pastoral ministrations, to his own glory, the benefit of the church, and the saving of souls! The better observance of the Sabbath, and the promotion of temperance, are objects most natural and seasonable in connexion with the efforts of a district visitor." pp. 37—39.

We need not say how heartily we concur with his Lordship in urging these two objects. The promotion of temperance is a duty so important at the present moment, that we cannot see how any Christian can feel indifferent to it. We have a large stock of interesting materials on the subject, in connexion chiefly with the origin and progress of temperance societies, which we hope before long to condense and bring before our readers. With regard to the observance of the Lord's-day, we hail with delight the public interest which is beginning to be felt upon the question, and we have great pleasure in referring to what has been so hopefully commenced in the House of Commons Report, which we purpose appending to our present Number, and adverting to in a future page. Numerous petitions have been of late presented to parliament on this vital subject. A

most important one was signed by nearly five hundred of the clergy of the diocese of Lichfield and Coventry, during the bishop's late visitation, the topic having been most zealously urged by his Lordship.

From these somewhat technical but highly important matters, the bishop proceeds to points more directly spiritual. His views of scriptural doctrine he had already laid before them on former occasions: he therefore concludes his present Charge with impressing upon his clergy the serious consideration of that state of heart, and those practical feelings, which those views should produce.

"With what degree of well-grounded, sober, but heartfelt conviction, each of you made answer, at your ordination, to the solemn question of the Bishop, 'Do you trust that you are inwardly moved by the Holy Ghost to take this office upon you?' with what sincerity and strength of purpose you have since devoted, and are now devoting, yourself to the faithful discharge of your office, I cannot venture to judge and pronounce. I only know, and earnestly warn you, that God judges not only by the outward appearance, but by the inward man; and that, as is the heart, the principle, the motive, so will the work be found, 'Gold, silver, precious stone, or wood, hay, stubble.' However, as far as outward evidences can warrant an opinion, I feel, thank God, that I have only 'to stir up the pure minds' of no inconsiderable proportion of my hearers, 'by way of remembrance.' The thoughts, the desires, the objects, the cares, the hopes, and the joys of the genuine pastor of Christ's flock are not unknown—are even familiar, dear, and precious to such men. You know in whom you place all your own trust, and through whom and to whom you have to draw all men for yours and their salvation. To you I have only to say, persevere in humble faith, in fervent prayer, in cautious watchfulness, and in strenuous exertion, and be then assured that 'your labour shall not be in vain in the Lord.'

"To others, in various measures and degrees, I may have to address a more awakening stimulus, a more urgent call. Are any of you halting between two opinions, and striving to serve two masters? Are your public ministrations of a dubious cast and an uncertain sound? Are you preaching Christ, but with reserves of self-complacency and self-confidence—or exalting Him alone, but without pressing the indispensable necessity of holy evidences of an interest in Him, his atonement, his sanctification? Do any of you lean in the week to a conformity with that world against which you protest on the Sabbath? Is your name in the list of frequenters of public dissipation, or does even social intercourse of a less questionable nature encroach upon the time due to your study or to your people? Do agricultural occupations engage more hours than can fairly be required by them, even as assistant to your support, or as an innocent and healthful exercise? Suffer the word of pressing but friendly admonition. I stand in doubt of such men. Look well lest your piety be too like the early dew. Your dawn begins to be overcast—your sun to be clouded. Beware lest it set in gloom. Awake from your sleep of supineness and false security, and call upon your God in Christ for pardon and grace. Strive in hearty prayer to begin a new, or (should there be a Demas amongst us) to resume a forsaken, course of real consistency and devoted obedience. Oh lose not the things which you have wrought, but secure even yet a full reward! Thus only may you still 'save yourselves, and them that hear you.'

"May I not be addressing some one, who has wandered still further from the path of pastoral character and duty, and who is now—if not in the gall of bitterness, in the bond of iniquity—slave to some besetting sin, which paralyzes his ministry; and, if escaping as yet the animadversion of his superiors, owing his escape only to that utter thoughtlessness about religion, which his own conduct has produced in his flock, but which will only aggravate his everlasting damnation.

"I would gladly hope that I have no such character within the sphere of my jurisdiction; but, if I have, I would enjoin, I would conjure, I would beseech him to pause in his downward road—to pray, while it is yet time, for repentance, reformation, conversion, as if he had never prayed before; to act, without one day's delay, upon his prayer; at one stroke to sever himself from his evil habits and evil company; to cut off the right hand and pluck out the right eye; lest, as he is, he descend into that place of torment, which awaits, above all men, the unworthy minister of the Gospel of Christ. But if determined to rush forward in his broad road, oh let him deliver the church by his retirement from the scandal of his example, and himself from every day's additional weight of ruined souls—to be required at his hands." pp. 42—45.

We are glad to find that his Lordship, standing as he does on a high post of observation, and surrounded as much as most of our prelates—Birmingham itself is within his jurisdiction—with the elements of commotion, does not,

"even in these days of change and innovation, despair of the safety of the Established Church." He sees the hand of God manifest upon her for good in the dispensations of his grace and in the extensive revival of religion among her ministers. Still he justly views her as entering a fiery ordeal, the result of which he does not venture to predict, and he explains more fully his meaning as to her safety, by adding that he hopes "the fabric of her constitution" will be providentially preserved "*so far at least as important to her spiritual usefulness.*" It would appear, therefore, that his Lordship views it as very possible, that she may be shorn of some of her temporal emoluments or dignities; but whether this be so or not, those who love our venerable communion for her scriptural character, will remain her friends through evil report as well as good report; and if the church, as regards her external relations, is only so modified or "reformed," as the phrase runs, as not to impair her "spiritual usefulness," they will not mourn greatly over the loss of any adventitious or cumbrous appendage, which, under the name of an ornament, adds only to weakness and tempts to spoliation. Our only fear is that in the wildness of innovation, and the virulence of party spirit, more than cleansing will be meditated, and that such aggressions may be attempted as will render her less qualified for "spiritual usefulness" either as a national church or a scriptural institution. But let us not presage. We have come fully to the opinion that religious men in the church may, and ought, to be the friends of ecclesiastical reform, were it only upon the principle of conservation. Formerly the more spiritually minded portion of the clergy kept themselves aloof in this matter; they saw things that were defective, and things that were wrong; they wished for a few alterations even in the Prayer-book, for the ease of their own consciences; they thought a few others might be made to conciliate the religious part of the Dissenters; they were opposed to sinecures, pluralities, and unnecessary cumulation; they thought the secular principles upon which patronage is too often bestowed, more especially as an engine of state for parliamentary interest and political service, at war with the true interests of a spiritual church; they observed many evils arising out of frequent Episcopal translations, to which there was an inducement occasioned by the great inequality in the value of the sees, some bishops having too small remuneration, and others more than was requisite; they lamented that there was no proper education for the sacred office, and that while many excellent highly qualified young men could with difficulty obtain holy orders, and were never perhaps likely to obtain a benefice, having no private interest or patronage, other young men of neither talent nor piety were daily rushing through wide portals into the church, and carrying off not a few of her honours and emoluments;—these and other things grieved their spirits, and they mourned over the evil; but they knew not how to remedy it; they saw no prospect of amendment, and they therefore remained silent; praying and working in their respective vocations, and exerting their private influence, but taking no part in the general question of church reform, fearing that their interference might be unfairly used to strengthen the hands of the enemies of our church, while it rendered them obnoxious to those of their own brethren who opposed reform, and impeded the success of their ministry without any hope of effecting their object. This might perhaps at that time be the path of true wisdom and duty; (we are not sure that it was so, or that a standing vigorous protest would not have been better than a supposed silent concession; but we yield the point, and admit for argument that our friends were right in their abstinence;) but is it so now? The ice is broken; the public mind is aroused; the church is now really in danger; and our prelates, and it is said government also, admit that something, nay much, must be done, and done

speedily. Shall then any who take a zealous interest in her destinies, who view her as the greatest instrument in the hands of God, for the glory of his name and the spiritual welfare of the people, stand aloof and leave it to be thought that they are indifferent to abuses and unconcerned in seeking reformation. If measures of church reform are to be brought forward only by secular men with secular aims, or in a mere interested spirit of selfishness, just to quiet alarm and to suppress the popular eagerness for amendment, so as to keep what is left, without any honest or hearty wish for "spiritual usefulness," they will never satisfy the public mind; they will be considered only as an attempt to put off the evil day; and will end, as half measures usually do, in greater demands and ultimate ruin. But if all classes of religious men among us; if those who love the church for herself, though she has never ministered to their secular aggrandizement; if those who admire her forms and services and are anxious for her stability as a means of grace and salvation to the people; will come forward, and ask for reform, a thorough, honest, searching, yet conservative reform, the sound part of the public will appreciate their motives: they will see that it is not for loaves and fishes that they are fighting; that it is not a strife between getting and losing, but a contest for principles. We do not agree in all Lord Henley's items of reform; but we must say that the coming forward of such men is one of our brightest hopes for the church. The most honest exertions of our venerable prelates and other church dignitaries will be suspected by the public, unless actively supported by those who cannot be maligned as being only interested reformers; staving off reform as long as possible, and only taking it up at last to prevent others doing it more effectually. There is a difficulty on both sides. If the rulers of the church are willing to introduce adequate measures of church reform, (as we are persuaded—we *know*—some of them are, and others who wish it not, admit its necessity, and are willing to follow in the wake,) it would seem both unnecessary and invidious either for the government, or for private individuals, as representatives of the public, to take the business out of their hands and to deprive them of an honestly earned popularity. Yet if they are not prepared to do all that is necessary, this must be done; and even if they are, it is still a serious question whether what they offer will be as favourably accepted by the people as if the very same measures had been proposed by a third party; whether, in short, any measure, however wise or extensive, originating from the Episcopal bench, will be viewed by the people in any other light than as a forced concession, in order to prevent utter subversion. Our view upon the whole is this,—that the Church herself should plan an ample and sufficient reform; that the bishops, with the church commissioners and a few well-informed and influential churchmen, should go through the whole of the details, and without pretending or hoping to satisfy every objector, or to conciliate the actual enemies of the church, should sketch out such measures as will really and thoroughly purify her communion; and that, if his Majesty's Government is satisfied with these, it should bring them forward as government measures, it being understood that the bishops approve them. If Government is not satisfied with what the heads of the Church propose, and the latter are conscientiously convinced that their proposals are such as *ought* to be accounted satisfactory, then let them bring them forward upon their own responsibility, and let the legislature and the public judge between the parties; but in no case will it be desirable for the church authorities to hang as a dead weight upon the machinery, so long as any reform which may be proposed is not clearly unwise, unjust, or unscriptural. But if they have truth and righteousness on their side, then let them hold out manfully; and if they fall martyrs in so good a cause, however unpopular,

they will have their reward. But as opposers of salutary reforms they will be losers on every side : they will lose their object, for reform the public will have : they will lose their power of checking the accelerated wheels, and rendering reform conservative ; and they will lose the most favourable opportunity which has presented itself since the Reformation, for rendering our church more than ever a public blessing.

We have offered these remarks, because the question has of late been much discussed, What is the duty of clergymen, we mean really pious and spiritually-minded men, in this crisis of our ecclesiastical communion ? Ought they to stand silent and neuter in the question of church reform, and to leave its consideration entirely to the Government, the Episcopal bench, the secularly minded part of the clergy, the dissenters, the radicals, the infidels, and the Roman Catholics ? Our answer is, if it be merely a question of tithes and dignities, and this not as connected with " spiritual usefulness," but for their own worldly value, let religious and peaceful men keep away from the strife, and leave the event with God. But if the very existence of an established church is in agitation ; if there is danger of the subversion of what is Scriptural and edifying ; if the war against abuses is to end in the subversion of principles ; then let them stand in the gap ; let them shew secular opponents of the Church that she has other than secular friends ; that the weapons of her warfare are not carnal ; and that her cause is espoused by not a few who can have no motive for upholding abuses or opposing real reform, as they have nothing to gain by the continuance of the one, or by preventing the other. Yet in the very proportion in which they oppose subversion, let them be foremost in urging every salutary amendment. If they do not this, they lose their just influence, and render their motives liable to suspicion ; if religious men will not assist to reform the Church, ungodly men will have a good excuse for pulling it down. But who can think of such a catastrophe without horror ? Well is it remarked by the much esteemed and beloved prelate, whose pious and valuable Charge has given rise to these remarks :

" It is the boast of the general philanthropist, that education has of late made rapid strides amongst our people. It is for us to direct the taste for knowledge into right channels, and to satisfy the appetite, not with the husks of mere worldly instruction, nor from what might justly be called ' the table of devils ;' but with the meat which endureth unto eternal life. The enemy is in special force and activity. It is for us to convince our people betimes of ' the reason of the hope that is in them,' and to arm them with the whole armour of God, that they may stand and conquer in the evil day. It is for us, in our humble measure, to cause our Church to arise and shine forth with the full Scriptural light that she possesses, to the confirmation of her friends, and to the confusion or conversion of every foe. The Lord our God ' is at hand'—(with humble reverence do I speak it ;) ' his judgments are abroad in the land.' It is for us so to walk, and so to teach, that the chastisement may be for good and not for evil, and that its effect in every one may be the peaceable fruit of righteousness unto eternal life.

" Four years must now elapse before we meet again on a similar occasion : and I feel that a more than common uncertainty hangs over such a prospect. If we are spared thus to meet once more in this life, it may be under altered circumstances. But, whether the outward state of our Zion be prosperous or adverse, may we ever recollect that our vows of allegiance and attachment to her, in and through her Divine Head, are upon us, and that we have to be followers of her, as she is of Christ, whether it be through famine, through fire, the sword, or the cross. Her altars we cannot desert, her people we cannot abandon. As her disciples and her ministers, we must live or ' die to the Lord ;' and rest satisfied with the firm conviction, than in the hearty spiritual use of her communion and its privileges, we at least shall find it ' Christ to live, and gain to die.' " pp. 47, 48.

MOSAICAL AND MINERAL GEOLOGY.

The Mosaical and Mineral Geology, illustrated and compared. By W. M. HIGGINS, F.G.S. London. 1832.

GEOLOGY has of late years become one of the most interesting departments of human knowledge; and we should not feel that we misapplied our pages if we now and then devoted a few of them to so rational a subject of investigation. But in the midst of the topics with which modern science teems, we must make a selection: and therefore, as Christian observers, our occasional notices of geology have chiefly had reference to that eminently important branch of it,—its bearing upon the Scriptural account of the Creation and the Deluge. If He who made the world, also indited the Book of Genesis, there can be no real discrepancy between them: the facts of nature cannot contradict the declarations of the Omniscient Creator; and the Christian needs not fear to institute a comparison between them.

For many years geology was studied upon very superficial principles, by means of which the physico-theological writers of a former day found the Deluge every where. Further discoveries overturned their hypotheses, and then the infidel prematurely triumphed, as if he had confuted the word of God. There arose a third class of investigators, who, neither shutting their eyes to facts, nor converting physical truth into moral poison, calmly compared the phenomena of nature with the declarations of Holy Writ, and found not only that they were compatible, but that in some instances the former are an admirable comment on the latter. These commentators have however differed in their explication of their text; and we pretend not to decide which is right. It is enough, as respects the argument for the truth of Scripture, if any one of them has pointed out a way in which the sacred narrative and the geological appearances may be fairly shewn to be reconcilable. Christians may properly argue among themselves respecting the right interpretation; but if they can exhibit to the sceptical geologist any one fair and reasonable interpretation which brings his facts within the record, his infidel conclusion is foreclosed.

There are two particulars in geology, and in Scripture, which are chiefly the subject of comparison. One is, the Mosaic account of the Deluge; and this we may now confidently say, without fear of refutation, is not only not contrary to existing phenomena, but is actually demonstrated by the present state of the earth's surface. The infidel had an easy triumph over the old writers, who adduced, in proof of the Noachic deluge, facts about shells, gravel, strata, and so forth, which in truth argued nothing to the purpose; but the discoveries and conclusions of modern science are irresistible. The infidel might refute a Calcott; but can he grapple with a Buckland?

The other main fact in which geology and Scripture are brought side by side for a comparison is, the Creation, with its attendant circumstances. The usual impression of a reader, in perusing the first chapter of the Book of Genesis, is, that the creation in the first verse, and the whole of the subsequent events to the formation of man, occupied precisely six days of our present time. Now it is not to be denied—and why should any Christian shut his eyes to plain facts?—that it is very difficult to reconcile the known circumstances of our globe with this supposition. Christian geologists offer two solutions; and whether or not either of them be right, the infidel cannot deny that they present a fair answer to his objection. The first is, that the first verse of Genesis describes the creation of the heavens and the

earth; but that between that event and the preparation of the earth for the habitation of man, a long period may have elapsed, sufficient for the development of the early phenomena of geology. Others, thinking this solution insufficient to account for the existing facts, add to it the hypothesis that by "day," in the inspired account of the creation, is meant a long period of time, adequate to the accomplishment of the changes which geologists consider as being proved by facts to have taken place before the formation of man. We need not revive the discussion which took place in our pages in consequence of the insertion of Mr. Faber's arguments in proof of the days being protracted periods of time. But one most important point, shewing the truth of the Bible narrative, has been ascertained by the modern discoveries of geologists; namely, that the existence of mankind is comparatively recent, and that no traces of any thing human can be found in any strata anterior in date to those of the most recent formation. We every where find traces of the earlier days' works in the older (yet not the oldest) formations; but the vestiges of man, the work of the sixth and last day, are only on the surface. Could such a fact have been anticipated by any man who did not believe the Mosaic narrative? Surely the infidel philosopher must think it an extraordinary and most lucky chance for Revelation, that it does so happen that Noah's deluge and Moses's creation should just happen to tally and dovetail with the modern discoveries in geology; and that when we come to delve into the earth's crust we find things just as they might have been if the Bible were true. No philosopher would have undertaken to assert, antecedently to the actual discovery of the fact, that though birds, beasts, fishes, and vegetables of innumerable kinds are found in old formations, there would not be discovered a single vestige of man; thus bringing down the origin of the human race to a very recent period, which happens, by what the infidel must think a very odd coincidence, to correspond with the chronology of Holy Writ. A period of six thousand years since the creation of man, and two thirds of that period (we speak in round numbers) since the deluge, answers exceedingly well to the dates suggested by practical geology. What would the infidel have said—what might he not have said—if the facts had happened to prove otherwise; if, for instance, human fossilized bones had been discovered in the older formations, referring them to a date of hundreds of thousands, and perhaps millions, of years?

These important corroborations being furnished by the science of geology, we are not to be alarmed because the same science also intimates certain difficulties, which seem to require some correction of the popular comments on the first chapter of Genesis—not any alteration in the text, but a variation in the interpretation. Real discrepancies do not exist; nay, the discoveries which might have been expected to bring such discrepancies to light, on the supposition that the Mosaic narrative is not true, have actually disclosed new corroborations. With this grand evidence in our favour, we may well be reconciled to geology, if, yielding us so much, she asks in return, that where her voice does not accord with our former interpretation of certain passages of Holy Writ, we should consider whether these passages are not fairly susceptible of a meaning which reconciles the phenomena with the text. We are not by any means sure, with Mr. Faber and others, that with a view to make geology and Scripture coincide, it is necessary to construe the word "day" in the first chapter of Genesis as meaning an indefinite and lengthened period of time; but even if it be so, it is a less terrific conclusion that this is the right sense, and that a thousand or ten thousand years are with the Lord in this passage but one day, than that the Bible says one thing, and the undeniable phenomena of the earth's structure another. And as for critical difficulties in the text, it is as much

a stretch of interpretation to say that a day, in this passage, of necessity means literally what we now mean by it in reference to the sun's apparent daily circuit; whereas it is mentioned again and again several days before the sun and moon and stars are announced—as to explain the word figuratively, as meaning a certain portion—or progression of time, however long, the commencement and end of which are analogically called its morning and evening. The plain truth is, that the narrative is much too succinct to ground on it all the physical details of the creation; it was not given us for that purpose; it is enough that we can shew that it can be fairly so construed as not to be opposed to actual facts, and that, however construed, its most remarkable announcements are actually confirmed by them.

We have been led into this train of thought by the title of the publication before us. The author gives an outline of the chief ascertained phenomena of the earth's crust, with some of the theoretical hypotheses concerning them. Into these we enter not at present, as our object in taking up the book was simply to quote a few passages which bear upon the interpretation of the Mosaic cosmogony. We will however, in passing, touch upon two or three points.

The first grand division of the earth's crust is, into its stratified and its unstratified portions. The unstratified portions lie geologically under the others, though often piercing through them; they are destitute of organic remains; and no controversy exists as to their having been a portion of what may be called the primitive world. Still as they have various features, such as crystallization, apparent volcanic origin, &c., which indicate gradual arrangement, it may not seem so natural to suppose them thus created, as to consider only *the materials* as originally created and subjected to certain laws, out of which gradually arose the present arrangement, allowing for this purpose a long succession of ages between the original formation of the materials and the final formation of the earth for the dwelling of man with the various subordinate species of organic and sentient beings.

The stratified portions are of two classes; those which contain organic remains, and those which are destitute of them; technically the fossiliferous and the unfossiliferous. The fossiliferous must clearly be subsequent to the date of organic beings, as they contain ample vestiges of them; but the unfossiliferous may or may not be thus circumstanced. Mr. Higgins shall give us in brief the different theories.

"There are three opinions which have been maintained concerning the formation of the non-fossiliferous stratified rocks: that they were deposited from fluid; that they were produced by the action of fire; and that they were created, *in situ*, as we now find them.

"The first formations," says D'Aubisson, defending the *fluid* hypothesis, 'were produced by a general cause. We can represent them to ourselves as precipitations from an universal dissolution, that is to say, from a dissolution that covered the whole terrestrial globe. While this dissolution deposited one substance, or one rock, in one place, it is very possible that it produced no precipitate of the same species in another; either because the constituent principles of the rock were not in sufficient quantities in that part of the dissolution, or because the causes of the precipitation did not there exercise their action, or lastly, because other causes obstructed them. In this place, they deposited granite; a little further, mica slate, because the elements of mica were, perhaps, in a greater quantity in that part of the dissolution which covered the latter place.'

"Other writers have maintained the *igneous* origin of all the non-fossiliferous rocks; but it is not probable that any geologist of the present day would defend such an opinion. But professor Mitscherlich has considerably extended our knowledge of the effect which fire has had in the formation of some of the non-fossiliferous stratified rocks, as well as those which are unstratified. This celebrated chemist, when making some inquiries at Fahlun, concerning the extraction of copper, found that the scoriæ often contained some well defined crystals, and that the whole mass of the

clay had a crystalline texture; and in almost every foundry that he afterwards visited, he observed crystalline combinations, which resembled minerals. By pursuing the inquiry into which his mind was thus led, he succeeded in forming by fire, a great variety of mineral substances, among which mica and other constituents of rocks are mentioned. From these discoveries he was led to the conclusion that many of the non-fossiliferous stratified rocks were produced by fusion, which, he says, affords an easy explanation of the increase of temperature, as we proceed into the interior of the earth, as well as of hot springs, and other phenomena.

"Mr. Penn and his school suppose these rocks to have been called into existence by the Almighty fiat, by an immediate simultaneous operation. He denies the interference of all secondary causes, and considers them as parts of the earth, as it came from the hand of its Creator.

"That this world was created by the Almighty fiat, at once, in a moment, and without any secondary causes, is, we think, a proposition that cannot be controverted; but we are unable to say that the non-fossiliferous stratified rocks are parts of that world. Of this, however, we may be quite certain, that if they are parts of the primitive earth, they have suffered great changes from the action of both aqueous and igneous causes.

"We have endeavoured to prove, that all the fossiliferous stratified rocks were formed by causes that are still productive in the formation of strata. It has also been stated that during the deposition of these rocks, circumstances were more favourable to extensive and rapid results than at present, chiefly on account of the greater surface temperature.

"The non-fossiliferous unstratified rocks appear to have been produced by certain chemical laws, which have had a contemporaneous operation over the entire surface of the earth, and that at a time previous to the existence of animal and vegetable life." pp. 78—81.

Difficulties attend every step of this progress; and far are we from being satisfied with the arguments which refer even the fossiliferous stratified rocks to causes at present in action; though upon the whole it seems the most probable solution. But with regard even to these, and still more with regard to the "chemical laws" which produced the (alleged) older formations, there may have been elements, affinities, and actions, of which we now know nothing; which, so to speak, have burnt themselves out, leaving us only the result, with as little possibility of our tracing back the process as there would be if a man who had never seen or heard of fire or wax or cotton, were presented with the gases and ashes produced by the burning of a taper, and required out of them to reconstruct in imagination a perfect wax candle. There may have been millions of intercourses of elective affinities, which have done their work, and are exhausted; elements may have combined and recombined till there are no materials left of greater affinity again to separate them. We see the result; but what were the original materials, is perhaps as little to be traced back as the wax taper; nay even less so, as we have supposed all the results of its consumption collected together; but who can say what belonged to each atom in its original construction, or where some of the elements have flown which escaped in the play of affinities, and have entered into a thousand new combinations. Pour some lemon juice upon carbonated alkali, and give a man ignorant of chemistry the resulting compound: what can he discover of the elements? Assist him by art; crystallize the neutral salt, and imagine a mountain formed of it. Nay, go further, and analyse your mountain into an acid and an alkali; but where is the carbonic acid? and even if all were collected, would the inspection of these products suggest the idea of a lemon and a lemon tree, and all the process of its growth and maturation. If then our glass of soda-water would not by analysis bring back a lemon grove, as little, nay less, can we expect from the phenomena of the world's materials to get back to their formation; when perhaps their very elements now exist only in new forms, which offer no more clue to their origin than the smoke of a cannon does to the tree out of which the charcoal of the gunpowder was formed. We think we have done something when we analyse granite into its three constituent minerals; and infer that they were melted together

by heat; but after all, how know we that the mass or its compounds was not the result of chemically combined gases, or that it did not originate in causes of which we can have no conception, because the combination has taken place, and the constituents in their primitive form are no longer in being?

We merely throw out these suggestions as shewing the real difficulty of the question. One fact is clear, that God made all things; but what were the elementary principles, what laws he impressed upon them, and through what combinations they may have passed, we know not; and, physically speaking, we never can know. If two gases, two fluids, or two substances of any kind which had a greater chemical affinity for each other than for any thing else in existence, should combine and form a new substance wholly unlike its component parts, and no portion of either of these elements now existed in an uncombined form, it would be impossible ever to gain an idea of them from the result. Chemical geology can therefore go but a certain way back; all beyond is darkness. Dr. Davy, when he discovered the metallic base of soda, which cannot exist in its uncombined state exposed to water or atmospheric air, thought he had discovered a principle by which he could account for some most important geological phenomena. He lived himself to renounce his ingenious hypothesis; but the abstract possibility of such a solution by the combination of elements which might for ever have remained unknown, (and in the last resort of affinities *must* have done so,) may suffice to shew the difficulty, and often impossibility, of tracing back the phenomena of geology to its causes. Some of those causes doubtless still exist: we know, for example, the process of the formation of alluvium, we understand how gravel is rounded, how organic remains became fossilized, how torrents act and rocks are disintegrated; and from such facts a fair analogy will lead us to many large geological deductions; but when we get further back, we soon become perplexed, and are probably in search of what we can never ascertain. God made it so, must be our answer; but to point out, so long after, what he made originally in combination, if he made any thing so, and what he made elementally, and left to the affinities which he had given to it, is utterly impracticable. Whether he created a certain stratum *in situ*, or caused it to grow out of materials which he had already created and endowed with certain properties, is a speculation, the absolute decision of which is in certain cases beyond the range of human intelligence. Yet there are analogies and probabilities which may reasonably be weighed, and whether they lead, with Mr. Penn, to the conclusion, that certain rocks were created just where and how they now stand without the interference of secondary causes; or whether, with the students of other schools, they be thought to have originated in causes now in existence, or that once were in existence, we see not that either of these hypotheses leads of necessity to any theological inference hostile to truth or Scripture.

But, to turn from a heavy discussion, we will enliven our readers with some passages on other topics from the work before us. A most important question in geology, as connected with the disclosures of Holy Writ, is the period of the world's creation. It is demonstrable from facts that it was not eternal; but facts equally plain speak to a very lengthened duration. Many Christians have felt alarmed at these facts, lest they should contradict the Mosaic, that is, the inspired, account of the creation. Let us first look at the facts, and then their compatibility with the Mosaic account. They are summed up as follows by our author.

"The crust of the earth, as we have already stated, consists of a number of beds of various substances, irregularly alternating with each other. It has been proved by analogy, that these beds were formed by causes still in action, in a manner similar to those that are now being deposited in the beds of rivers and lakes, and that the

formation of each stratum requires a considerable portion of time. But, if it require a length of time to form a single deposit, how much greater time will be necessary to form a series, each differing from the other in mineralogical characters? Circumstances which will produce a calcareous deposit, will not produce an argillaceous. An entire revolution of local circumstances is absolutely necessary, in order to change the character of the bed. Admitting, therefore, that the strata composing the crust of our globe were formed with a rapidity of which we have no conception, from a variety of circumstances, particularly the greater surface temperature of our earth, of which we shall presently speak, it is quite apparent that they required considerable time for their deposition.

"But again, all these beds are crowded with organic remains, and each has those peculiar to itself. In certain beds we find the remains of animals which cannot elsewhere be found through the whole series, but seem only to have existed at that particular time when these beds were forming. Certain other beds contain, some in great abundance, the remains of oviparous animals; but neither above nor below them can an individual specimen be found. And there are other strata, and these among the highest in the series, which contain the bones of mammalia, but below them they have been sought for in vain. Every step, therefore, that we take in the investigation, impresses us the more deeply with the conviction that time must have long shaken its hasty wing over this terrestrial globe, and that the earth often completed its accustomed journey round the great orb of day after its creation, before the Eternal God of all placed man upon it, as the perfection of his work, and the object of his love.

"But, if we would look still further into this question, we must examine the relative position of rocks towards each other. The natural position of all sediments would, of course, be horizontal, or nearly so. But when we come to the investigation of rocks as they are, we find that they have been subjected to the most violent disturbances. Here we find a series tilted by the action of subterranean fires, and upon it horizontal undisturbed strata. In another place we find the primitive rocks thrust through a number of those that contain organic remains, forming chains of snow-capt mountains; and upon their flanks we trace a series of calcareous beds in their undisturbed position. What more sufficient proof that time was necessary for the formation of these beds can be required or given? Geologists have been charged with presumption in their deductions, but what can be clearer than the deductions they form from such phenomena as the above? Here are a series of rocks upheaved by ancient volcanic action, and others resting upon them undisturbed; surely it requires little argument to prove that the horizontal beds could not have been formed when the others were upheaved, that an entirely new state of things must have been instituted before they could have been deposited, and, consequently, that a considerable time must have transpired between the elevation of the one series, and the formation of the other.

"It is not requisite for the proof of our proposition to enumerate all the phenomena presented by rocks. Wherever we examine them, we observe the combined action of water and fire; and that the several localities have at one time been beneath, at another above, the waters. Sometimes we trace the action of subterranean fires without any visible proof, except the disturbance the rocks have suffered; and at other times we find the fissures through which the liquified rock has been cast, as well as the bed that was poured over the surface. Above these, we may observe the horizontal strata, and, perhaps, the entire series may have been afterwards exposed to diluvian action, and portions of it swept away by the force of an inconceivably violent flood.

"Connect with these circumstances the fact that all the deposits have been formed under different circumstances, and the demonstration of our proposition will be tolerably complete.

"The circumstances under which a bed was formed must be determined by its mineralogical composition, and the organic remains it contains: if it consist of rounded pebbles and angular flints, we know that it must have been formed under far more violent circumstances than if it consisted of clay or sand. If the stratum contain remains of animals which are known to live in seas, we say that it is a marine deposit; if its remains are fresh water, we call the deposit lacustrine, or fresh water; and if they should be terrestrial, we must judge of its origin either from the mineralogical character of the bed, or the fossils which may be associated with it, for it is possible that terrestrial animals may be washed into the sea, although it is far more probable that they will find their graves in the bed of an inland lake or river.

"But how are we to account for the alternation of terrestrial and marine beds unless we allow that a considerable portion of time was occupied in their deposition? Let us suppose that in the beds of our rivers and lakes depositions are going on, and that the remains of fresh water animals are deposited in them; before it be possible that the entire deposition can be changed and marine animals entombed, it will be necessary that the sea should be let in upon the entire district, either by the deprea-

sion of the district itself or the elevation of the present bed of the ocean. These, however, are phenomena which are continually observed by geologists, and, consequently, the same circumstances must have interfered to produce them.

"The formation of strata, therefore, must have required a considerable time, and it is equally certain that they were deposited at a period antecedent to the universal deluge.

"The person who has taken the slightest notice of geological phenomena, cannot have failed to observe that immediately beneath the vegetable soil, in almost all places, there are beds of gravel, sand, or clay, with rounded pebbles. These beds are composed of the detritus, or destroyed materials of older rocks, called by geologists diluvium; and are, in all probability, the result of the universal deluge. No fact in geology, therefore, is more certain than that, after all the strata which compose the crust of our globe had been formed, the entire earth was overwhelmed with a universal flood. Where the water necessary to deluge the world could be obtained by natural causes, is, perhaps, difficult to conceive; or what became of it when obtained; 'but it is less extraordinary,' says Mr. Greenough, 'that water should have stood in some former period at a height exceeding that of our highest mountains, than that strata should have been formed without a precipitate, that gravel should have been rounded without attrition,' or valleys excavated without a flood.

"There have, however, been some who have rejected the Scriptures on the ground that they will believe nothing that they cannot understand. Nature, say they, is our preceptress; but how often has she failed to answer their interrogations, and when she has spoken, how often has she given the lie to their principles. But this is not the only instance in which natural phenomena have corroborated the sacred records, and left the pretended admirers of nature as much in ignorance of causes as they were before they consulted her oracle. Such men, to be consistent with their own assertions, must have formed an enormous estimate of their mental powers, rejecting, as unworthy their belief, one-half of those beautiful truths which the investigations of philosophy have discovered, but for which it cannot account."

"If, therefore, the beds of gravel which cover over all the strata were formed by the diluvian waters, and also the valleys which are cut out of the strata themselves; then the whole of the fossiliferous rocks were formed previous to the universal deluge. The period which intervened between the creation of man and the deluge is, evidently, insufficient to have accomplished their deposition; they must, therefore, have been formed previous to the creation of the human species.

"To complete our examination of the deduction that a considerable time was required for the deposition of the beds composing the crust of our globe, it will be necessary to consider that our earth experienced a greater surface temperature during the deposition of the beds, and that it has gradually decreased. This is a question of great importance, for it is evident that the higher the temperature, the greater the evaporation, and the power of meteoric agents, the more violent will be the storms, and the larger the quantity of detritus; consequently, deposits will be more rapidly formed in tropical than in temperate climes. And the same cause would powerfully influence the growth and increase of vegetable and animal life; hence, we find that both the land and waters are most crowded with organized creatures in the hottest portions of our globe."

"The great vigour of vegetation in tropical climes can hardly be imagined by the inhabitants of this portion of the globe. The idea of a forest from any thing that may be seen in Europe is very insufficient to paint the luxuriant vegetation of the tropics; nor could our coal deposits have been supplied from such scanty sources. We would rather refer to the vast forests of Brazil or Guiana, almost too thickly entwined to admit of human research, and to the luxuriant and extensive woods on the banks of the Missouri. If we can imagine the immense quantities of vegetable matter which is there produced all the year round, and year after year for ages, we may perhaps approach to the state of our northern climates when our coal beds were formed. Every thing connected with the coal deposits was tropical. Such was the climate that produced, the forests that bore, and the rivers that transported into their estuaries, the vegetables which were designed by the Creator to become, in future ages, the source of comfort and wealth to his creatures!"

"Another argument in favour of greater surface temperature may be drawn from the abundance and size of organic remains. The naturalist as well as the botanist seeks the tropics to study, in all their varieties, the objects of his attention. It is not in our chilly seas that we expect to find the coral reef and the swarming testacea, it is not by the banks of our lakes and rivers we study the habits of the saurians and crocodiles; we must pass into more congenial situations, and watch the banks of the Nile, or sail over the broad surface of the Pacific. Yet beneath our feet, we have enormous accumulations of animal remains in the limestones and other rocks, which could only have been produced in an equatorial temperature.

"But a still greater proof that the temperature of our planet has diminished is found in the character of the vegetable remains that are imbedded in strata. In the

rocks associated with our coal beds we do not find the plants which now inhabit our shores, but arborescent ferns and other vegetables, which require a climate at least as warm as the tropics. But these plants increase in size in proportion to the height of the temperature; and as those which are found in the coal measures are larger than any that we find in the hottest regions of the present day, we may fairly conclude that there was a higher temperature, even in these northern latitudes, during the formation of the coal measures, than can now be found on the surface of the globe.

"If observation be extended to the organic remains, we shall be impressed with the same fact. In certain strata of our own country the remains of oviparous quadrupeds are found, the whole class being now confined to the higher temperatures. But the animals to whom these remains belonged were of a gigantic size, and were, perhaps, the lords of the creation. The fabled monsters of antiquity which have so often delighted and amazed our childhood, become sober truths when compared with the discoveries of geologists in this department of our science. Some of these reptiles are only found in marine deposits; some were terrestrial, and others inhabited the lakes and rivers. But they all required and enjoyed a temperature much higher than that which is now experienced in our northern latitudes.

"In one deposit we meet with the remains of a monstrous terrestrial animal, at least thirty or forty feet in length, and from seven to eight in height. In another series of beds we find the bones of the iguanodon, a creature excelling in magnitude the megalosaurus himself. The ichthyosauri, crocodiles, and turtles, are also to be found enclosed in the solid strata of the globe.

"Wherever we turn we find the remains of organized creatures, not only in such abundance as to assure us that they existed under the most favourable circumstances, but of such characters as to convince us that they lived in a tropical climate. It would, therefore, appear that at the time when the solid strata of the globe were deposited, the temperature was much higher and more equable than it is now." pp. 109—122.

This long period of the earth's duration is accounted for by *Christian* geologists, either by a supposed intervening time between its creation and its preparation to be the abode of man; or by making the six days protracted periods, or by both of these solutions combined. Mr. Higgins follows the first of these methods, and views the days as literal days. We quote a portion of his general argument:—

"How valuable soever the deductions of science may be, they cannot be regarded by a truly Christian mind as of equal authority with the direct testimony of God. There is a possibility, under all circumstances, that our opinions may be false, however improbable it may appear. The premises from which we argue may be erroneous, or, if true, may be the exceptions to a general rule, and not the law itself; or if the premises be perfect, the deductions may be illegitimate, either from an imperfect view of the facts, or the want of some other fact which is necessary for the argument. While imperfection thus necessarily attaches itself to all human speculations, the word of God is necessarily true. Nor can human intellect and veracity compare itself with the perfect knowledge, power, and purity of the Almighty.

"If, therefore, we admit that the Bible is Divinely inspired, we cannot with propriety either doubt the expediency of comparing scientific opinions and the testimony of God, or prefer our deductions to the explicit statements of Scripture. But we must rather experience a pleasing satisfaction in having a common test by which to estimate the value of accumulating knowledge; for, when we examine the sacred word of God for a history of the creation of the world, we come to the Creator for information concerning his own work, and the process by which he exerted his infinite power."

"The history which Moses has given us of the creation of the world, and its state till the commencement of the days, is evidently a mere outline. The great object of the Divine Spirit, under whose guidance he wrote, was to detail the history of man, his character, condition, and prospects. He has, notwithstanding, furnished us with a few general facts, which are rather to direct our inquiries than to suspend them. Of those particular subjects on which he has not treated, we are at perfect liberty to form our own opinions. A theory of the formation of the earth ought therefore to be only a detailed description of the Mosaical history, a finished picture from the outline sketch which the Jewish legislator has given us.

"The first chapter of Genesis, which contains all that God has revealed concerning the creation, may be divided into three periods: first, there is a statement that the heavens and the earth were formed by God. There is then a description of the earth previous to the days of creation, and afterwards a somewhat detailed account of the order in which the Almighty furnished the world during the six days.

"All the sacred writers insist upon the creation of the universe by God; he is the
CHRIST. OBSERV. No. 371. 5 D

great universal cause from which all things proceeded. Philosophy has discovered that it was the work of an intelligent Being; but it is revelation alone that can teach His character and attributes. 'I am the Lord, that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself' (Isaiah xlv. 24). 'Let all the inhabitants of the world stand in awe of him; for he spake, and it was done; he commanded, and it stood fast' (Psalm xxxiii. 8, 9). The prophet Isaiah, when foretelling (xl. 12, 13) the future glory of Christ's kingdom, in a most beautiful manner refers to the creative power of God, 'who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance! who hath directed the Spirit of the Lord, or being his counsellor hath taught him?' And Moses also commences his history of the creation by the statement, 'In the beginning God created the heavens and the earth.'

"This statement appears to be entirely distinct from all that follows. The object which Moses had in view seems to have been comparative; and the whole stress of the sentence rests upon the word *God*. The Israelites had seen idolatry in all its forms, and had frequently fallen into the practice; but it was not the idols they had seen or served, that created the heavens and the earth, but *God*." "This was done before the six days; how long, we are not informed, and are, consequently, at liberty to attempt to determine it by the assistance of science." pp. 131—137.

"There are two facts which we would deduce from the statement of the inspired historian: that the world was created at some indefinite period before the commencement of the six days; and that it was created at once, without the interference of any secondary causes.

"That the beginning does not refer to the first day spoken of by Moses is certain, for it is not mentioned as a part of the creation in the enumeration of that day's work. But we are, on the contrary, informed that on the first day it was in existence, though unfurnished and covered with water. The term beginning, therefore, is indefinite, and it may refer to the preceding day, or to thousands of years. To guesses there would be no end, for one would be as authorised to assert the truth of his conjecture as another; and at last must leave the decision of the question to the results of an examination into the constitution of the globe.

"This is the province of Geology, and from this source only can we hope to decide the question, and to determine the state of the earth during the period which intervened between its creation and the beginning of the six days.

"We are pleased to find that Dr. Chalmers does not think this view of the Mosaical statement inconsistent with the manner in which it is expressed, though we cannot allow, with him, that the substance of the heavens and earth was created before the things themselves. 'Does Moses ever say that, when God created the heavens and the earth he did more at the time alluded to than transform them out of previously existing materials? or does he ever say that there was not an interval of many ages betwixt the first act of creation described in the first verse of the Book of Genesis, and said to have been performed in the beginning; and those more detailed operations, the account of which commences at the second verse, and which are described to us as having been performed in so many days? or, finally, does he ever make us to understand that the genealogies of man went any further than to fix the antiquity of the species, and of consequence that they left the antiquity of the globe a free subject for the speculation of philosophers?' (Chalmers's *Evid. Christ. Revela.*)

"Mr. Sharon Turner, also, well known and esteemed for his valuable historical works, entirely agrees with the principle we have advocated. 'The Mosaic chronology,' he says, 'begins with the formation of Adam, and with the six preceding days or periods, which commenced with the production of light. What interval occurred between the first creation of the material substance of our globe, and the mandate for light to descend upon it; whether months, years, or ages, is not in the slightest degree noticed. Geology may shorten or extend its duration as it may find proper; there is no restriction on this part of the subject.' (Turner's *Sacred Hist.* p. 461.)" pp. 140—142.

"It has already been shown that a period of time intervened between the creation of the earth and the beginning of the six days. During this period the rocks which are the covering of the globe were, in all probability, formed. The primitive rocks may have constituted the surface of the earth as it came from the hand of the Creator; but if they did, they have since suffered considerable alterations. It has been proved in the observations upon Theoretical Geology, that all the beds between the primitive rocks and the superficial gravels were formed before the deluge, and that they all resulted from causes similar to those which are now in action. It is quite incredible that they could have been deposited in that period which intervened between the creation of man and the universal deluge. It is naturally impossible, we think, that so vast a series of deposits could have been formed in the time; but, if this objection should be considered insufficient, we must allow that the whole earth was a long time beneath the waters, for the secondary beds, with but few exceptions, were formed by

the sea, and contain animal remains. The beds of the secondary and tertiary classes must, therefore, have been formed before the creation of man, and during that period which intervened between the creation of the earth and the beginning of the six days." pp. 148, 149.

"Immediately after the creation of the earth, time began. Matter was endowed with certain laws: these laws immediately began to act; and the same causes and effects were as active at that moment as they are now." p. 151.

"The earth being prepared as the habitation of organized creatures, God creates, on the fifth day, all that moveth in the waters and in the air. On the sixth day He completes his work by the creation of all living creatures that inhabit the earth, 'cattle, and creeping things, and beasts of the earth.' Then 'God created man in his own image; in the image of God created he him.'

"We have thus hastily reviewed the work of the six successive days of creation, in order to show the perfect concord of this history with the view we have taken of the former verses. 'Moses,' says Dr. Buckland, who is an authority of the highest class, 'does not deny the existence of another system of things prior to the preparation of this globe for the reception of the human race, to which he confines the details of his history; and there is nothing in the proposition inconsistent with the Mosaic declaration of the creation.' But it is not sufficient to say that Moses does not contradict the supposition; for if the view taken of his history be correct, he supports and establishes the opinion.

"But, whatever may be the fate of human opinions, one principle can never be disproved, that, God being the author of both the Bible and the world, the testimony of both, when accurately read, must correspond. How disdainfully soever, the Divine testimony may be treated by some who are ardently engaged in the investigation of nature, all theories that oppose its statements have error as their basis, and must fall to decay." pp. 165, 166.

We will only add, that if the undevout astronomer is mad, much more so is the infidel geologist.

VIEW OF PUBLIC AFFAIRS.

THE nation, we have reason to bless God, is in a state of comparative tranquillity, after the great excitement of the last few months. The chief topic of domestic interest continues to be the elections for the next Parliament, it being known that the present is not intended to meet again. It is stated on every side, that the returns are by no means likely to be of that exceptionable and revolutionary character which many persons apprehended; but rather that the successful candidates will, to a large extent, be persons of weight and character in their respective vicinities. We confess we have never seen any reason why it should be otherwise, unless the great mass of British householders have deplorably degenerated from their wonted principles. In some instances strong efforts, we rejoice to say, are being made to introduce men of high character and religious principles in the place of others, who have forfeited their title to public confidence—particularly in the instance of the important metropolitan county of Middlesex, where a candidate of sound and religious principles, and of unexceptionable character and qualifications, Lord Henley, is making head against Mr. Hume. We heartily wish his Lordship success, and we make little doubt of it, if right-minded and Christian electors will do their duty. Mr. Hume's ultra-Radical politics, his abetting the cause of blasphemy and West-India slavery, and other offences, have rendered

him justly obnoxious to all well-disposed persons of every name, lay and clerical, Church and Dissenting.

The Cholera has, through the mercy of God, for the present abated; and in many places a day of solemn gratitude has been kept for its removal, on which occasion the shops have been generally closed, and the places of Divine worship well attended. Should the calamity be removed from our shores, we trust that the civil and ecclesiastical authorities of the land will appoint a day of general thanksgiving for so great a mercy. After having prayed publicly for a blessing, and received it, we ought publicly to express our national gratitude. Should any unnecessary obstacle be interposed, as in the case of the Fast-day, to prevent this national act of Christian duty, the influence of the religious part of the public, we trust, will not be remiss in urging it, in such ways as may appear suitable, whether by personal representations to those in power, or by means of the press, or by petition to the throne. But we should hope, that if the occasion, in the mercy of God, arrives, no such obstacles will occur; but that those to whom it belongs to regulate the matter will rejoice spontaneously to direct the national gratitude into such a channel.

The threatened rupture with Holland is a very melancholy anticipation; and should blood be shed, we can scarcely view it otherwise than as virtual murder.

Holland and Belgium were united in political matrimony as one kingdom, at the general peace, by the allies, according to the policy of Lord Castlereagh and other statesmen of that day; neither party wishing for the union, and Belgium being strongly averse to it. The two nations differed in religion, in habits, in language, and in their commercial and political interests; but their union was thought necessary by their neighbours, for the public security of Europe, as a barrier against the aggressions of France. They jangled during the whole time of their forced connexion, till, encouraged by the late French revolution, Belgium threw off the yoke. The duty of England, we think, was most clear,—not to interfere in the dispute—that is, as parties, or beyond friendly suasion—but to leave the litigants to themselves; and, even if the neighbouring continental powers took a part in the contest, still to prevent this country being involved in it; more especially as it was essentially a war of opinion—a struggle between the old and new policy—and was likely, in the end, to involve all Europe in a flame.

The duke of Wellington, who was then in power, viewed the question differently. He considered, that after what had taken place in France, and with a succession of revolutions springing up on every side, it was necessary for England to throw the weight of her influence to adjust the scale; as otherwise France was ready to take a part in the matter, and would have speedily united Belgium to her own territory. To re-unite Belgium and Holland was impossible; France would not permit it, and the attempt to have done so would have aroused the revolutionary elements of Europe and kindled a general flame. The duke of Wellington therefore consented to a disunion, and to an acknowledgment of the independence of Belgium. Earl Grey's government found the matter thus agreed upon when it entered office; and the five great powers set themselves in conference to adjust the details of the arrangement. The English and French cabinets inclined to what is popularly called the liberal side; Russia, Prussia, and Austria, to what is popularly called the side of legitimacy; all, however, uniting in the principle of Belgian independence; and, with the consent of all, Prince Leopold was appointed king. But the king of Holland refused to be a party to the articles of the proposed arrangement; and nothing but the force of united Europe will even now induce him to recognise the independence of Belgium, of which he considers himself forcibly and unjustly dispossessed. And why, we would ask, if the matter were to be decided over again from the first, should England force him, or unite with France for that purpose? But so it is, that, after two years conferencing and protocolling, the five me-

diating powers have become so involved in the adjustment that no party thinks it right to withdraw; and as Holland will not yield the contested points, France and England are ostensibly preparing by land and sea to force her into submission. If they carry their design into execution, and are speedily successful, the matter may blow over, and the peace of Europe be preserved; though we must still think that every bomb that shall fall upon Antwerp from a British vessel is labelled with injustice and murder. But if the reverse—if Holland does not speedily yield, or the accidents of war turn out in her favour—then Russia, Austria, and Prussia, with the Bourbons, the Ferdinands, and the Miguels, may rally and fight the battle of legitimacy upon the plains of Belgium, while the popular side marshals the ranks of liberalism, and confederacies, constitutions, and revolutions are springing up on every side from Moscow to Madrid. The result would be the shedding of torrents of blood, and the enactment of scenes of strife, which, whether they ended in republicanism or despotism, cannot be thought of without horror. We do not, however, seriously anticipate this, because we cannot believe that either the English Government, or even the French, would venture to provoke such a contest. We cannot believe that they really mean to bombard Antwerp; but they hold out the threat, expecting that more will not be requisite in order to coerce Holland, and thus prevent that general outburst of European war and commotion which must probably result if once Holland and Belgium commence hostilities. This doubtless appears to them the path of policy and expediency; but to reconcile this supposed expediency with justice and morality, is evidently a point which has caused the English Government some perplexity; and Earl Grey, we should think, must repent that he ever embarked in—or rather, that his predecessor, the duke of Wellington, involved him in—this intricate negotiation. We still think that England ought to stand aloof, rather than go to war with Holland.

If our government has made any stipulation, either with France or Belgium, by which it feels bound to proceed to hostilities in case Holland does not consent to the terms of the allies, such a stipulation would be iniquitous and gratuitously absurd, deserving the impeachment of its authors. But if there be no such treaty, why bombard Holland? Why not say at once, We have done all we can for peace; and we will have nothing more to do with the matter. If Holland attacks Belgium, and France flies to its rescue, and Russia, Prussia, or Austria intermix in the fray, and universal war arises, this we cannot help; nor ought we to strive to help it by an unjust step, that of attacking Holland, which has never injured Eng-

land. The king of Holland may possibly be obstinate, or short-sighted, but that is no reason why we should blockade his coasts and destroy his ships. We trust he will yield the disputed points; it is for the general peace of the world that he should do so; but we have no right to force him with bomb or bayonet to submit to our award.

The momentous question of Church Reform engrosses public attention; and lists of interrogations have been sent to the bishops and chapters, and to the clergy generally, by the ecclesiastical commissioners, with a view to collect full information respecting the church revenues. We will not re-open this great and complicated question at present: especially as we have already touched upon some items in our review of the Bishop of Lichfield's Charge, in the present Number. In that review we have alluded to the importance of subjecting the exercise of church patronage to some degree of responsibility. What that responsibility should be, requires mature consideration: certainly not popular election, or even giving the parishioners a veto—though we would allow them an appeal from a patron's nomination, if they can shew solid cause for their unwillingness: in which case they ought to be relieved; for it is an abomination so to frame or interpret the law of patronage, as that a patron shall be allowed to force on a parish a clergyman of proveable bad character or unscriptural doctrine. The question, we admit, is full of difficulties; but far greater restraints ought to be interposed than at present exist. Even the bishop dares not now reject a patron's clerk, because, forsooth, patronage is property. We would at once place the curate and the applicant for an incumbency upon a level in this respect; not by extending to the latter the irresponsible power by which a bishop may refuse to license a curate without specifying an offence or assigning a reason (under which tyrannical and eaves'-dropping system many most excellent and exemplary clergymen in days past were arbitrarily sent into exile and starvation, for what some bigot chose to think Methodistical propensities; and which, had it applied to bishops as well as to curates, the late Dr. Sutton would have taken ample care should have deprived the church of the episcopal services of such of its ornaments as Dr. Ryder), but by placing both the curate and the nominee to a living under a fair system of judicial allegation, defence, and appeal; so that nothing may be done arbitrarily or secretly, but every thing after a solemn and accountable manner. This alone would tend to render the exercise of church patronage more responsible. We would allow the bishop to say, for instance, to the patron, "I cannot institute your clerk to that living, because the parishioners allege, and have proved,

that he frequents horse-races, and follows the hounds; which, they say, renders them doubtful as to his competency to teach them the way of salvation, and to watch over their souls." If the patron objected to this reason, we would have the appeal regularly argued and settled upon well-regulated principles, till we had acquired such a practical code of church discipline as would cut off at least the grosser class of offences. We would also render patronage more responsible by making it less a marketable article. Why should it be saleable at all? Why should the right to watch over the souls of a parish be put up to auction, any more than the office of a judge or of a bishop? Good men, we know, have purchased advowsons, and put in good ministers; and we thank God that he has sometimes brought good out of evil; but the system itself is venal, simoniacal, and anti-christian. See what a handle the Dissenters make of it! see how they have paraded in their publications, this very month, the following disgraceful paragraph, which they profess to copy from an advertising circular:—

"Sale of Church Property at the Auction Mart.—Very valuable church patronage, including the perpetual advowson and the next presentation to the Vicarage and *sinecure* Rectory of Lyminge, a pleasant village, about five miles from Hythe, Folkestone, and Sandgate, Kent. The tithes are taken in kind." It is added, as an inducement to purchase, that "the duty which necessarily pertains to these chapels is, eight times a-year to Paddlesworth, and twelve times a-year to Standford. This is the yearly return, which has always been satisfactory to the Archbishop of Canterbury. The rector, it should seem, from the original writings, paid uniformly 30*l.* a-year for the duty connected with these chapels. The present rector, who is also the incumbent of the vicarage, has done the duty himself, and greatly exceeded the number of times which could legally be required."

Yet, disgraceful as is such an advertisement, it is not, to our minds, half so disgraceful as if, instead of this "valuable preferment" being a "*sinecure*" (we doubt, after this public notice, whether it will be suffered long to continue so), it had contained twenty thousand souls: though even the few souls at Lyminge are too many to be put up to auction to the highest bidder. We speak not invidiously of this or any other particular instance, but of the system. Our public men are afraid to whisper the word patronage in the same breath with church reform, because it is PROPERTY. A man is infamous for life for selling a cadetship or an appointment to a clerkship, yet advowsons and presentations are matters of daily sale and purchase. While such a traffic is legally allowed, we blame not those individuals—for many such there

are—who buy or sell conscientiously, looking at the spiritual welfare of the parish, and who would not present or sell to an irreligious man; but is such a system to be endured in a Christian country? Let it be well remembered, it is no part of the regulations of the Church of England: it is a mere matter of secular policy which has been forced upon it.

We have much to say on the question of Negro slavery, but must defer our remarks. The colonies are hastening on its subversion by their fatuitous conduct faster than the friends of the Negro by their remonstrances. The persecution and tarring and feathering of missionaries still con-

tinue; and the Mauritius—that wholesale slaughter-house, that den of inhuman cruelties—has defied the British Government; driven back Mr. Jeremie, who was sent out as the protector of slaves; and set itself fairly in a state of rebellion. The matter has thus come to a crisis.—The cause has lost one of its earliest, warmest, and most powerful friends,—the venerable Mr. Stephen. We forbear uttering all we feel in regard to that much loved and lamented philanthropist, as we doubt not a more correct and ample account than we could furnish at the moment will be given to the public.

OBITUARY OF MRS. M. E. ROBERTS.

To the Editor of the Christian Observer.

As it appears to be part of your plan to record the departures of eminent Christians, and to propose their examples to the imitation of their survivors, allow me, with a faltering pen, to bring under your notice the death of Mrs. Mary Elizabeth Roberts, of Clifton, who departed this life, at her house on Windsor Terrace, on the evening of Sunday the 30th day of September last, after an illness attended with much suffering of body, endured with patient hope and trust in the promises of God, and the purchase of the cross of her Redeemer. I am sure of the acquiescence of all who knew her when I say, that the death of this Christian lady is a public loss, although her humble and retiring spirit kept her too much from general intercourse. To the society of the rich and refined, with whom she mixed sparingly, she carried unstudied grace of manners, and a persuasive power of edification. To the abodes of the poor, with whom her commerce was wide and inquisitive, she carried solace and refreshment; to the old, the balm of cordial and respectful assiduity; to the young, the charm of a playful benevolence, and a holy cheerfulness of manner; to the grave and to the worm, a countenance at once expressive of the tenderest concern for souls, and the noblest and purest thoughts; to the tribunal of Heaven, the summons to which she received with her lamp burning, the testimony of a good confession, and the righteousness which comes from a justifying faith in the Redeemer.

The writer of this humble tribute has seen and watched this flower through the spring-time of its budding and blossoming, and the period of its summer-strength and accomplished maturity; and, alas! he has seen it fade and wither; but never has he missed for a moment that sweet and characteristic odour which filled and delighted the privileged circle of her intercourse and influence.

Through the greater part of her life she had been one of the most cherished

friends of Mrs. Hannah More, and for some time past had been a principal prop of her great age; but to go before her as her herald was little expected to be her lot, by those who but a few months ago saw her in the full possession of her strong intellect, with all her energies vivaciously awake to the calls of charity, and to the duties of the Christian character in these arduous times. Though she never married, her love and tenderness of heart, no less than her prudence and counsel, had so wound her collateral relations about her, that no mother of a family could leave at her departure a more wide and sorrowful vacancy, or a more genuine house of mourning. The delight of our eyes has been taken from us; but our sorrow is mingled with rejoicing, when we think of her walk of faith, and her works of love.

I should be afraid that part of this just and sincere tribute might be imputed to the partiality of a brother, who has lived all his life in the closest companionship and friendship with the subject of this eulogy, but that I know I am confirmed by the tears and tender regrets of all who knew her, and were capable of appreciating her worth.

When I retrace her course through the track of years during which it pleased Providence to permit her to fill her part in this preparatory scene, I find comfort in the reflection that no strange opinions or presumptuous theories, by which the minds of so many pious persons have been more or less perverted, ever took hold of her imagination, or drew her from the sober path of a humble and simple confession. Her career was never disturbed by controversy, or her calm and settled trust dislodged or shaken by metaphysical doubts or speculations; and this tranquil character of her Christianity kept her in constant equability and contentedness.

Various are the ways in which God tries the spirits of His servants; and perhaps part of her trial consisted in the favour in which she stood with her fellow-creatures. The world seemed to invite her to come

over to them, and to bring her graces and endowments into the common stock ; but her practical answer was, that she was engaged, on the contrary, in the employment of bringing whom she could from that very world to God ; and very many, who are now on their way to the heavenly Zion, are ready to testify that her instrumentality was made available to their happy change. From the highest to the lowest she spread the broad mantle of her sympathy and fervent philanthropy, and the Negro slave may ere this have recognised his friend and benefactor in the sojourn of celestial freedom. To all the great topics of national interest she carried a public mind ; and the greatest interruption of her peace arose from the godless character of our national councils, and the menacing growth of the Roman religion among us. To her generosity and kindness towards her numerous relatives, I feel that my pen in vain strives to do

justice. May the gratitude which she has left behind her grow in each of our bosoms into a zealous imitation of her virtues. The impression of her loveliness of character had been greatly strengthened by the short interval of an imperfect recovery, which was permitted to take place between the stages of her last illness, as if to shew her Christian graces with a mellowed and softer effect to her family and friends before her final departure. At length the summons came, and called her to her proper home, amidst tears which can only be thoroughly wiped away in that world where sorrow shall be no more.

Such a person ought not to be suffered to go hence without some memorial ; and I know not where more suitably to inscribe that memorial than in the pages of the Christian Observer.

I am, &c.

WILLIAM ROBERTS.

ANSWERS TO CORRESPONDENTS.

A. B. ; A CONSTANT READER AND SINCERE WELL-WISHER ; A LAY SISTER ; PHILANTHROPOS : J. M. W. ; F. : SUPERANNUATED SEAMAN ; M. J. M. ; M. G. H. ; M. ; EBORACENSIS : G. ; X. Z. ; are under consideration.

We have been somewhat amused with the good-natured anxiety of AMICUS. A correspondent sent a paper to our Number for September, complaining of the apathy of many congregations in making the responses, which he attributes in part to the negligence of the Clerk, illustrating his remark by the case of a chapel in which a clerk, chosen for his good voice, does not speak audibly. We have not the slightest notion what chapel or what part of the country was in the writer's mind ; and the description would probably apply to at least five hundred or a thousand churches and chapels. But AMICUS fits on the cap, and complains that it has been awarded to a young man whom he recommended to a clerk's situation, and who was observed the Sunday after that number came out to elevate his voice more than usual, so that his friends asked the cause, and " were of course referred to the article in the Christian Observer ; " which AMICUS goes on to denounce as " an unmerited and most inapplicable aspersion " upon his worthy friend. But does not AMICUS see how misplaced is his displeasure ? for if the description is " most inapplicable " to the case in question, why should he apply it ? or suppose that out of all the towns, villages, and parishes into which the Christian Observer penetrates, its reprehensions were pointedly levelled at an unfortunate young man in some particular chapel which he happens to be acquainted with, the name of which we do not even guess or suspect. If it was " inapplicable," then the taxing, " like a wild goose, flies unclaimed of any man." We shall be glad to learn that some fifty other clerks, to whom it is applicable, have discovered themselves in it, and have raised their voices next Sunday accordingly. The Christian Observer, it seems, has the unhappy fate of the Clergyman who was accused of libelling sundry good people in a certain parish, where he happened, without knowing the character of any individual, to preach a sermon which he had preached twenty years before word for word in other parishes a hundred miles off, and which proved after all to be a sermon of Tillotson's. The Spectator was similarly accused. " This fellow cannot for his life keep out of politics : do you see how he abuses four great men ? — asterisks do you call them ? they are stars, and he might as well have put garters to them. And pray do but mind the next two or three lines : Church and p—dd—ng in the same sentence." The Spectator goes on to tell the story of the person who converted the Whole Duty of Man into a libel against " the squire, churchwardens, overseers of the poor, and all other the most considerable persons in the parish," by putting their names in the margin opposite certain sins : so that " there arose a current report that somebody had written a book against the squire and the whole parish ; and the minister of the place having at that time a controversy with some of his congregation upon the account of his tithes was under some suspicion of being the author, until the good man set the people right by shewing them that the satirical passages might be applied to several other neighbouring villages ; and that the book was written against all the sinners in England." We likewise assure our anonymous and unknown AMICUS, that we had no intention of libelling his

friend; but inserted our correspondent's paper for the use of all the parish-clerks in England—aye, and Ireland too—except those to whom it is “inapplicable.” His worthy nominee escapes unhurt.

T. B. states that he did not mean to assert that Mr. Scott *intended* to deny the solemn doctrine conveyed in the words “there is nothing hid which shall not be manifested,” but only that his exposition of “judgment according to works” appeared to him incompatible with it. As little did he mean, he says, to misquote Mr. Scott; and in fact his word was only “allusion” though the printer unfortunately placed the passage in inverted commas. Surely this is enough of the matter.

A Correspondent informs us that the Congregation at Karlshuld is already in possession of a temporary church, walled in with planks, in which the Lord's Supper has already been once celebrated. It is expected that many of those who have left the Protestant Church will return to it, when they see that Mr. Lutz does not come back to Karlshuld; and it is thought that the Protestant congregation may yet reach the number of five or six hundred souls. In the bishopric of Augsburg it is stated that there are from sixty to seventy Catholic ministers, who are evangelical in their sentiments; but they are still labouring under the mistaken notion of reforming the Catholic Church itself, on which account they will not join the Protestant Church. One congregation of 1100 souls, with its minister, has, some time ago, by threatening otherwise to join the Protestant Church, secured for itself liberty to receive the Lord's Supper in both kinds, and to have Divine Service in the German language. Our Correspondent adds, that great distress exists at present at Karlshuld. “The distress at Karlshuld is beyond all description; and what it will be in the ensuing winter, it is impossible to say. The harvest is entirely destroyed; the potatoes, the chief means of sustenance, have failed; and a famine is at the door. More than one hundred children are without a single article of clothing; and you may enter many huts where from five to eight naked children are lying in straw, only just holding out their heads. My heart bleeds within me, while I only hear of this; what must it be to be an eye-witness of it? Alas! how many of the rich could spare, without at all missing it, as much as would at once remove all this distress.”

P. is right in his censure on the *Waverley Novels*. More in our next Number.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

LONDON HIBERNIAN SOCIETY.

THE very name of Scriptural Education in Ireland is, or ought to be, sufficient, at this eventful moment, to command the attention of our readers to the appended document. The Hibernian Society has our best wishes and prayers at all times, and more especially in this perilous hour, for Protestantism and scriptural teaching in Ireland.

HOUSE OF COMMONS REPORT ON THE LORD'S DAY.

With much gratitude to the Father of mercies, we affix to these pages the Report of the Select Committee of the House of Commons on the Observance of the Lord's day. In times like these we could scarcely have ventured to hope for a Report so specific; so faithfully expressive of the inadequacy of our present laws for the observance of the Lord's day; so earnest for their amendment; and, in one word, so truly Christian, as is this invaluable document. Affixed to it is a vast body of most important Evidence, some portions of which we purpose to bring before our readers in future Numbers. The Bishop of London's evidence in particular, from the high station of the witness, and his explicit and fearless testimony, appears to us of so much value, that we purpose extracting it in our next Number or Appendix. This and other select portions will, we hope, be printed by that excellent institution, “The Society for promoting the Observance of the Lord's Day,” if its infant funds will permit. It was owing to the zealous exertions of a few gentlemen connected with that Society, in bringing the subject before some religious friends in the House of Commons, that a committee was procured, and this Report and the Evidence drawn up and collected. We mention the fact, partly with a view to shew the encouragement there is for Christians zealously to exert their influence in the cause of God, even amidst many apparent difficulties; and partly to remind our readers of the existence of the Lord's-day Society, and the importance of their assisting its pious designs by pecuniary contributions, and by the formation of kindred institutions in their respective neighbourhoods. They may procure every information by writing to the secretary, at Exeter Hall. We cannot but earnestly hope, that in the next session of Parliament a bill will be brought in and carried through, grounded upon the suggestions in this Report; and embracing some particulars not directly contained in it—as, for example, the flagrant evil of Sunday newspapers—except indeed as they fall under the general head of Sunday trading. Let us remember the declarations of God himself in regard to his Sabbaths, with the blessings and denouncements, not only upon individuals but upon nations, according as they regard or disregard them.

THE

CHRISTIAN OBSERVER.

No. 372.]

DECEMBER, 1832.

[NO. XII.
VOL. XXXII.]

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE BISHOP OF LONDON'S EVIDENCE BEFORE THE HOUSE OF COMMONS COMMITTEE ON THE LORD'S DAY.

For the Christian Observer.

WE should earnestly hope that none of our readers have overlooked the truly interesting and important House of Commons Report on the Lord's Day, affixed to our last Number. It is a most decisive and right-minded document; and will, we trust, lay the foundation for an efficient revision of the laws and practices relating to this momentous subject. The members who composed the committee were the following:—Sir Andrew Agnew, Mr. F. Buxton, Sir R. Peel, Mr. Evans (of Leicester), Mr. Stanley, Mr. Andrew Johnston, Mr. Hughes Hughes, Mr. Mackinnon, Lord Morpeth, Mr. Sinclair, Mr. C. Calvert, Mr. Sadler, Mr. Alderman Thompson, Mr. Wyse, Sir T. Baring, Mr. G. Lamb, Mr. Briscoe, Lord Ashley, Mr. Goulbourn, Mr. Littleton, Mr. Sergeant Lefroy, Mr. Alderman Venables, Sir G. Murray, Mr. Pringle, Mr. J. E. Gordon, Mr. G. Byng, Lord Sandon, Mr. Ruthven, the Hon. Granville Ryder. The committee sat during seventeen days, and examined numerous witnesses, Sir Andrew Agnew (a name memorable in Scottish story) taking the chair throughout the investigation.

The Bishop of London's evidence, both from its intrinsic importance, and the responsible station, sound judgment, and high character of the Right Reverend deponent, appears to us peculiarly to deserve wide circulation. Neither his Lordship, it will be perceived, nor the framers of the Report, have laid themselves open to the charge often groundlessly urged against those who are anxious for measures of Christian legislation, that they attack only the vices of the poor, and allow the rich to go unscathed. The sins of the rich are usually of a more private character than those of the poor: they do not break the public peace; they are not connected with crowds and places of indiscriminate resort: and hence they fall less under the controul of the legislator, than those acts which partake of publicity and generate popular disorder, such as keeping open shops and frequenting public-houses. The rich man travelling in his chariot, or having music in his drawing-room, cannot be interfered with by law any more than law could interfere with a poor man for quietly riding his donkey or fiddling in his garret. Such matters, as well as the duty of frequenting Divine worship and devoting the Sabbath to religious observances, must be left to conscience and scriptural exhortation; and the House of Commons Report very forcibly, though briefly, urges on the rich man his duties in this respect; but open acts, things that offend publicly and tempt others, such as buying and selling, beer and spirit shops, newspapers, and public carriages, are within the just scope of Christian legislation.

The following is the Bishop's evidence.—

The Right Hon. and Right Rev. Lord Bishop of London, attending by permission of the House of Lords, examined.

The Committee understand that your Lordship resided formerly at Chesterford.—Yes.

On the road to Newmarket?—I resided there from 1810 to 1812 as curate, and from 1817 to 1824 as incumbent.

In that situation had your Lordship any opportunities of observing the effects of Sunday travelling?—Too many.

Can you state to the Committee any of the effects produced by such Sunday travelling upon your own people, in the first instance?—I can hardly speak in language too strong of the evil effects that were produced, not merely upon the spiritual state of my parish, but upon its moral condition, by the manner in which Sunday travelling was carried on, in, or rather through, that parish, at particular times of the year.

Do the Committee understand that the particular times of the year to which your Lordship refers had any relation to Newmarket?—I speak principally with reference to the Newmarket meetings, Chesterford being the last place at which the frequenters of Newmarket changed horses. The effects to which I allude were certainly not confined to those particular times of the year, but it is to those particular times of the year that I refer as presenting the prominent points of grievance of which I had occasion to complain. With the leave of the Committee, I will state briefly the principal points to which my observations refer: The Newmarket meetings commence on the Monday; the consequence is, that the greater part of the visitors to them go down on the Sunday, and they usually reach Chesterford about the time of afternoon service; some indeed came in the morning, and got down to Newmarket in the middle of the day, that they might go and see their horses on Sunday afternoon, before they went on the course on Monday morning; but the greater part of the company used to reach Chesterford about the time of afternoon service, and I have known on some occasions more than forty pair of horses change there in the course of the Sunday afternoon; of course the number of persons usually employed in the service of the inn (for there is only one posting-house there, which is situated very near to the church,) is by no means sufficient for this extra demand, and therefore a number of young men in the parish, who are at other times employed as agricultural labourers, are called in to assist the regular stable servants of the inn; but the evil done by breaking in upon the Sabbath duties of these persons, comparatively few in number, was trifling with respect to the mischief produced on almost the whole population. The company who visit Newmarket consist not only of persons of bad character, of no rank or station in society, but of many of the first nobility and gentry of the land. It was a common custom, not only of the people of my own parish, but of all the neighbouring parishes within five or six miles, to come, and, as they phrased it, see the gentry go down to Newmarket, (I am now speaking particularly with reference to Easter Sunday,) the consequence was, that all that part of the parish in which the church was situated was crowded with spectators from the neighbourhood, all of whom were of course absent from their own village churches. Booths were erected along the road, beer sold, and the usual inducements to gambling and drinking which are commonly met with on those occasions. There used to be a great clamour and noise in consequence of the calling aloud for change of horses and for new packs of cards, it being very common for some of the parties travelling to employ themselves in playing cards in open carriages along the road: these cards were frequently thrown

out into the road, between the inn and the church, sometimes with the most fearful execrations on the bad luck of the gamblers, and fresh cards were called for, which were supplied in the sight of the assembled multitude. In short, Easter Sunday, with the exception of the limited congregation who attended church on that day, and the greater number of whom hurried out at the conclusion of the service to witness the sight, was employed partly in intemperance and rioting, and partly in witnessing the gross and indecent violation of the Sabbath by their superiors. Upon my taking charge of the parish, I endeavoured to put a stop to the booths selling beer, and other practices of a like nature upon that occasion; and by personal representations to my parishioners, and by conversation with many of the parties who were in the habit of attending, I succeeded without any interference on the part of the magistrates; but I found it impossible to stop the large assemblage of the people, and it was vain to argue with them as to the impropriety of coming together for such purposes on the Lord's-day, because I was always met with this argument, that if it be right for our superiors to travel to Newmarket on the Lord's-day, it cannot be wrong for us to go to see them; and so I found my ministry considerably impeded by circumstances connected with Sunday travelling during the whole of my continuance there. Of course Sunday travelling is not confined to the Newmarket days, but it was on those days that it was most offensive and injurious.

How often in the course of the year did the recurrence of this cause produce similar effects?—I am not quite sure whether there were four or five Newmarket meetings in one year.

In every one of which meetings the Committee understand that the same Sunday travelling prevailed as your Lordship has stated to have prevailed on Easter Sunday?—Yes; but not to the same extent, or with the same attention paid to it on the part of the people.

Have any attempts been made to remedy the evil complained of, other than those your Lordship has stated to have been made by yourself and your own people at the time of your residence there?—More than one: just upon my leaving the parish, I had some communication with a gentleman in the neighbourhood, the present Lord Braybrook, then Mr. Neville, who felt together with myself the evil which resulted from the practice alluded to; and being a leading member of the Jockey Club, he consulted with me as to the possibility of putting a stop to the practice referred to, by getting the first day of the races changed from the Monday to the Tuesday. I communicated with the then Bishop of London on the subject, and he had some correspondence with a very influential person respecting the change proposed. Owing to difficulties, into which it is not necessary to enter more particularly, it was not effected. As I then quitted this part of the country, I cannot speak positively as to any subsequent attempts; but I have reason to believe that the proposed change has been once at least since that time submitted to the Jockey Club, and I rather think prevented from being carried into effect by a very small majority; from which I conclude that many persons of rank and station, who frequent Newmarket, are alive to the evils which I have just described. I have reason to believe, however, that those evils, such as they are, still continue unabated; and that in sixteen or seventeen parishes in my diocese, which is the number of parishes through which the road to Newmarket lies, the rest and quietness of the Sabbath-day is disturbed, and the usefulness of the clergy, as teachers of religion, is materially impeded by Sunday travelling.

You have, it is understood, called the attention of the public to the subject, in a letter addressed by you, on the subject of the observance of the Lord's-day; distinct from that mode of calling public attention to the

question, and distinct from the recommendation you have just stated to have been addressed, at your suggestion, to the Jockey Club; do you consider that there are other means than the strict observance and enforcement of the law by justices upon the spot, which can prevent the evil of which you make complaint?—I feel some difficulty with respect to any legal enforcement of the devout observance of the Sabbath-day; I feel none as to measures which shall prevent gross violations of it without necessity: but with respect to travelling, I have not ever been able to make up my mind as to any legislative provision, which, while it prevented the unnecessary infraction of the rest of that day, should not, on the other hand, impose inconvenient and unnecessary restrictions in other quarters.

Your Lordship, in describing the evils arising out of travelling to Newmarket on Sunday, no doubt meant to illustrate the evils arising out of travelling on Sunday generally?—I intended principally to show that whatever evils arose from travelling on a Sunday, are continued and propagated by the sanction and example of the higher classes, who travel without necessity, and on these occasions with an almost ostentatious infraction of the decency of the Christian Sabbath.

Although your Lordship feels at a loss to recommend any special legislative enactment to prevent Sunday travelling, is it your opinion that all meetings on Monday or Saturday, which may lead to Sunday travelling, might, where it is possible, be postponed to other days, not only with regard to Newmarket meetings, but meetings for other purposes?—I will speak with reference to Newmarket, having lived a great part of my life in the neighbourhood. I believe that even with reference to the parties who attend Newmarket, no real inconvenience would be occasioned by the change in the day; this is almost proved by the assent which was given to the change by a large proportion of the persons most interested in the question. But I am glad to have this opportunity of stating my opinion, that if the greatest conceivable inconvenience, as far as relates to this amusement, were to be occasioned by the change in the day, that it would be no justification whatever of parties who resist that change, provided it can be made to appear that such a change would have the effect of obviating the evil complained of; because no person can pretend that any convenience or inconvenience connected with mere amusement can be put in competition with a great moral injury done to a very considerable class of the community.

Did your Lordship act as a magistrate in the parish of Chesterford?—Not when I first lived there; I did afterwards.

Then the success you had in putting down some of these nuisances was by exertions in your clerical character, and not as a magistrate?—Entirely; I never would act as a magistrate in my own parish where I could avoid it. I put down the evils I have complained of effectually before I was a magistrate; when I was curate of the parish.

These nuisances, the booths and the sale of beer, were breaches of the law, I conceive?—Yes.

Which the magistrates should interfere with?—Yes.

But they did not interfere?—No, it was not necessary.

Your Lordship said you never could make up your mind as to any legal provision for the suppression of Sunday travelling; do you conceive any provision depending on common informers would be effectual, or the reverse?—I think we ought not to consider that any legal provision will depend on common informers. If all people would do their duty living under a civil government, there would be no such things as common informers. I doubt whether, if temperate and reasonable laws were passed for the observance of the Sabbath, the enforcement of them would fall into the hands of common informers; because I think there is a very large body

of serious, as well as reasonable, persons, who are so much interested in the proper observance of that day, with a view to the morality and happiness of the people, that they would take care not to allow such laws to fall into the hands of common informers, provided the laws were so discreetly framed as not to defeat their own purpose, by too rigorous an enactment of penalties, or by too minute an interference with the habits of the people. My opinion is, that if the stricter observance of the Sabbath-day is to be enforced by legal enactments, no part of any pecuniary fine ought to go to the informers, because if there is not a sufficient mass of religious and moral feeling in the body of the community to enforce such laws, they ought not to be enforced by persons actuated solely by motives of cupidity; I think that by that no good would come.

Did these evils, which your Lordship complained of at Chesterford, exist in the same degree in other towns along the road to Newmarket?—Probably not quite in the same degree in all, on account of the particular situation of the inn at Chesterford, which is close to the church; but I have consulted with the clergy of other parishes in the neighbourhood, and they all stated in strong terms the evils which arise.

The postponement of the Newmarket meetings would be only a postponement of the evil, and not an entire correction of it, probably?—I do not look to the entire cure of any evil of that sort in any given time; mitigation is the great thing.

Your Lordship has mentioned that the erection of booths and such other practices by the road side, are contrary to existing law; did you find the magistrates of the neighbourhood willing to enforce the law with regard to such things?—I had no occasion to apply to them, or I have no doubt they would; I did it by my personal application to the people. I never threatened them with putting them down; I believe that the constables would have acted at my suggestion if I had wished it; they would have gone and suppressed them as a public nuisance.

This evil only exists, as far as your knowledge goes, in a great degree on the Newmarket road; you do not suppose it exists in such an aggravated manner on any other road?—No, I know nothing about the York road; I only speak from my own knowledge. I hope it will be understood that I confine my observations entirely to the frequenters of Newmarket. I have spoken only of the travelling to Newmarket, as having come under my own immediate observation, and as perhaps affording the strongest case of the kind which can be chosen. I wish to state that the evil effects of this practice were not confined simply to the duty of observing the Lord's-day. It is obvious that the lower orders, if they see their superiors openly violating an acknowledged duty of religion, will not give them credit for being themselves believers, or for having any religion at all; and I know of nothing more likely to prevent the fixing of religious principles in the minds of the poor, or better calculated to unhinge the whole fabric of civil society, than the infusing into their minds a persuasion that those classes who have the best opportunity of inquiring after truth, and the widest field for the discharge of those duties which are consequent on a conviction of the truth, are really unbelievers. It is difficult to estimate the degree in which the labours of the Christian ministry are impeded, especially in towns, by the evil example of the rich.

Have many complaints been made to your Lordship from the clergy of your diocese in other parts, relating to the non-observance of the Lord's-day in their respective neighbourhoods?—Not from the country; from London and Westminster repeated complaints have been made. The complaints in question relate principally to the carrying on of trades during the greater part of Sunday, the keeping open of gin-shops, and other

similar places of resort, and the reading rooms. Some of the clergy complain of the annoyance and interruption which is occasioned by the passing of the short stages along the streets, and past their churches, to which I myself indeed can speak. In the city, particularly the parishes to the north-east, very great evil is occasioned by the Smithfield Monday market; and I have now for some years been at times engaged, with others of the clergy and laity, in endeavouring to get the market changed from the Monday to the Tuesday, but we have been always opposed by the city of London.

Your Lordship has remarked, among the evils complained of by the clergy, that of keeping open public-houses and reading rooms; does not the observation you have formerly made, with respect to the habits of the rich, apply very strongly in this case; and is it not your Lordship's opinion, that there would be very great difficulty, by any legislative enactment, to shut public houses and places of resort for the poor, if club-houses and other places for the rich remain open?—There is a difficulty, but by no means an insuperable difficulty in it. I certainly do not approve of the higher orders resorting to club-houses on a Sunday; but with respect to the evils which result to the community at large from this practice, I do not think it comparable to that which results from keeping open gin-shops, for there certainly is not the same mischief wrought to the parties themselves who frequent club-houses, which there is to the frequenters of low drinking houses. Their families do not suffer in the same degree, nor does the contagion of example spread with the same rapidity. At the same time I must candidly state, that I think the higher classes should, in all cases of this sort, legislate, where they are called on to do so, very tenderly for the poor, and not interfere farther than is absolutely necessary, for the ends of public decency and the interests of religion, in practices which may be to a certain extent sanctioned by their own example; and I must be allowed to add my conviction, that the exemplary observance of the Sabbath-day on the part of the higher classes of the community would speedily obviate the necessity of any legislative interference with the poor. But, in the mean time, as I do not entertain a hope of seeing such a state of things speedily brought to pass, I think it our duty to interfere, as friends to the poor, and stop them from running a career of evil as injurious to themselves as it is mischievous to the best interests of the community.

Would not your Lordship limit your observations respecting the example of the rich with regard to trading; trading is carried on on Sunday morning by the poor to a considerable extent, and, as we have seen in evidence, to their real injury, which is a point where they are not carried by the example of the rich; you would see no objection therefore to legislate on that particular point?—I am not disposed to limit my observations as to the ultimate effect of such a change as I contemplated; because the poor receive from the rich (and when I speak of the rich, I mean those above them in the world) the money which they spend upon the Sunday morning. I apprehend that the influence of the higher classes, if their example were generally exemplary, as I supposed, would necessarily descend and operate on those next beneath them, and so on, till the practices complained of would be gradually put an end to by the application of remedies which might from time to time be found necessary; for instance, the masters would take care to pay their men, so that they should not spend their money on Sunday mornings: but, as I said before, till such a state of things is found to exist, we must interfere to a certain extent with the poor for their protection, to protect them in fact from themselves.

Assuming that the same evils exist in the club-houses of the rich as in the pot-houses of the poor, has your Lordship found a difficulty arising

from the fact that the club-houses were the private property of the parties resorting thereto, in interfering to prevent any evils there found; a difficulty which does not exist in interfering with respect to the evils connected with public-houses?—I have never attempted directly to interfere with either of them, therefore I can hardly answer that question; but if I had seen the same effects produced by club-houses, that is, if I had seen the persons who frequent them staggering about the streets, leaving their families in distress, and committing breaches of the peace, I should perhaps have endeavoured to call the attention of the public to one as well as to the other.

(To be continued in the Appendix.)

AMERICAN DIVINES: THE REV. SAMUEL JOHNSON, D.D.

For the Christian Observer.

IN Dr. Dwight's Travels, under the head of Stratford, Connecticut, occurs the following notice:—"The Rev. Dr. Johnson, the first Episcopal minister in this town, was a man of distinguished reputation, and may be considered as the father of Episcopacy in Connecticut, and perhaps as the most distinguished clergyman of that description who has been settled in its limits. This gentleman was born at Guilford in 1696; was educated at Yale College; and was chosen tutor in 1716. In 1720 he was ordained minister of the Presbyterian church in West Haven. In 1723 he was episcopally ordained at London, and was afterwards settled at Stratford. In 1754 he was chosen president of King's College, in the city of New York, and continued in that office nine years. In 1763 he resigned the presidency, and, returning to Stratford, resumed the charge of his congregation. He died in 1772, at the age of seventy-six. He was a man of talents and learning, of dignified manners, and high reputation. He published a Hebrew Grammar, a Compendium of Logic, and another of Ethica. The University of Oxford conferred on him the degree of Doctor of Divinity."

Of a clergyman so celebrated among Transatlantic divines, the correspondent and friend of Lowth, Secker, and Berkeley; whom Oxford vied with two native Universities in honouring; and who, from being a Presbyterian minister became an Episcopalian clergyman and the founder of Episcopacy in Connecticut, that favoured soil of the Pilgrim Fathers, some account will not be misplaced in our notices of American Divines. A memoir of his life, written by Dr. Chandler, of Elizabeth Town, New Jersey, was edited by the late Bishop Hobart, into whose hands from his connexion with Dr. Chandler's family, the original manuscript had fallen; and from this memoir we purpose condensing such facts as are most likely to interest the English reader. The narrative incidentally contains a general view of the state of religion and learning in Connecticut, during the former part of the last century; the perils to which nascent Episcopacy was exposed in that State; with letters from distinguished English prelates and others, and an account of the rise of Yale College, Connecticut, and King's College (now Columbia), New York. We regret, however, to say that, valuable as is the narrative as a literary and ecclesiastical document, it is defective in details relating to the sacred mysteries of the Christian and ministerial life. It is the memorial of a clergyman, orthodox in his creed, willing to sacrifice every thing for truth, conscientious and exemplary in the discharge of his duties as a husband and a father, an academical governor and a village pastor; but we look in vain for matters of a highly spiritual cha-

acter; for those secret exercises of mind which appear in the memoirs of a Brainerd, an Elliot, an Edwards, or a Payson, and which are among the most edifying recollections of religious history. We hope in our occasional researches among American Divines to find some valuable narratives of this spiritual character; but we regret to say that they do not abound so much as we could wish among the Episcopalians of the United States, who till of late years were so greatly scared by the phantoms of Methodism and enthusiasm, that they too frequently substituted a decorous propriety of conduct for that heavenly-mindedness, that devotion to the cause of the Redeemer, that "noble enthusiasm for saving souls" (as Lord Shaftesbury in ridicule calls it), and that intimate acquaintance with the doctrines of grace and salvation, which ought to appear prominently in every minister of Jesus Christ. Archbishop Secker, in a letter to Dr. Johnson which Dr. Chandler found among the Doctor's papers, points out the defect to which we have alluded. He says: "I am glad that the clergy in your parts are orthodox. Mr. Maclaneghan gives them a very different character. I hope they will cut off all occasion from them who desire occasion against them, by preaching faithfully and frequently the distinguishing doctrines of the Gospel; which we in this nation have neglected too much, and dwelt disproportionately on morality and natural religion; whence the Methodists have taken advantage to decry us, and gain followers."

The Archbishop was right; and he was well aware, that, however nominally "orthodox" in a certain restricted sense of that word, were the Episcopal divines of America, they were, like too many of his own clergy at home, lamentably defective in their views of the true character of Christianity; neglecting—nay, more, repudiating—"the distinguishing doctrines of the Gospel," and utterly disqualified for answering that simple but infinitely momentous question, "What must I do to be saved?"

Dr. Samuel Johnson, as above stated, was born at Guilford, in Connecticut, in the year of our Lord 1696. His father and grandfather were persons of reputation, and successively deacons of the church in that town, which was formed on the Congregational plan, at that time almost universally received throughout the New-England colonies. His great-grandfather came from Kingston upon Hull, in Yorkshire, and was one of the first settlers of New Haven, about the year 1637. He was probably of the same family with Johnson the associate of Brown, the father of the Brownists.

Samuel Johnson was taught to read when very young by his grandfather, and he appeared to be a child of a remarkably fine genius and disposition. Before he was six years old, meeting with a book in which there were some Hebrew words, he was impatiently inquisitive to know their meaning; but, to his great mortification, he found no person who was able to inform him. He was only told, that these words belonged to the language used by Moses and the Prophets, and in which the Old Testament was originally written. From this time he became earnestly desirous of learning Hebrew; and it afforded him peculiar pleasure through the whole of his life. In consequence of such promising symptoms, his grandfather proposed that he should be educated in the college then about to be erected in the colony. Upon the old gentleman's death, however, the father dropped that design; but after a trial of four or five years, finding his son's fondness for books unconquerable, and that it was impossible to reconcile him to the thoughts of ordinary business, he at length determined to comply with his disposition. To school young Johnson was sent, in the eleventh year of his age, and, after several successions of good and bad instructors, was judged at four-

teen years of age well fitted for the college, which was then at Saybrook. He took his degree of Bachelor of Arts in 1714, at the early age of eighteen.

Learning was at its lowest ebb in America about that period. Among the first settlers of Connecticut, there were several persons who had received a regular education at the Universities in England, and were distinguished by their learning and abilities. But this set of men had passed off the stage of life, and were succeeded by others, who had only such an education as a new country afforded, the great deficiency of which was hardly suspected till Saybrook College was erected; but then it appeared in too glaring a light to be any longer a matter of dispute; for though the best scholars in the colony were at the head of that institution, and were thoroughly engaged in establishing its reputation and interest; yet for many years the utmost that was generally attempted in classical learning, was to construe five or six of Tully's Orations, as many books of Virgil, a part of the Greek Testament, and some chapters of the Hebrew Psalter. Common arithmetic, and a little surveying, were the extent of mathematical acquirements. The logic, metaphysics, and ethics that were taught, were entangled in scholastic cobwebs; and when Mr. Johnson took his Bachelor's degree, though the students had heard of a certain new and strange philosophy that was in vogue in England, and the names of Des Cartes, Boyle, Locke, and Newton, had reached them; they were not suffered to think that any valuable improvements were to be expected from philosophical innovations. They were told that a new philosophy would bring in a new divinity, and corrupt the pure religion of the country; and it was not intended, says Dr. Johnson's biographer, that they should vary the breadth of a hair from Ames's *Medulla* and *Cases of Conscience*, and *Wollebius*, which the trustees had established as the standard of orthodoxy and true theology. The worthy biographer is disposed to smile at these good men, whose regulations, though somewhat narrow-minded, were designed in the most paternal spirit of pious solicitude for the best welfare of the pupils. They regulated "that the Rector take special care, as of the moral behaviour of the students at all times, so with industry to instruct and ground them well in theoretical divinity; and to that end, shall neither by himself, nor by any other person whomsoever, allow them to be instructed and grounded in any other system or synopsis of divinity than such as the said trustees do order and appoint: but shall take effectual care that the said students be weekly caused memoriter to recite the *Assembly's Catechism* in Latin, and Ames's *Theological Theses*; of which, as also Ames's *Cases of Conscience*, he shall make, or cause to be made from time to time, such explanations as may (through the blessing of God) be most conducive to their establishment in the principles of the Christian Protestant religion." They might have found many a worse compendium of theology than the *Assembly's Catechism*; and upon their own highly Calvinistic views they could not have found a better; and if we blame them for their sectarian restrictions, we honour them for their anxiety to prevent the religious perversion of their pupils. All the old literary foundations of Europe were connected with theological preferences; and we may as fairly blame the Episcopal Universities of England, as the Presbyterian trustees of Saybrook College, who only chose such books as, in their day and their opinion, were best adapted to the instruction and edification of their pupils. We say thus much, not as admiring their choice or defending their restrictions, but from a well-founded fear, lest in these days of latitudinarianism, in avoiding being sectarian, we forget also to be Christian; and shut out the Bible itself, that we may get rid of the *Assembly's Catechism*. Education is becoming far too lax and licentious; and being surrounded

with infidelity and Popery, we have little appetite to smile at the narrow-mindedness of conscientious Puritanism.

One thing however we may fairly smile at, and that is, the bustling vanity of men setting up to legislate in matters which they do not understand; and in this respect the worthy academical trustees of Saybrook are amenable to a little good-natured criticism; though no doubt they were very honest burghesses, and did the best they could, and that best was a foundation for more, and, little as it was, it shewed some elevation of mind under such circumstances to attempt any thing. In the scholastic studies of the place Johnson soon became a great proficient; and he went so far as to venture upon drawing up a general system of all the parts of learning within his reach, in which the numerous scholastic distinctions and definitions were duly adjusted and arranged. He was now thought an adept, and he himself had no small opinion of his own abilities as a scholar. But after a year or two he met with a book, which his curiosity prompted him to purchase. This was Lord Bacon's *Instauratio Magna*, or *Advancement of Learning*, perhaps the only copy then in the country. He sat down to it with great eagerness; and endeavoured to divest his mind of prejudice, and to study it with impartiality and candour. Hitherto he had access to no books but such as were imported by the first settlers before learning was refined from the dross of the schoolmen; but Bacon soon brought down his towering imaginations, and reduced him to a low opinion of his own abilities. Every thing now appeared new to him, and he seemed to himself, he said, like a person "suddenly emerging out of the glimmer of twilight into the full sunshine of open day."

About this time some presents of modern books were made to the college library; many eminent writers of the Church of England, both laymen and clergymen, contributed sets of their own works; particularly Sir Isaac Newton, Sir Richard Blackmore, Sir Richard Steele, Dr. Burnet, Dr. Woodward, Dr. Halley, Dr. Bentley, and Dr. Kennet. Mr. Johnson then embraced, with inexpressible pleasure, the opportunity of reading the works of our best English divines, philosophers, and poets. Among other authors, he carefully read the writings of Barrow, Patrick, South, Tillotson, Sharp, Scott, Whitby, and Sherlock. There were only about six of his fellow-students who evinced the least curiosity to consult the new literature. Whether the rest read any thing else, we are not informed. If they were busy at Howe and Owen, their case was not altogether so desperate, or their taste so utterly depraved, as Dr. Chandler would represent it.

In 1715 the college at Saybrook was in no small danger of breaking to pieces. The scholars entertained so mean an opinion of their tutors, that they despised them, and refused to pay them any mark of respect, openly complaining that they could learn nothing from such teachers. At length most of them went off, seeking for better instruction; till at length, after much disturbance and many schisms, it was agreed by the governor and legislature of the colony, with the consent of the trustees, to remove the colony to New Haven, and Johnson, who was no more than twenty years of age, was chosen one of the tutors. His dear friend, Mr. Brown, was joined with him in taking charge of the college; and these two young men having the same turn of mind, and the same thirst for knowledge, with the treasures of the new library now in their hands, united their endeavours to enlarge the minds, and improve the taste, of their pupils, by the help of those lights which had but lately appeared above their horizon. They introduced the study of Mr. Locke and Sir Isaac Newton as fast as they could, and, in order to understand the latter, the study of mathematics. Till now, the Ptolemaic system of the world was as strongly believed as the Holy Scriptures; but they were soon able to overthrow it,

and to establish on its ruins the doctrine of Copernicus. Johnson had a strong desire to enter into the depths of Sir Isaac Newton's philosophy; but having always disliked mathematics, he was not furnished with a sufficient degree of mathematical knowledge for the purpose. But finding it necessary to his favourite and important design, he resolved to endeavour to conquer his aversion; which he effected by a diligent and resolute application; till in the end this study afforded him the most exquisite pleasure.

He had always intended, with the concurrence and approbation of his friends, to become a preacher of the Gospel; and therefore, at the earnest solicitations of the people at West Haven, but four miles distant from the college, he consented to fix himself there in that station, and was set apart to the ministry, in 1720, in the twenty-fourth year of his age. He had met with much better offers in some respects, but he was not governed by mercenary motives. "His grand point in view," says his biographer, "was to improve his own mind in knowledge, in order to be more useful to mankind; and therefore, for the sake of being so near the college and its library, and his friends Mr. Cutler and Mr. Brown, he gave this place the preference, although it had but little to recommend it; and he was extremely happy in this situation." We must confess that this statement of Dr. Chandler's is not a little frigorific; and if Johnson had not more spiritual views than his biographer gives him credit for, he might be a good college tutor, but was little qualified to take charge of immortal souls. Dr. Chandler however adds: "Mr. Johnson was always of a serious and devout turn of mind, but averse to every appearance of enthusiasm; and he never could be thoroughly reconciled to the practice of public extempore praying and preaching, which he looked upon as the great engines of enthusiasm. When at college he had conceived an aversion to extempore prayers, by observing the use that was made of them there, and the tendency of this practice to promote self-conceit and spiritual pride. The scholars, in his time, frequently held private meetings for prayer; and those of them that had acquired something of a talent at extempore praying could not forbear appearing vain of it: one, in particular who was allowed to excel in that way, had the vanity frequently to boast of his gifts. On the other hand, some modest young gentlemen, of good sense and fair character, who wanted the assurance to pray in this manner, were discountenanced and despised. Mr. Johnson also could not help frequently observing many familiar, impertinent, and indecent, and sometimes almost blasphemous expressions, that were uttered on these occasions, which were shocking to him, and gave him an early dislike to extempore praying. From such observations he could not avoid making the conclusion, that it would be much better to have our prayers pre-composed with due care and attention. In 1715 he happened to meet with Archbishop King's discourse *Of the Inventions of Men in the Worship of God*, which confirmed him in his opinion. That excellent writer proved, with an evidence that Mr. Johnson thought but little short of demonstration, that public worship carried on in the extempore way, was wrong and unscriptural: and that preconceived, well-composed forms of prayer were infinitely preferable. They shew a much greater reverence to the Divine Majesty: and in the use of them there is no occasion to rack our invention in finding what to say, or to exercise our minds in ascertaining the meaning and propriety of what is said, as is necessarily the case in extempore prayers. When a form of prayer is used, we have nothing else to do than to offer up our hearts with our words, which, indeed, is the only proper business of prayer. He had been educated under strong prejudices against the Church of England, of which he knew but very little: but the next year (1716) the Book of Common Prayer was, for the first time, put into his hands, by a pious member of the

church, who had lately settled in Guilford. On perusing the Liturgy, he found that it chiefly consisted of a very judicious collection of sentiments and expressions out of the Holy Scriptures ; and these he had always revered and loved. This inspection, together with Dr. King's book before-mentioned, caused all his prejudices against the Liturgy of the Church of England entirely to vanish."

Dr. Chandler favours us with some other of Dr. Johnson's early opinions. "Mr. Johnson had, likewise, been always, much embarrassed with the rigid Calvinistical doctrines in which he had been from his infancy instructed. He thought himself bound to believe them, because every body else did, and because some sounds in Scripture seemed to favour them : but then as many passages in Scripture appeared, at the same time to be utterly inconsistent with them, he never could be perfectly reconciled to these opinions. When the library came over, and after he and his associates had read and considered the writings of some of the most celebrated divines of the Church of England, and conversed together freely on these subjects, they had the unspeakable satisfaction of being able to remove all their doubts and objections, and of obtaining rest to their minds, which had been long agitated and wearied with the perplexities that attended their inquiries. However, the times were such, that they found it necessary to be very cautious in these matters, and to keep their thoughts much to themselves.

"Mr. Johnson had also an early dislike to the Independent or Congregational form of church government, in which the people have so much influence. This, as well as extempore prayer, he plainly perceived to be productive of conceitedness and self-sufficiency, and, by natural consequence, of censoriousness and uncharitableness. The discipline was often applied to the mere frailties of nature, or prostituted to the purposes of private revenge, and issued commonly in great animosities, and sometimes in the most virulent separations and schisms. He was of opinion, that such a popular form of ecclesiastical discipline could not long subsist in such a manner as to answer the main ends of government ; but must, from the very nature of it, soon crumble to pieces, especially in a country where every individual seemed to think his own judgment infallible. Observations of this kind prepared him, when he came to read and to understand the nature of Episcopal government, to see its reasonableness and the great advantages that attend it."

Such was the state of Mr. Johnson's mind when he settled at West Haven. It may, therefore, be well supposed, that it would have been more agreeable to him to have been ordained in the Episcopal than in the Congregational way ; but although he thought it eligible in most circumstances to conform to the Episcopal Church, he did not think it necessary in point of duty, as he was then situated. Accordingly he made himself easy, and went on in the prosecution of his studies, and in the discharge of parochial duties, not appearing to vary from the customs of his country. Still with regard to his public ministrations his method was peculiar. As to his prayers, he commonly made use of forms, which he provided for himself in the best manner he could, and chiefly out of the Liturgy of the Church of England. And as to sermons, his practice was to write about one a month, taking time to render the composition as perfect as possible ; while he contented himself at other times with carefully reading the sermons of Dr. Barrow and some other celebrated preachers, minuting down only the heads of their discourses, and expressing the sense of his author in language of his own, as he was able to command it at the time of speaking. In this way while he greatly improved his mind, he acquired a facility of expressing himself on any subject. "His composing no more than one sermon a month was not," says his biographer, "the effect of indolence, but

merely a plan that he had formed for rendering himself as useful as possible. The attainments he had hitherto made in literature he now considered in the light of a foundation only, on which he conceived it was his duty to raise the highest improvements he was able to make. Accordingly he pursued his studies with intense application and ardour of mind; not neglecting the classics, mathematics, physics, and metaphysics, yet devoting himself chiefly to divinity, ethics, and history both sacred and profane."

In the course of his inquiries, the doctrines and facts of the primitive church, among other things, came under his examination. With regard to this subject he consulted freely with his friends above mentioned, who often met together at the college, or at one another's places of abode. The result of these conversations and inquiries was, that they could see but little resemblance of the primitive church in the discipline and worship that were established among them; and that the Church of England appeared to them, in its general constitution, to come the nearest to the purity and perfection of the first ages of Christianity of any church upon earth. But these conferences, which had hitherto been so agreeable, began soon to be productive of great anxiety; for Johnson and his friends became unhappy at finding themselves, as they conscientiously believed, in a state very different in many respects, and particularly with regard to ecclesiastical government, from that of the primitive church. How to conduct themselves in this case they could hardly determine. They loved their country, and were greatly respected by their countrymen; being esteemed, in point both of moral character and literary accomplishments, the most considerable persons of their years in the colony. It therefore pained them to think of forming conclusions which they knew would be distressing to their friends, and offensive to the country in general. On considering these things, they resolved to re-examine the subject, being desirous of continuing in their present way, if it could be done with a quiet conscience. They formed a resolution, however, to act honestly and impartially, and to read the best books on both sides of the question. Accordingly they carefully compared together what was offered by Hoadly and Calamy: they put into the opposite scales Sir Peter King's Inquiry and Slater's Original Draught: they then examined Potter on Church Government; and Mr. Johnson read several of the earliest and best fathers, in their original languages. The effect was, that from the facts in Scripture, compared with those of the primitive church, it appeared plain to them that the episcopal government was universally established by the Apostles wherever they propagated Christianity; that through the first order of the ministry, called Bishops, the power of the priesthood was to be conveyed from the Great Head of the church; and, although Presbyters preached and administered the sacraments, yet that no act of ordination and government, for several ages, was ever allowed to be lawful, without a bishop at the head of the Presbytery. All this appeared to them as evident, from the universal testimony of the church, as the true canon of Scripture itself. It was therefore impossible for them after this inquiry, not to suspect, not only the irregularity, but even the lawfulness and validity of their own ordination.

At this period the Church of England had scarcely any existence in Connecticut. There were, indeed, about thirty families at Stratford, chiefly from England, who professed themselves members of it, and who had applied to the Society for the Propagation of the Gospel for a missionary; and that venerable body, in consequence of this application, directed Mr. Pigot to reside at Stratford for a few months. Mr. Johnson invited him to make a visit to the college, and gave notice of it to his friends, who agreed to meet him. In their conversations with Mr. Pigot, they did not

more than express their charity and veneration for the Church of England ; but this was so unexpected, and so agreeable to Mr. Pigot, that he could not forbear giving some hints of it among his people at Stratford. The great intimacy of these gentlemen soon began to be noticed, and became the subject of speculation. " Some suspected," says Dr. Chandler, " that they were about to apostatize into Arminianism, which was looked upon as one of the vilest heresies ;" and others went so far as to propagate several false reports concerning their principles. In short, by the commencement following, in the month of September, the whole country was in a state of alarm, and many persons came to New Haven, expecting some strange occurrence.

The trustees of the college, who highly esteemed all the gentlemen, did not doubt but they would be able to clear themselves of every unfavourable suspicion. Accordingly they sent for them, with a view to remove the dark apprehensions of the people. They were requested to meet the trustees in the college library ; upon which Mr. Cutler, Mr. Hart, Mr. Eliot, Mr. Whittelsey, Mr. Wetmore, Mr. Johnson, and Mr. Brown, made their appearance. The examination was formal ; and they were desired from the youngest to the oldest, to declare the true state of the case about which they are questioned. The declaration of some of them was, that they doubted the validity of Presbyterian ordination ; and of the others, that they were fully persuaded of the invalidity of it. The trustees were struck with astonishment, and expressed the utmost grief and concern. They desired that the declaration might be given them in writing ; which was accordingly done. In return, the trustees sent them a paper, in which they entreated them to consider the matter again with greater attention, and, if possible, to get over their scruples, or, at least, to desist from propagating them. This was in September 1722, and the General Assembly was to sit in October following. In the interim, the governor of the colony, who had an esteem and affection for these gentlemen, and was desirous of reclaiming them from their errors, proposed that they and the trustees should meet together, and argue the points in a friendly manner in his presence. They accordingly met and disputed ; and he acted the part of a moderator with great candour. The debate, for a considerable time, was managed with decency by both parties ; but it soon appeared, that they did not come together under equal advantages. The subject was in a great measure new to the trustees, who had never much considered the points in controversy ; whereas the advocates for the episcopal church had examined them with the utmost care, and were at no loss for answers to every objection. The principal argument that was advanced by the former, was taken from the promiscuous use of the words Bishop and Presbyter, in the New Testament. But the latter, in their reply, took notice, that men might wrangle for ever about the meaning of words, and therefore they urged that, in the case before them, the surest and safest way was to have recourse to facts ; and the facts to which they appealed were the evident superintendency of Timothy over the clergy, as well as laity, at Ephesus—of Titus, in Crete—of the angels, in the seven churches of Asia. That these facts were rightly stated, was evident, they contended, from the testimony of the very next writers after the Apostles, and of succeeding writers for several ages, as well as from the authentic history of those times, without exception. Mr. Johnson ran the parallel, as to matter of evidence, between the fact of Episcopacy, and the facts of infant baptism and the first-day Sabbath, as the matter appeared from the light of history. He observed to his opponents, that he conceived they were right in their reasonings concerning the two latter points ; but that exactly the same reasoning would conclude much more forcibly in favour of the former ;

and, therefore, if they would be consistent, they must either receive Episcopacy, or reject infant baptism and the first-day Sabbath. He went on, and declared his full conviction and belief, from every kind of information he could gain, that there never was a time, till latterly, in which, if he had acted in opposition to Episcopacy, as Aeri^{us} did, he would not have been excommunicated for a heretic and schismatic, as Aeri^{us} was. He concluded with saying, that he had such a reverence for the sense and practice of the ancient church that he could find no way of making himself easy while he neglected to follow it. This defence of Episcopacy by Mr. Johnson, exciting some irritating remarks from the other party, Governor Saltonstall put an end to the conference.

Three of the gentlemen who appeared on the side of the Episcopal Church, "although," says Dr. Chandler, "they could repel the arguments of their opponents, yet were not able to withstand the alternate reproaches and entreaties of their friends; and at length they were so lucky as to discover some way of getting over their scruples, and they continued in their stations—living to a good old age, eminent in their profession, and much respected by their country." He adds, to their honour, that, amidst all the controversies in which the Church of England in America was engaged during their lives, they were never known to act, or say, or insinuate, any thing to her disadvantage. As to Mr. Cutler, Mr. Brown, (the former president of the college, and the latter a tutor in it,) and Mr. Johnson, they were determined to go forward. They had taken care beforehand, gradually to prepare their friends for the event, and had reconciled them to it, in a great measure, by means of the books which they had put into their hands, and persuaded them to read. Accordingly, after formally resigning their respective places, in a few days they set out for Boston, proposing to embark from thence to England, to obtain Holy Orders in the church. Mr. Wetmore followed them in a few months.

When Mr. Johnson took leave of his people, whom he greatly loved, he affectionately told them, that if they could see reason to conform to the Church of England, he would never leave them; but that, after obtaining such ordination as he thought to be necessary, he would return to them again in the character of their minister. But, with such an offer they were unable to comply, notwithstanding their esteem for him. He expostulated with them, and urged them seriously to consider the matter. Among other things he said, that they had hitherto professed to admire his preaching, and still more his prayers. And, indeed, his prayers were so much admired by the people in general, that it was common for persons belonging to the neighbouring parishes to come to West Haven, on purpose to hear them. Now he told them that his instructions and prayers had all along been taken from the Church of England; and that they ought to be esteemed as much, after this circumstance was known, as they had been before. This declaration greatly surprised them: however, no more than four or five of them could then be reconciled to receive him in the holy orders of the Church.

The candidates arrived in the Downs, after a rough and stormy passage, and landed at Ramsgate, whence they went the same day to Canterbury. There they were obliged to wait three days for the stage coach; and an opportunity was thus afforded them of seeing the chief curiosities of that ancient and venerable city. The day after their arrival they attended divine service at the cathedral church. Here every thing was new and surprising to them. "The magnificence of the building," says Dr. Chandler, "the solemnity of the service, and the music that attended it, all conspired to fill them with admiration and exquisite pleasure." They had no introductory letters to any person in Canterbury; but they deter-

mined to introduce themselves to the Dean, the learned Dr. Stanhope. When they came to the Deanery, they sent in word, by a servant, that they were gentlemen from America, come over for Holy Orders, who were desirous of paying their respects to the Dean. The Dean himself came immediately to the door, took them by the hand, and, to their surprise, said, "Come in, gentlemen; you are very welcome: I know you well; for we have just been reading your declaration for the church." It seems, the declaration, with their names annexed to it, had got into the London papers; and the Dean, with a number of Prebendaries who dined with him, were at that instant reading it. The company treated them with great friendship and respect, and desired to hear from them their whole story. This was circumstantially told, and the evening was spent agreeably on both sides. They met with many other kind friends while in England; among others, the Chaplain to the Earl of Thanet, who took them to his lodgings, and counted out to each of them ten guineas, as a present from the Earl his patron, for the purchase of books; with forty pounds more for Mr. Cutler's church. They were received with all possible kindness by Dr. Robinson the Bishop of London, and by the Society for the Propagation of the Gospel; and it was readily agreed, that Mr. Cutler should be sent to the new church in Boston; Mr. Brown to Bristol, in New England, a mission that was vacant; and Mr. Johnson to Stratford; and that Mr. Pigot should be fixed at Providence. The two Archbishops, Dr. Wake and Sir William Dawes, the latter especially, received them with parental affection.

While the three candidates were preparing for ordination, Mr. Cutler was taken ill of the small-pox, but by the mercy of God he recovered. This caused their ordination to be deferred till the latter end of March; when, by letters dimissory from the Bishop of London, Dr. Robinson, near the point of death, to Dr. Green, then Bishop of Norwich, and Rector of St. Martin's, they were ordained by the latter, first deacons, and then priests, in St. Martin's church. They now proposed shortly to make a visit to Oxford. But within a week Mr. Brown was seized with the small-pox, which proved fatal to him. It is remarkable how many American visitors in those days died in England of small-pox, and among them a considerable number of candidates for Holy Orders. The hardship and absurdity of young men coming over to this country for ordination, instead of having a bishop in the colonies, was again and again urged upon the government, but to no purpose. We recollect reading in Bishop Porteus's life of Archbishop Secker, who used great efforts to procure a bishop for America, that the voyage and expences cost the candidates each one hundred pounds, and that one-fifth of them died on the voyage, or in England; so that half the churches in the colonies were destitute of pastors, besides the absence of episcopal superintendence over the clergy, and the benefits of confirmation for the laity. The Presbyterians of America opposed the appointment of bishops in a spirit of great bitterness; and they effectually deterred the home government, who were indifferent, and glad of an excuse for saving the expence, from espousing the measure. It was said that the Church of England wished to domineer: no, said Archbishop Secker, we only ask toleration, and this is not granted. The Americans would tolerate any thing and every thing but a bishop.

The friends, after spending some time in the most select and elevated circles of Episcopal society, and being honoured with Divinity degrees by both our Universities, returned homewards; and on the 4th of November, 1723, Mr. Johnson arrived at his mission in Stratford, and was joyfully received by his little flock. At that time there were about thirty Episcopal families at Stratford, all of them poor; and about forty more in the neigh-

bouring towns of Fairfield, Norwalk, Newtown, Ripton, and West Haven : at each of which places Mr. Johnson agreed to officiate once every three months, but chiefly on week days. He was then the only Episcopal clergyman in the colony, and found himself on all sides surrounded by bitter adversaries. He was generally considered and treated as a schismatic and apostate; and the people seemed to be resolved, by rendering his situation uneasy, to drive him, if possible, from the country. However, he had prepared himself for such treatment, and shewed a steadiness and firmness of mind equal to the occasion. He still preserved his wonted cheerfulness and benevolence; and many, won by his courteous and prudent behaviour, returned to their former good humour. Some, who did not personally know him, took him to be a man of deep design and much worldly policy. They were unable to conceive it possible, that he could have conformed to the Episcopal Church from any other motive than to advance his temporal interest. But those who were best acquainted with him knew him to be so far from being governed by mercenary views in any thing, that he was negligent of his worldly affairs, even to a fault.

While perusing the above narrative, the inquiry has occurred to us at every step, whether Mr. Johnson really did justice in the eyes of his countrymen to the principles of the church with which he had so honourably and conscientiously connected himself. He had quitted Presbyterianism for Episcopacy, and Calvinism for Arminianism; and he preferred our admirable Liturgy to the extempore prayers to which he had been accustomed; but if this were all, there was much still wanting. His rude neighbours, the sons and grandsons of the Pilgrim Fathers, had been accustomed to a strain of divinity, ardent and impassioned, and which with all its faults and errors, and these were not few, and with something perhaps of extravagance, and an infusion of ultra-Calvinism, nay, a trenching upon the very edge of danger, was yet marked strongly by the words and sentiments of Scripture; was full of doctrinal statement, more especially in regard to such striking and fundamental points as the fallen and guilty condition of mankind; the corruption of the human heart, free pardon and justification by the blood of Christ through faith, with the renewing and sustaining influences of the Holy Ghost, and the trials and consolations of the Christian life. Now, if Mr. Johnson, while he embraced the Apostolical form of Episcopal government and felt edified by the Scriptural formularies of the Anglican Church, was also perfectly evangelical in his statements of doctrine, and placed religion in much more than decorous formality; if he "preached Christ" fervently, and taught the way of salvation plainly; the opposition he met with from his neighbours must have been the effect of the most narrow, sectarian, and bigotted spirit. And this we think was in part the case, so that even a Leighton or a Beveridge would not have satisfied a bigotted Connecticut farmer or shopkeeper. Many a man who had no religion would have the power of echoing a phrase and smattering a shibboleth. But we are far from sure that all the fault was on the Presbyterian side, or that Mr. Johnson truly represented the Church of England; and we will say honestly, that if, in taking up Episcopalianism and the Anglican Liturgy, much as we love both, he took up with them the vague, meagre, and unscriptural character of doctrine then so common in our church and so justly denounced by Archbishop Secker, and afterwards by Bishop Horsley, there was good reason why the New-Englanders should not be satisfied with his preaching. If when Bacon and Locke and Newton superseded the old philosophy in Saybrook College, Tillotson and his contemporaries also superseded the old school of divinity, whether the Non-episcopal divinity of the Howes and Owens and Baxters (for we class them *so far together*) or the Episcopal divinity of Cranmer and the Homilies, and Hall

and Usher, and Beveridge and Hopkins, we can see good cause why the sturdy sons of Puritan sires should have recoiled from the novel system. We must say that we do not think the Anglican Church had justice done to her in America : her chief representatives in that country for many years were the missionaries of the Society for the Propagation of the Gospel, who for the most part were men ignorant or careless of spiritual religion, and who spent their time and wasted their energies in railing at sectaries and enthusiasts, instead of spending and being spent in the service of Christ, and watching for souls as men that must give account. Mr. Johnson had very possibly been disgusted at some things which certainly were not in perfect beauty ; and had worked himself into a sort of philosophically virtuous system, which he persuaded himself was practical Christianity. But such a system will never attract the multitude ; and we rejoice that it will not. To preach " Christ crucified " in simplicity and with affectionate ardour is the great secret for justly popular preaching, and in this the school to which we apprehend Mr. Johnson to have belonged was lamentably defective ; and thus Episcopacy and the Church of England became identified in public opinion with a code of doctrine far short of the standard of Scripture and of the exigencies of man's fallen and corrupt condition. We hope we are wrong in regard to Mr. Johnson ; and that he rose above what we may call the moral-virtue school ; but if he did, his biographer, Dr. Chandler, has managed to keep out of sight an important part of his attainments.

Shortly after Mr. Johnson's settlement in his parish, he became intimately acquainted with the governor of New York, a son of Bishop Burnet, who, like his father, was a lover of books, and a considerable scholar, and was never happier than when in the company of men of letters. This connexion at length brought Johnson into much perplexity of mind ; for the governor, whose eccentric genius was not to be confined within the vulgar limits of orthodoxy, had greedily imbibed the principles of Dr. Clarke respecting the Holy Trinity, and of Bishop Hoadly respecting ecclesiastical authority ; and he was zealous and alert in his attempts to proselyte his friends to his own way of thinking. He flattered himself with the expectation of succeeding with Mr. Johnson in particular ; as he knew him to be no dogmatist, but inquisitive, and from an impartial love of truth, willing to read and examine any thing that was offered him. Accordingly he assailed him with all his strength and dexterity, and furnished him with the strongest books that had been written by Clarke, Whiston, Hoadly, Jackson, Sykes, and others on that side of the question, both in the Trinitarian and Bangorian controversy. Mr. Johnson read these authors willingly, and admired them as writers, but was much shocked with observing their artifices and subtleties. In order to do justice to the cause of truth, having read these authors, he set himself down to examine, with great care and exactness, what had been offered on the other side, in the Trinitarian controversy, by Bishop Bull, Bishop Pearson, Dr. Waterland, and others ; and in the Bangorian controversy, by Dr. Rogers, Bishop Sherlock, Bishop Hare, Bishop Potter, Dr. Snape, and Mr. Law.

In the process of his inquiries under the first head, he became more convinced than ever that the only way of coming at the truth, was to lay aside all preconceived schemes, and every hypothesis for accounting philosophically for the *modus* of the Trinity, which is beyond the reach of our faculties ; and to have recourse to the Scriptures themselves in the original languages, in order to find what they really teach ; and then to consider the sublime doctrines of revealed religion, not as subjects of philosophical disquisition, but as truths or facts which the Scriptures assert. He therefore went on, in this manner, to inform himself whether the sacred writings do or do not, in fact,

teach the doctrine of a co-essential Trinity in the one essence of the Deity; and whether they do or do not assert that Christ and the Holy Ghost are God, in the same sense of the word as when it is applied to the Father. He then proceeded to inquire into the sense of the primitive church, with regard to these points, reading the original writers that are still extant. Consulting the Fathers only as witnesses of the fact, he was anxious to discover, with certainty, not so much the opinion of individuals, as whether or not the doctrine of the Trinity, or of the proper Divinity of Christ and the Holy Ghost, was generally taught and believed in the church, for several ages immediately succeeding that of the Apostles. The result of this laborious examination was, a full conviction both of the truth and importance of the doctrine of the Trinity; in the firm belief of which he afterwards continued to the last, without wavering.

Upon the whole, he came to the following conclusions, which were ever after his fixed principles: namely, "That we must be content chiefly, if not only, both in nature and revelation, with the knowledge of facts, together with their designs and connexions, without speculating much further: and, that one great end of all God's discoveries, both in nature and grace, is to mortify our pride and self-sufficiency—to make us duly sensible of our entire dependency—and chiefly to engage us to *live by faith and not by sight*, and in the practice of every grace and virtue, in which our true perfection and happiness altogether consist."

His inquiry into the merits of the other controversy, says his biographer, was not attended with any great labour or difficulty; for he was soon able to satisfy himself that Christ and his Apostles did actually establish a certain form and order of government in the church, which, as to all its essential parts, was to continue to the end of the world; and that it was not left to the discretion of any human authority to alter or reject it, as might best suit with worldly convenience. The American Episcopal clergy are, or were, very generally of the Anti-Hoadly school of churchmen; they always speak of the Episcopal Church, not with that epithet, but simply as "the church," and of the large majority of their countrymen as "the Dissenters;" unchurching all other communions, and leaving their members to the uncovenanted mercies of God. This did not tend to smooth the way for the reception of Episcopacy in New England, where the great mass of the people were Presbyterians.

In the year 1820, Dean, afterwards Bishop, Berkeley arrived in America on his benevolent missionary undertakings, and resided two years and a half in Rhode Island. His going to America had an important effect upon the religion and learning of that country; and Mr. Johnson always considered the period in which Bishop Berkeley resided there as one of the most interesting portions of his life. Mr. Johnson afterwards visited him repeatedly, and became an entire convert to his philosophical system. It appeared to him to be the most effectual method for precluding scepticism, and to leave no room, like other systems, for endless doubts and uncertainties, in any matters of real importance. The denial of the existence of matter, he admitted, at first seemed whimsical and romantic; but it was for want of understanding the sense in which it was denied: for he found that it was only an idle, unintelligible, scholastic notion of matter, as essentially consisting of such a substratum as no human creature could conceive, that the Dean meant to oppose; substituting in the room of it a stated union and combination of sensible ideas, excited from without by some intelligent being. This scheme, in his opinion, was attended with this vast advantage, that it not only exhibited new and incontestible evidence of the existence of the Deity, but also tended to impress the mind with a much stronger sense of his perpetual presence and immediate agency in the production of events, and

consequently of our dependence upon him, and our obligations to him, than any other system. In our view, the scheme was such arrant nonsense that we forbear to speculate upon it. The worthy author, with all his proverbial virtues, lived all his days within a hair's breadth of insanity.

While the Dean resided at Rhode Island, he composed his *Alciphron*, or *Minute Philosopher*; written by way of dialogue, in the manner of Plato. The design of it was to vindicate the Christian religion, in answer to the various objections and cavils of atheists, libertines, enthusiasts, scorners, critics, metaphysicians, fatalists, and sceptics. In the advertisement prefixed to these dialogues, the author affirms, that he was "well assured one of the most noted writers against Christianity had declared, that he had found out a demonstration against the being of a God!" Mr. Johnson, in one of his visits to the Dean, was more particularly informed by him, that the Dean himself heard this strange declaration while he was present in one of the deistical clubs, in the pretended character of a learner—that Collins was the man who made it—and that the demonstration was what he afterwards published, in an attempt to prove that every action is the effect of fate and necessity. And, indeed, could the point be once established, that every thing is produced by fate and necessity, it would naturally follow, that there is no God, or that he is a very useless and insignificant being, which amounts to the same thing.

When the Dean was about to leave America, Mr. Johnson, who retained a strong affection for Yale College, the seminary in which he was educated, recommended it to his notice; hoping that he might send it some books. Within two years, Dr. Berkeley, assisted by several gentlemen who had subscribed money for his intended college at Bermuda, sent over a valuable collection, amounting with what he had given before, to nearly one thousand volumes, of which two hundred and sixty were in folio, and very large. He also transmitted to Mr. Johnson a deed, in which he conveyed to that college his farm in Rhode Island. These were valuable donations, judiciously adapted to the state of the college; yet, as they came from a wrong quarter, that is, from a clergyman of the Church of England, the trustees were almost afraid to accept them.

(To be continued in the Appendix.)

ON THE EXPOSURE OF THE CHURCH TO INFIDELS AND RADICALS.

To the Editor of the Christian Observer.

It is among the painful circumstances incident to this our imperfect state, that good men, otherwise united in the hopes and privileges of the common salvation, do yet occasionally view some subordinate point under opposite aspects; and, in their consequent attacks and defences, seem to forget that one side of the shield may be white, and the other black. I am, however, so far a partisan of the present set of Church-reformers, as to be extremely jealous of the supposition, that the two sides of the shield are decidedly of these opposite colours. What the actual tint may be is another thing; and I shall attempt no definition. But to draw away the subject from all metaphorical difficulties, I beg at once to say, that if you, sir, tremble (see your Number for October, p. 690) at the exposure of the Church, by Lord Henley and his associates, to the insolence of infidels and radicals, I have quaked, on the other hand, at the reluctance of your own party to protect the Establishment against those very enemies, by cutting off occasion from them that desire occasion.

Some years since, a Christian minister visited a notorious infidel and radical, then imprisoned for libel; introducing himself simply as a believer in Jesus Christ; entreating the prisoner to receive him as such, and not as connected with any religious communion; and declaring his sole object to be, to convert the other from the guilt and discomfort of unbelief to the saving knowledge of the Gospel. The prisoner heard his tale, and listened to the subsequent reasoning and exhortation with serious attention; and then replied to the following effect:—"I hear you, sir, with all respect, and with a conviction that your endeavours to convert me are well-meant and sincere; and if all defenders of Christianity took up its cause as you do, disinterestedly and apart from this or that church, I do not believe that you would have found me here; but we sceptics always observe that you never separate your religion from some scheme of your own,—you will not let men be Christians only, but they must be Catholics, Churchmen, Dissenters, or something which belongs to *you*; there is always a kind of under-plot, and we easily see this. Look at your books, and at your quarrels with each other: there is always self-interest floating among the scum; these things disgust us, and destroy your credit; they are against even the Book you are defending; Jesus Christ and his apostles suffered the loss of all things—life itself—and therefore, whatever truth there may be in the New Testament, *you* have added what disgraces and confutes it; and the result is, that you *make* radicals and infidels: I mean, sir, no personal disrespect; for I am not talking of an individual, but of a body." My inference from this anecdote is, that in proportion to the doctrinal purity of the church will be its strength against all assailants.

I am not speaking directly as to the comparative purity or impurity of our system, but merely as to the general fact, that unquestionable truth is unassailable; and by the epithet and term thus used, I would simply understand the neutral ground of Christianity. To illustrate the subject before us, we have only to remark the cold and ironical sneers of the radical at the well-known passages in the Burial Service; when the clergyman, as he says, receives into the bosom of the church, and inters in holy ground, the members of Political Unions and attendants at Mr. Owen's lectures—men whom, a week ago, he excommunicated as the outcasts of mankind; but now buries as true churchmen.

Neither is this a feeling only of the present day. In our popular collections of epigrams, occurs a caustic epigram on the interment of the Duke of Buckingham, (a nobleman proverbial for his profligacy, and condemned to everlasting fame, or infamy, in the writings of Pope,) by Bishop Atterbury. I do not quote it, because it is not only coarse and vulgar, but profane; and because it is coarse, vulgar, and profane, the more lamentable is it that bad men can find a shadow of excuse for such effusions in the services of a Christian church. Were the objectionable passages in the Burial Service removed, the Church would so far not be *exposed*; and we have only to apply the principle to all other dubious and inexpedient portions of our ritual, and great would be our advantage. The advocates of doctrinal church-reform are well aware of the arguments, advanced a thousand times, on the integrity of the Burial Office; but which they do not think would convince any person who did not previously *wish* to be satisfied. I only adduce the funeral service as an example, and by no means as the entire, of the argument.

Do ecclesiastics imagine that the alleged deformities of the Church would pass unnoticed if Lord Henley and his associates had not offered them to public examination? Instead of adding to this inquiry the only reply which can easily suggest itself, I may surprise some persons by the information, that the radical faction are only afraid *lest* the doctrinal system

of the church should be reformed,—that is, lest the lever should be taken out of their hands, which is to overthrow the whole building. What could Luther have done if Leo the Tenth had given up the indulgences, and the other machinery supplied to a Saxon monk from the doings at Rome? I hope that I am not venturing beyond the limits of Christian discussion in reminding all parties of the solemn affirmation of our common Master, *The prince of this world cometh, and hath nothing in me.* This was an assurance that the powers of darkness found no fissure, no breach in the wall, where they might either insert an instrument of demolition, or march through their advanced guard. So should it be with every ecclesiastical community. It is false policy to hide a rent in the rampart by the graceful drapery of a flag; or to fill up the breach by loads of furze. This will do for a time, indeed; and if, *behind* these shadows of strength, the engineers are substantially repairing the fortifications, it is well; but otherwise, a few more shots from the enemy's lines will discover the garrison's weakness, and also its impolicy.

In uttering these sentiments I assure you, sir, that I speak advisedly. I have not merely heard what infidels, radicals, sectaries, and agitators have to say through the silent medium of newspapers and pamphlets; but I have met them face to face, and whatever may be the powers or success of others—I unreservedly own, that I have felt myself baffled and confounded, when I have endeavoured to touch the subject of religion, *except* in the impregnable fortress of the Scriptures. It was when we left the holy city, and wandered far away into the subjacent and distant country, when instead of debating about the abstract and uncontaminated Gospel, we began to mingle our discussions with the discipline and opinions of ages succeeding the only primitive or Scriptural church, that I felt my own feebleness and inconsistencies: and I perceived them the more keenly, because none of these matters are, I think, incurable. If they are, I should retire at once from the controversy, and surrender myself to cold and reckless despair. When a radical unbeliever has confronted me by saying, for example,—“Christianity, by your own shewing, was intended to crush the greatness of this world; to root out the love of money; to warn men to aspire after no titles, no places of power, no distinctions; and yet you support this greatness, these riches, these titles, this power, and this distinction, the moment all these things are in the possession of a church—then what becomes of your self-denying, cross-bearing, world-renouncing Gospel?” I am no sooner bewildered by this appeal than the combatant returns to the charge with,—“And what do you say to the doctrines of Christianity; to its mysteries; its paradoxes, as Lord Bacon calls them; its disputed and subordinate positions; its depths, where the elephant can swim; its metaphysics, where the powers of analysis are brought to a stand; its physical statements, where philosophy is forced to feel its impotence; and yet you forget all this in framing creeds and rituals in the very spirit of dogmatism, and make up exclusive systems which your ministers must support to the uttermost, or else they must be excommunicated.” If I were one of those disputants who, in a certain phrase, *make up their minds* on such abstruse and ambiguous subjects as Locke, Butler, Newton, and Burnet, approached with a sense of the narrow range of the human intellect, I should leave the entire host of infidels and radicals with sensations of self-complacency; as having withered all their strength by the glance of an ecclesiastic. But even a recluse may know enough of human kind, among a handful of rustics, to be fully convinced of the impossibility of influencing any mind, unless on the acknowledged basis of eternal truth. If you are startled at this position, I can only proceed to the assertion, that we who live in the country are, very frequently, better

acquainted with our species, and with the present state of the public mind, than those who pass their lives in the capital, at the fountain-head of intelligence. In London you live, comparatively, in a crowd, and see mankind collectively; while we examine rather single specimens of our common nature. I should surprise some of you, if I told what I have occasionally heard in farm-houses and cottages, where provincial and Sunday newspapers are weekly spelt, and more digested than the same publications in the workshops of your gigantic city; because the London mind is in perpetual motion, and the tale of to-day is pushed away by the news of the next morning. It is too late to say, that when we *expose* the alleged or real faults of Church and State, we put these things into the people's heads, or else they never would have thought of them. The misery is, that there are such things *to put*; and the remedy would be, to remove them; so that when the incendiary came for his tinder and matches, he would not find them on the very premises marked out for conflagration.

One objectionable department of our system seems at length to be really crumbling away: I mean, that of sinecures and pluralities, including the staff of the cathedrals. In a little time it may be, that neither infidel nor radical can find shelter under these edifices. Should he quarrel with the buildings themselves, there is too much architectural taste left in the world to support him; for all admire the structures, however much they may wish to remove their inmates. Even Mr. Beverley has abused the dean and chapter of Lincoln for their negligence about their beautiful church's dilapidation, and says the handsomest things imaginable respecting York Minster. But the mouths of recusants require also to be otherwise stopped. I, too, am a trembler; but, as previously intimated, on principles discoverable at the antipodes of your own. Yet, paradoxical though the assertion may be, we mean the same thing. We reach from north and south the same point; and that is, a wish to save the Church. You implore its friends to be silent, lest actual complaints should be overheard by the enemy. My policy is, to tell our minds, and to hope that the stream of reform may run from the extremities to the head, sweeping away by its strong and steady current every vestige of radical complaining. You are afraid of being premature; and I am fearful of delay. And thus, sir, I might dance round a very wide circle of antithesis, and tell, by your kind permission, your readers, how two persons who essentially think together, contrive to be always at cross purposes. Such contrarieties will be found in this wonderful world of ours, and may remind us of Pope's description of it as being pertinaciously confused:

Where order in variety we see,

And though where all things differ, all agree.

There is, at all events, *one* point where unanimity takes and retains its most commanding position—on the Scriptures. Now, I would urge, that if the Founder himself of the church universal, and his immediate disciples, are to be heard and imitated on this occasion, *they* directly obtrude upon our attention the fact, that the Gospel is at once independent of all human opinion: while, at the same time, it consults, with all possible tenderness and delicacy, the prejudices which are the natural growth of man's feebleness and ignorance: in other words, it makes allowance, as we familiarly say, for our mistakes. Therefore, although the Son of God held no parley with sin, yet he always spoke compassionately to sinners; reasoned with them, as though he would dispel prejudice, less by the authority of an infallible teacher, than by the persuasions of a friend—convincing, not dogmatizing; delivering severe truth with mildness; offering instruction, rather than compelling the disciple; and, to particularise no further, ful-

filling his own declaration, "I am among you as he that serveth." The same tone is audible in the Apostolic Epistles. St. Paul habitually foregoes his authority; and employs also, like his Lord, persuasion and gentleness of reproof. In one respect indeed, he was totally different from his Master; for he included *his own* guilt and misery in his instruction to others. This was one additional source of *his* tenderness, delicacy, and sympathy. It was one criminal addressing the other inmates of the prison-house, and of the condemned cell. To such as seriously meditate on these points, it may safely be left to draw whatever parallel may be found between St. Paul or our great Example, and the spirit and practices of any existing church. If the analogy be discovered with difficulty, or with remote and questionable inference, I then must once more remind you that *we are already exposed*, and to the rude stare of a malignant and plundering foe. If we throw a veil over our disgrace, it will be a transparent one. Our temptation is to think it otherwise; since in our own cause, and surrounded by flatterers, or, at least, very civil associates, we ill calculate the powers of penetration possessed and exercised by infidels and radicals, by Socinians and political unionists; who see *far*, and see *through*; and woe be to those who invite and defy their scrutiny.

I will only add, in conclusion, an anecdote indistinctly remembered from the once existing and admired pages of the British Review; which was something of this kind: A child playing about a room felt the floor give way; and, lifting up the carpet, his parent observed that there were symptoms of the dry rot. He said to the child, "Cover it up, my love, cover it up; don't look at it." The little boy looked astonished; but his father did not want to have the danger exposed. The reviewer was writing on the state of the Church.

CIRCUMTREMO*.

* There is much in the above paper which appears to us, to say the least, overstated; but as it animadverts upon ourselves, our motives might be misconceived if we declined inserting it. We respect the writer; but he has mistaken our views. Some of our correspondents regard our notions of church amendment as too extensive and searching; but we did not think we could be considered as verging towards the opposite error. We heartily wish a thorough reform of abuses, a rectification of every evil, and the supply of every defect; but believing the Church of England to be a pre-eminent instrument in the hands of God of spiritual benefit to the land, we wish the reform to be conservative, not destructive. We are far from blaming Lord Henley or any of his colleagues in the cause of church reform, for honestly exposing what is wrong. The bats, says the fable, once besought Jupiter to be kind enough to blot out the sun, because it prevented their flying about in comfort; and there are similar friends of darkness in England; but we have never been of the bat faction. No; let us have as much light as possible. But our fear was, that without great caution liturgical reform, begun on honest grounds, and by religious men, would be abused to the extrusion of some of the most orthodox and spiritual parts of our formularies. With regard to the language in the Burial Service, alluded to by our correspondent, we have often declared that we wished it different; not however because it cannot, in our view, be solidly defended on the general principle upon which all our services are founded; but because it is in danger of being misconstrued; and because from the absence of discipline, a person's not being excommunicated is no test of his being really one of the faithful; so that a clergyman is sometimes obliged to read the service with much pain: pain, we mean, from knowing that the arguments which satisfy his own mind are not comprehended by his auditors, who too probably mistake the real character of the service. Yet even in this, the very first of the passages objected to, it is far more easy to see the difficulty, than to remedy it. Shall we have a neutral form which says nothing? or shall we have one form for believers, and another for the wicked, leaving each clergyman to make his choice between them? This is a responsibility which no clergyman would dare to be charged with. The alteration or omission of a very few words would, however, in this instance, ease the minds of many; though when these words are altered, the service, as a whole, still supposes the departed person a true servant of Christ; and, therefore, in its spirit, is inapplicable to the case of the wicked. The question goes to the very structure of all our services, and must be looked at and dealt with as a whole. Still we would not refuse the alteration of any passage that is either exceptionable, or notoriously liable

ON THE ANALOGY OF FAITH.

To the Editor of the Christian Observer.

IN Rom. xii. 6, St. Paul commands that they who prophesy shall prophesy "according to the proportion of faith" (*ἀναλογίαν τῆς πίστεως*). The context shews that the proportion here spoken of is not the mutual relation of doctrines to each other as parts of the system of Christian truth, but the reference and subordination of purpose which was due from the possessor of extraordinary powers to the standard with which those powers in their own nature furnished him. This interpretation has been adopted by the best critics and lexicographers. There seems, however, to be something so tempting to a translator in the resemblance between the Greek word *ἀναλογία* and the English word *analogy* that sense is not unfrequently sacrificed to sound*. Mr. Hartwell Horne, in the second volume of his Introduction, has a chapter on 'The Analogy of Faith.' Perhaps he may have unconsciously been influenced in his interpretation of the verse from

to misconception. It would be right, if possible, to remove every stumbling block; but we would not mix up these doctrinal and liturgical matters with the popular demand for Church Reform; which demand has little or no reference to points of this nature: it relates chiefly to the secularities of the Church; but spiritual matters must be discussed by far other persons than the majority of those who, now a-days, set up as Church reformers, most of whom know nothing of them, though they may be perfectly able to see and to remedy the evils arising out of tithes, non-residence, pluralities, the present system of episcopal translations, and similar matters. The external machinery of the Church is one thing; its services are quite another; and we see solid reasons for keeping the two questions widely apart: but we have never, as our correspondent imagines, implored the friends of the Church to be silent as to any thing they believed to be wrong or faulty;—quite the contrary.

We entirely concur with our friendly castigator, that Scripture is our only appeal in matters of faith; but as men construe Scripture differently, we see no evil, and much good, in creeds and other forms of sound words, which are not meant as substitutes for the Bible; but as expositions of the mode in which particular Christian communions interpret it. Such formularies have, in truth, become absolutely necessary, unless we would admit to our communion Socinians and every other class of heretics, with the exception of those who avowedly reject the Bible.

As to the charge made by infidels, that professed Christians study their own partial interests, and not the glory of God, there is no doubt that partizanship and selfish feeling exist in all classes of men, and those who cause the enemy to blaspheme by their misdoings will have fearful guilt to answer for. But this ought not to deter any man from avowing a conscientious preference for that which he believes deserving of approbation; and it would be absurd for a clergyman to throw off his gown, and relinquish his honest maintenance by his benefice, in order to convince infidels that he is sincere in his profession of Christianity. The infidel might admire his zeal, but would not be one step nearer being a Christian. Nor is it fair to speak as if almost all Christians, and Christian ministers, substituted gain for godliness. To not a few of the clergy in our own church, their profession, as a profession, is absolutely a loss: they have never earned as much by it as sufficed to pay the expenses of their sustenance and education up to the age of twenty-three or four: they sometimes hold curacies which scarcely pay their house rent and taxes; and often they give their services without any other reward than the satisfaction of spending and being spent in the cause of their Divine Master. The infidel, therefore, ought in fairness to inspect both sides of the account.

We, however, thank our correspondent for his kindly intended animadversions; and though we thought we had been honest before, we will endeavour, if possible, to be more honest still; only as to the mode and the measure, the question of duty and degree, of zeal and discretion, he ought to concede that there may be two honest opinions, and ours may not coincide with his. May the God of all wisdom and grace direct aright all who undertake to labour in this great cause.

* Nothing is more common than this kind of verbal fallacy. I never knew any one preach a sermon from the text 'Strive to enter in at the strait gate,' without informing his congregation that the original word signifies *agonizæ*. There are few falsehoods which sound more like truth; but the notion of *pain* is not involved in the sense of the word *ἀγωνίζεμαι*, as it is in that of *agonise*.

which the phrase is taken by the want of a convenient title for his chapter. He says in a note, 'The New Testament presents three terms which appear to be synonymous with the analogy of faith in *μορφῶσις τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ, τυκὸς διδασχῆς, and ὑποτυκῶσις ὑγιαίνοντων λογῶν.*' Any collective term for the doctrines of Christianity might with just as good reason be said to be synonymous with the analogy of faith. The notion of systematic unity, however, is not the characteristic idea or *differentia* (as a logician would say) in any of these phrases.

I may perhaps be allowed to offer a remark on two of the expressions which Mr. Horne refers to in his note. *Τῆπος* and *μορφῶσις* are translated in the English Bible by the same word "form," though they differ from each other as the mould differs from the figure which it impresses on the metal. "Form of knowledge" and "form of godliness" (Rom. ii. 20; 2 Tim. iii. 5) do not convey the sense of the corresponding Greek phrases. In the latter passage, for instance, almost every body supposes that St. Paul is reprobating the outward shew of religion. It is not profession, however, but theoretical knowledge which is here contradistinguished from true religion. *Conception* is the English word which would most nearly express the meaning of the word *μορφῶσις* in both the passages where it occurs.

M. J. M.

CORRESPONDENCE OF THE OLD AND NEW TESTAMENT ON THE MILLENNIUM.

To the Editor of the Christian Observer.

YOUR correspondent, "An Inquirer," in your Number for September proposes the question, "What direct proof can be educed from Scripture that the blessed period foretold, when 'the earth shall be full of the knowledge of the Lord,' &c. &c. synchronizes with the thousand years mentioned in Rev. xx.?"

Now, without stopping to inquire whether what I am about to offer be of the nature of direct or indirect proof, I would answer the query by the following questions:—

Does not the period foretold in the Old Testament mean a time when the whole world shall be brought to a state of great spiritual prosperity? and is the millennial period of Rev. xx. different in its nature? "Blessed and holy is he that hath part in the first resurrection:" and does not the binding of Satan imply that such a state of things will be at least general, if not universal? Supposing this to be granted, I would ask again, Did such a period ever occur before the Christian æra? If not, then we are to look for it subsequently to the first advent of our Lord. And if more than one such period were to be expected, would the mention of it have been omitted in a prophetic book evidently intended to pourtray the state of the world as connected with the church, from the time when the prophecy was delivered to the end of all things? If then, as cannot be denied, the book of Revelation mentions only one such period, can we escape from the conclusion, that it is the same as, and therefore synchronizes with, that foretold by the Old-Testament Prophets? If this reasoning be satisfactory to the mind, does it matter whether the proof is direct or indirect?

17.

ON THE ENTHUSIASM OF THE WESLEYAN METHODISTS.

To the Editor of the Christian Observer.

It is, I doubt not, from laudable, and perhaps judicious, motives, that in your remarks upon the extravagancies and absurdities which have deformed religion during the present century, from Hawkerism to Baringism, and from Baringism to Bulteelism, you have generally confined yourself to matters within, or connected with, your own pale; for even Irvingism you have chiefly noticed, if I read your pages correctly, as having grown out of errors and delusions among those who are, or were, professed members of the Church of England. It was perhaps less invidious, and more for the edification of your readers, who I presume are mostly Episcopalians, to discuss the case of Miss Fancourt, and the publications of clergymen who, about that time, and before and afterwards, published some strange speculations upon prophecy and miracles; and some of whom doubtless now lament the torrent of fanaticism to which they opened the floodgates; than to go into the Dissenting camp, and to inquire whether Southcottism and other heresies would not furnish heresies and extravagancies equally great.

But though Southcottians do not, I suppose, read your pages, and therefore are not likely to profit by your strictures, yet many of the Dissenting and Methodist body do; and to them an occasional warning word may not be out of place: besides which, you are bound, as a Christian journalist, to assist in guarding "the common salvation," and also to fortify your own readers against contagion.

With the extravagancies which have melted into that strange compound, called Irvingism, the great body of the Methodists and the Dissenters, to their honour be it spoken, are, I believe, almost to a man uncontaminated; and they have not failed to represent it as a proof of the senility of both the Established Churches of Great Britain, that the extravagant notions alluded to, respecting prophecy, the millennium, and miracles, have originated within their respective pales, and found converts among their members; at least till the fanaticism became strong enough to drive them away from all former communions, established or protected, into an erratic course of their own devising.

But though the particular forms of extravagance just alluded to have prevailed chiefly among the members of the churches of England and Scotland, it were easy to shew that a large measure of fanaticism exists among religionists of other persuasions. It is impossible to read the Journals of those remarkable men, Mr. Whitefield and Mr. Wesley, without being constantly pained at the credulity and enthusiasm which pervade them: prophetic dreams, supernatural voices or impressions, direct revelations, and even miracles, are not wanting; and these are spoken of with almost as much confidence as if they were truths of holy writ. The better educated persons of the Methodist body (for I will confine my present remarks to the followers of Mr. Wesley), I would trust, have outgrown these extravagancies; but I fear they are still rife among their less intellectual companions, and that the leaders of the community have not duly set themselves to counteract such delusions. It is indeed with pain that I state, that something of a fanatical spirit (I speak not of gross absurdities, like those above alluded to of the Irvingites), runs throughout the whole texture of Methodism, and that it requires the master mind of another Wesley to separate them. I would not speak of these things in the tone of Bishop Lavington's unjust, ungenerous, and irritating publication, "The Enthusiasm of Methodists and Papists compared;" but still I believe that they exist, and to an extent

which makes me, as a friend of simple Scriptural truth, dread the extension of this system. I write not to stir up angry controversy; but, if possible, to turn the attention of the leaders of the Methodist body themselves to the subject, that they may endeavour to correct the evil. At present I fear I must say, that in too many cases they encourage it, by a mode of speaking and writing which is not consistent with Scriptural sobriety; which, if I may say so without unnecessary offence, is extravagant and fanatical.

Take up, for instance, almost any Number of the Wesleyan Magazine. That work is, in many respects, well conducted: it often contains papers of considerable intelligence and mental vigour, as well as piety: it advocates with great zeal matters of charity and philanthropy: it is, I would hope, generally candid and friendly in its allusions towards the Church of England; and its great object is to win souls to Christ, and to comfort and edify those which are already won. But is it characterized by sober-mindedness? I take up almost the first Number that presents itself, which happens to be the number for last May, and there I find the following:—

“On that night, near the close of the sermon, a respectable middle-aged female cried out, ‘Praise the Lord! Praise the Lord, O my soul, for what He has now done for me. I feel that he has just now pardoned all my sins.’ The preacher then closed the sermon, and began to pray: and a very powerful influence rested upon the whole congregation. One young convert cried out, ‘My soul is full of glory. What shall I do? What shall I do? my heart is so full. I wish to die. I wish to die now. I want to go to heaven; and, oh, I want to go now.’

“Several obtained the blessing of *entire sanctification*. Upwards of twenty have been *truly* converted and added to the church. There were at least thirty persons in great distress. Another entered into Christian liberty; and then another, and another.

“At this place is a young woman, about thirty years of age, who is lame, and has for many years been obliged to use a crutch. She has been a member of our society for more than ten years, but lived *without a sense of pardon*. On seeing the earnest manner in which others sought the blessing, and the happiness of all who obtained it, she became greatly affected; and one Friday night in November last, while praying mightily to God in her own house, she *obtained the pardoning love of God* about eleven o’clock at night. Such was her happiness, that she scarcely knew how to contain herself; and though the hour was so late, she went across the fields, and through the lanes, a distance of more than half a mile, to the house of her class-leader, to tell him what the Lord had done for her. On going to the door, she found the servant-maid at work. She fell upon her neck, and began to praise God with all her might; and then, to the rest of the family, abundantly uttered the praise of the Lord. The maid was so affected, that she began to weep and pray. The servant-man, who was in bed, when he heard all this, was alarmed, and began to cry mightily to God. He has since found peace. When the young woman rose up to return home, she found that she had actually forgotten her crutch; and that she had gone over the stiles, as well as through the lanes and fields, without the aid of this her old companion. The lame literally leaped for joy.”

“Such, however, was her joy on receiving the blessing of pardon, that she could not refrain from declaring aloud what the Lord had done for her soul, &c. The report of what was going on soon spread through the town, and the people came out of the public-houses, as well as their own, to see this strange sight. The scene at this time was truly affecting. The loud and piercing cries of the broken-hearted penitents drowned the voice of prayer, and all that could be done in this stage of the meeting was to stand still and see the salvation of God. At length the penitents were conducted

and upheld, each of them by two persons, into one part of the chapel. And now, when their cries and groans were concentrated, one of the most affecting scenes appeared before the people. Their humble wailings pierced the skies. Sometimes the burst of praise from the pardoned penitents mingled with the loud cries of the broken-hearted, and this greatly encouraged those that were in distress.

"The meeting might have been kept up all the night. In some instances, after being employed about five hours, our leaders, when they had retired to rest, have been called up again to pray with the distressed." "They held their prayer-meeting by moon-light, upon the moor, by the sea-side. Nearly forty persons were that night pricked in their hearts, and ten found mercy."

More might be given to the same purpose, but the above will suffice; and yet I find these words—"We having nothing of mere rant or wildfire, and as little confusion as could possibly have been expected." If there be not something of "wildfire" in the scenes above depicted, I know not what is meant by that word; and I respectfully submit to the more influential and intelligent members of the Methodist body, that revivals, or apparent revivals of religion, commenced as above, are far from being hopeful as the germ of a solid permanent conversion, or of the fruits of matured godliness in after-life. Persons thus over-stimulated, and whose religion commences in heats and excesses, are too likely to be the victims of every new-fangled notion, and only need a Southcottian or Irvingite preacher to lead them to the grossest delusions. If young and ignorant persons are led out to prayer-meetings upon a moor by moon-light, and excited to wailings that pierce the skies, and taught to expect instantaneous assurance of pardon and "entire sanctification" in a moment, and are fed upon stories of lame persons throwing away their crutches and miraculously leaping for joy, (another very clear instance of the powerful effects of excitement, for in this instance there is no mention of prayer or faith for the blessing of healing,) can we wonder at any excesses that may ensue; and can we be surprised if of the persons thus brought within the contagion of social sympathy, some afterwards ridicule all religion, others run wild into every extravagance, others retire silent and ashamed, and few comparatively prove in after-life that the revival was really the hand of God. I do again implore the leaders of the Methodist body who have so large a portion of the poor, and ignorant members of society under their care, and to whom their zealous labours, in the lack of service in the Established Church, have been abundantly blessed, seriously to consider this matter. Are these things done, according to the Apostolic command, "decently and in order?" And how can they justify it to their consciences to allow their preachers to inculcate such crude, overstated, and unscriptural notions as are couched in the above extracts? Many of the friends of the Church of England have wished for a comprehension which may bring the Wesleyan Methodist body within her pale; but if these extravagancies of doctrine and of practice are a necessary part of the scheme of Methodism, there is no hope of such a union, and no pious and judicious churchmen would wish to introduce such doctrines or practices within her fold.

A WATCHMAN.

HOW MAY WE KNOW THAT WE ARE LED BY THE HOLY SPIRIT?

To the Editor of the Christian Observer.

UPON reading A. L.'s serious question, "How may a person know when he is led by the Holy Spirit?" I could not but reflect with deep emotions

of sorrow upon the multitudes of those who have reached "that bourne from which no traveller returns," without "having so much as heard whether there be any Holy Ghost;" as well as of those still living even in nominally Christian countries who are so utterly ignorant as to deny this grand fundamental truth of the Gospel, or even so profane as to turn it into ridicule. Look again into the world, survey the lives of mankind in general, and see how fearfully numerous are those who preclude the inlet of the life-giving Spirit by devoting all their energies to "labouring for the meat that perisheth," while they are utterly unconcerned to seek to "drink of the fountain of living waters." How little do such persons reflect—they do not reflect at all—upon His all-powerful efficacy in awakening men dead in trespasses and sins, to become the servants of God.

With regard to the evidence of our being led by the Holy Spirit, when the sinner, who, like the prodigal son, has been wasting his substance in riotous living, oppressed by the burden of his transgressions, "comes to himself," and with humble repentance resolves to return to his Heavenly Father, and to become a new creature; he, hitherto destitute of Divine grace, now begins to feel the gracious influence of the Holy Spirit working within him holy emotions, removing "an evil heart of unbelief," and shewing the way of "access to the Father." He who has been "called out of darkness into marvellous light," and "from the power of Satan unto God," can never assuredly hesitate to admit the reality of the Holy Spirit's work, since he is indebted to it not only for the greatest and most beneficial, moral, or more properly spiritual, change that it is possible to conceive, but because he feels that it is only by the perpetuated supply of His sustaining grace, that he will be enabled to continue steadfast and unmovable amidst the opposition of the world, the allurements of the enemy of souls, and the depravity of his own heart. Next, all true believers are said to be "led by the Spirit," to "live in the Spirit," and to "walk in the Spirit." The love of God is shed abroad in their hearts by the Holy Ghost. Revelation diffuses around them the glory of Christ's kingdom; the inestimable treasures of the Almighty become spiritually visible; God himself is, as it were, manifested to them; and the light of the Spirit shines within their souls.

Men of Christian integrity and sound judgment cannot but lament the enthusiastic feelings and the unwarranted pretensions to the miraculous gifts of the Holy Spirit, which have of late exhibited themselves in the metropolis and elsewhere. Such falsely termed Divine illuminations awfully tend in the public estimation to sully the glory of what is really Christian; but we are not to yield scriptural truth because some men mistake or abuse it.

M. G. H.

ON THE APATHY OF THE CHURCH OF ENGLAND IN MISSIONARY EXERTIONS.

To the Editor of the Christian Observer.

THE present aspect of affairs, in regard to Christian missions, may justly afford pleasure, and call forth gratitude to God, in comparison with the apathy of former days; and appropriately may we apply to ourselves the language addressed by our Lord to his disciples: "Blessed are the eyes which see the things that ye see; for many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them."

Yet, on the other hand, when we reflect on the hapless condition, mental

and bodily, as well as spiritual, of hundreds of millions of our fellow-creatures, still ignorant of the "way of salvation," living "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world:" it is afflicting to think how very inadequate are all the exertions of the Christian church to supply their "lack of knowledge."

In regard to our own communion, every faithful member of the Church of England, must feel pain when he compares her prominent station, and ample means as to wealth and opportunity for the propagation of the Gospel, with the feebleness and paucity of her missionary exertions. The chief cause, I conceive, of defect, is the ignorance of our congregations generally, respecting the unhappy state of Pagan lands, and of their bounden duty to do all in their power to convey the Gospel to their inhabitants. And if it be asked, how it comes to pass that the frequenters of the services of the Church should remain in greater ignorance on those important subjects than the attendants at Dissenting places of worship; I fear the true answer is, that our clergy do not make a matter of conscience, of prominently and zealously setting forth the urgent and ever-pressing claims of the heathen upon our sympathy and bounty. The Methodists, although comparatively a very poor people, raised fifty thousand pounds last year for missionary purposes. The Church of England has but one missionary society to the heathen, the Church Missionary Society, (the Society for the Propagation of the Gospel extends by its charter only to the colonies;) and yet this cannot raise so much as the poor despised Methodists. And whence the difference? Why, in this, that wherever there is a Methodist chapel, in town, village, or hamlet, there the claims of the heathen world are affectionately urged upon the conscience of their congregation, in a regular and systematic manner; whereas, in our churches, they are well nigh forgotten. The great majority of our bishops themselves do not contribute one penny to promote the kingdom of Christ out of the British colonies. The claims of the vast body of the heathen world are utterly neglected. It behoves, then, the ministers of the Church to bestir themselves, and wipe away this reproach from her communion. Let the dark places of the earth, and the degrading and horrid superstition of hundreds of millions of idolaters, engage their attention and awaken their sympathy. The diurnal press has been deemed by some the best public instructor; but surely the Christian pulpit, when rightly employed, is an engine of greater power, and will take a stronger hold on the affections of the people; and how great would be the beneficial results, if every pulpit within the pale of the Church was, at stated opportunities, employed in pleading the cause of its missions? The funds now collected would be largely increased: nor would suitable missionaries be wanting, or hopeful spheres for their location. Ought things to remain in their present state? Oh that those who fill high and responsible situations would answer this matter to their own consciences, and to the Master whom they profess to serve!

A CONSTANT READER.

METRICAL SKETCHES ON THE FESTIVALS, BY
BISHOP MANT.

If our readers were as much interested as we were with the specimens of the Bishop of Down and Connor's devout metrical effusions appended to

his biographical notices of the Apostles and Saints, they will not be displeased at our presenting them with another chaplet.—

ST. PHILIP AND JAMES.

(See the Collect.)

HOLY Jesus, Saviour blest,
As, by passion strong possess,
Through this world of sin we stray,
Thou to guide us art the Way.

Holy Jesus, when the night
Of error blinds our clouded sight,
Round the cheering day to throw,
Saviour, then the Truth art thou.

Holy Jesus, when our pow'r
Fails us in temptation's hour,
All unequal to the strife;
Thou to aid us art the Life.

Who would reach his heavenly home;
Who would to the Father come;
Who the Father's presence see;
Jesus, he must come by thee.

Channel of the Father's grace,
Image of the Father's face,
Saviour blest, incarnate Son,
With the Father thou art one.

SAUL, WHO ALSO IS CALLED PAUL.

Behold yon horseman hurrying by,
With armed hand, and ruthless eye!
Damascus-bound, he dooms to die,
Or deep in dungeon gloom to lie,

Or feel th' apostate's shame,
Whoe'er the stamp of Jesus wears:
Nor sex nor innocence he spares,
Nor beardless cheek nor hoary hairs,
All-reckless if his victim bears
The Galilean's name.

Mark well the man! 'tis Saul, 'tis he,
Jew fierce as e'er ye saw;
Of strictest sect a Pharisee,
A slave to Moses' law.

Behold yon preacher patient stand,
With placid mien and aspect bland!
Persuasive, lo! he waves his hand,
And tells of toils by sea and land,
Of dangers and of loss;

His limbs by bonds and scourges torn,
With weariness and watchings worn,
The Gentiles jest, the Hebrews scorn,
Assaulted, trampled on, forlorn,
Yet all for Jesus gladly borne,
The triumph of the Cross!

Mark well again: 'tis Saul, 'tis he,
From legal bondage freed:
Strong in the Christian liberty,
True to the Christian's creed.

List to his tale! ye hear him say,
What vision met him on his way:
How from the heavens a piercing ray,
More brilliant than the orb of day,

Struck on his dazzled eye;
And how, when smitten to the ground,
His ear received th' accusing sound,
"Me wherefore does thy fury wound?
Hard task and painful hast thou found:

Thy Saviour, Saul, am I."
Appall'd, to guide his footsteps blind
He seeks another's sight:

But on the darkness of his mind
Has dawn'd a holier light.

Paul, on thy truth's unshaken base
Our faith's foundation firm we place:
Nor less with adoration trace
The riches of celestial grace

In thy conversion shewn.
And though no change like thine we seek,
Nor hope to hear our Saviour speak,
Nor hope to see his glory break
Through opening clouds; with spirit meek

His ceaseless grace we own:
And lowly beg, that, when away
From his straight path we roam,
His grace may meet us as we stray,
And lead the wanderers home.

JUDAS.

Blot from the sacred book the page,
Erase the dread record,
Which points to each succeeding age
The traitor of his Lord!

That Lord so gracious and benign,
Image of God above,
So full his words of truth divine,
His deeds so full of love!

To be the object of his choice,
To tend him day by day,
To see his life, to hear his voice;
To kiss him, and betray!

Oh, blot it out, the fearful page,
Erase the dread record;
Nor point to each succeeding age
The traitor of his Lord!

Forgive the thought! For not in vain
That page recording tells,
How deeply fix'd the guilty stain
In Adam's offspring dwells.

It tells, how rankling deep within
Breaks forth the deadly taint;
How foul the character of sin;
How sure its punishment!

Then let it stand; for so decreed
The Spirit of the Lord,
That all of Adam's race may read
And mark the dread record:

May still the traitor's awful fate
With pitying thoughts deplore;
And scan their own uncertain state,
And tremble, and adore!

REVIEW OF NEW PUBLICATIONS.

DEANE'S WORSHIP OF THE SERPENT.

The Worship of the Serpent traced throughout the World, and its Traditions referred to the Events in Paradise: proving the Temptation and Fall of Man by the Instrumentality of a Serpent Tempter. By the Rev. J. B. DEANE, M. A. London. 1 Vol. 8vo. 1830.

It is a misfortune incident to mounting a hobby, that it is wondrously apt to run away with its master. The worthy author of this book has found a hobby which had been already amply spurred and bravely over-ridden by Bryant, Dr. Stukeley, and a score others, and its present owner has not spared its flanks or its fleetness. Yet, in consideration that to a certain extent it has taken the right road, we will indulge it with a handsome feed of corn; but we must be excused vaulting into the saddle, and accompanying all its mettlesome curvettings and excursions over bog and briar where there is neither pathway nor safe footing.

To drop allegory, there is undeniable truth in the general doctrine that the annals of Paganism bear strong traditional testimony to some of the facts now known with certainty only through the disclosures of Holy Writ; so that, for example, a man might as well assert that the sun never shines within the tropics as that there are no vestiges of the Noachic deluge in the primitive records and customs of the family of nations; or that the story of a primæval golden age followed by a period of degeneracy, a story common to all countries that boast any ancient memorials, does not fairly trace itself back to the traditional recollections of the paradise of Eden. But when such a general, undeniable, and eminently important truth comes to be minutely illustrated by a man of large phantasy; and history, chronology, mythology, etymology, and every rite and custom of every nation living or dead, are pressed, willing or unwilling, into the argument; then what is true in the outline becomes false in the detail; and an unbeliever, far from being convinced by the illustration, only admires the credulity of the illustrator. Father Harding the Jesuit found Moses and the Prophets, and Christ and his Apostles, every where in the Latin classics; Horace's celebrated ode in particular, "*Non usitata, non tenui*," &c. was a prosopopœia of Christ triumphing over the grave, and addressing the Jews, and sending out the Dominican friars to preach the Gospel. Yet this is scarcely more absurd than some of the reveries of learned men in tracing heathen customs to alleged foundations in Holy Writ.

Now what we should covet to see is the winnowing of the grain from the chaff; though we readily do the zealous and learned author of the work before us the justice to add, that it is not altogether his or any man's fault if they are mixed; for as a farmer is obliged to store both, though only one is valuable, so the collector of illustrative customs, etymologies, and analogies, must adduce many which separately are but of remote or doubtful application, and yet in the aggregate may add to the moral force of the argument. The illustrations of the worship of the serpent are of this kind. The effect of the accumulated facts is irresistibly powerful; and yet it would be the veriest hobbyhorsism to take any one separately, and insist upon it detached as a vestige of primæval tradition. Their force is in their combination; and though many of the illustrations may be, and probably are, irrelevant; though twenty reasons might be assigned to account for local facts, and not a few of the serpent relics which Mr.

Deane and others notice have probably no connexion with any mythological superstition whatever; yet when we look at their united testimony we cannot but come to the conclusion, after abating for every exception, that serpent worship was not a mere casual superstition: nor does it seem possible to account for the vast aggregate of facts but by referring them to some common source. The serpent has entered in one way or another into the mystic rites of so many nations, and under such varied circumstances of era, climate, and mythological opinion, that to consider the matter fortuitous would be a most improbable conclusion. That there was some central origin of many of these varied ceremonials seems almost demonstrable, and the most striking certainly is the temptation and fall of our first parents. There is indeed nothing else to which we can refer it; so that if we should think that conjecture unlikely, we must be content to forego all attempt at discovering any probable hypothesis. The class of writers to whom we have been referring feel no difficulty whatever in the identification; and yet when we view the matter without the aid of fancy, there is nothing in the account of the Fall that would naturally lead the nations to regard the serpent as an object of worship: nor are we satisfied with the solution of some divines, that Satan doubtless seduced man to worship him in revenge for his discomfiture. There is no doubt of Satan being the tempter to what is evil; but the application of this solution in the present case begs the question, that serpent worship was in allusion to the temptation in paradise. The most probable solution to our minds is, that from the devil having entered into the serpent, and in that form tempted our first parents, the serpent was viewed mythologically as the personification of the evil principle, and came to be worshipped in that light, according to the well known superstitions of barbarous nations, who worship a supposed good deity for his goodness, and an evil one to placate his malice. Many of the serpent rites were connected with offerings and living sacrifices, which agrees very closely with this idea. Revolting as is the worship of devils, we know that it has prevailed among many pagan nations; if therefore the devil was early known to the inhabitants of the world, from primæval tradition, under the symbol of the serpent, the whole mystery of serpent worship is accounted for; more especially when we add, that in juxta position with the serpent, or the supposed personification of evil, we often find connected some symbol of the supposed personification of good, which is quite consistent with the two-fold worship just mentioned.

It is clearly proved, that serpent worship widely prevailed; and the only imaginable solution of the fact is, that it had some remote allusion to the temptation in paradise; and this fact is very important as adding another ray to the cluster of sun-beams with which the evidences of the Bible being the word of God are illuminated. But to go one step beyond this is in our view fanciful. The general truth, as a whole, is striking and important; but when we take any particular instance of heathen worship, and begin to analyze it, and to find in it vestiges of Adam or Eve, or paradise, or the blessing or the curse, we fear we have begun to mount the hobby, and are not very certain as to whither he may carry us. We shall have occasion, before we conclude our remarks, to notice a few of these erratic wanderings in the volume before us; but in the mean time, to do full justice both to the author and the subject, we will quote his own summary of his argument. It is long, and will need some of the afore-said winnowing; but it contains much curious and interesting matter, and, after blowing away the chaff, the wheat will reward the pains of collecting.

"In the preceding pages we have traced the worship of the serpent from Babylon, east and west, through Persia, Hindûstan, China, Mexico, Britain, Scandinavia, Italy, Illyricum, Thrace, Greece, Asia Minor, and Phenicia. Again, we have observed

the same idolatry prevailing north and south, through Scythia on the one hand, and Africa on the other. The worship of the serpent was, therefore, universal. For not only did the sacred serpent enter into the symbolical and ritual service of every religion which recognized the sun, but we even find him in countries where solar worship was altogether unknown—as in Sarmatia, Scandinavia, and the Gold Coast of Africa. In every known country of the ancient world the serpent formed a prominent feature in the ordinary worship, and made no inconsiderable figure in their hagiographa, entering alike into legendary and astronomical mythology.

"Whence, then, did this only-universal idolatry originate? That it preceded polytheism, is indicated by the attribution of the title *Ops*, and the consecration of the symbolical serpent to so many of the heathen deities. The title *Ops* was conferred upon Terra, Vesta, Rhea, Cybele, Juno, Diana—and even Vulcan is called by Cicero, *Opas*.

"In Grecian mythology, the symbolical serpent was sacred to Saturn, Jupiter, Apollo, Bacchus, Mars, Æsculapius, Rhea, Juno, Minerva, Diana, Ceres, and Proserpine—that is, the serpent was a sacred emblem of nearly all the gods and goddesses. The same remark may be extended to the Theogonies of Egypt, Hindûstan, and Mexico—in all of which we find the serpent emblematic, not of one deity, but of many.

"What then is the inference?—That the serpent was the most ancient of the heathen gods; and that as his attributes were multiplied by superstitious devotion, new names were invented to represent the new personifications which, in the progress of time, dividing the unity, destroyed the integrity of the original worship. Yet each of these schismatic superstitions bore some faint trace of its draconic origin, in retaining the symbolical serpent. Some of these deifications may be easily traced, though others are obscure and difficult. Thus the subtilty of the serpent became the goddess of wisdom; his knowledge of futurity, the god of vaticination; and, by a strange perversion of spiritual truth, his destructive influence, the god of healing; his seductive fascination, the goddess of chastity; his malignity, which blasted even the produce of the earth, the goddess of agriculture; though 'the god of war' more aptly represented an attribute of the being who 'was a murderer from the beginning;' and the god of drunkenness not improperly personified the fascinations which, intoxicating the soul with sensual delight, deprived it at once of divine reason and immortality—of 'the image of God,' and of the life of angels. These are preserved—at least in outward semblance—the badge of their base origin: and Minerva, Apollo, Æsculapius, Diana, Ceres, Mars, and Bacchus, acknowledged in their symbol the sacred serpent—the serpent of paradise.

"But this inference depends not on mere symbolical worship: for we trace the sacred serpent, by the lamp of tradition, through the waters of the deluge to the world which they overwhelmed. In the mythological systems of Hindûstan and Egypt, we find him, as the cause of that awful calamity, moving in the waters, and troubling the deep: and a Brahminical legend indicates his existence even before that visitation. In the channel of the river Ganges, in the province of Bahar, is a remarkable rock upon which is sculptured a figure of Veshnu reposing upon a serpent. This serpent is fabled to have been the goddess Devi or Isi, who assumed the form to carry Veshnu over the deluge. The sleep of Veshnu indicates the period between the two worlds. May we not then infer that this legend alludes to the existence of the sacred serpent in the world before the flood? And further, is it not probable, since this sacred serpent is confounded with Isi (the Isis of Egypt—the Eve of Scripture), that the tradition recognizes the serpent of paradise?

"The only worship which can vie with that of the serpent in antiquity or universality, is the adoration of the sun. But uniformly with the progress of the solar superstition, has advanced the sacred serpent from Babylon to Peru. If the worship of the sun, therefore, was the first deviation from the truth, the worship of the serpent was one of the first innovations of idolatry. Whatever doubt may exist as to which was the first error, little doubt can arise as to the primitive and antediluvian character of both. For in the earliest heathen records we find them inexplicably interwoven as the first of superstitions. Thus Egyptian mythology informs us, that Helius (the sun) was the first of the Egyptian gods; for in early history kings and gods are generally confounded. But Helius married Ops, the serpent deity, and became father of Osiris, Isis, Typhon, Apollo, and Venus: a tradition which would make the superstitions co-eval. This fable being reduced to more simple terms, informs us, that the sun, having married the serpent, became by this union, the father of Adam and Eve, the evil spirit, the serpent-solar deity, and lust; which appears to be a confusion of scriptural truths, in which chronological order is sacrificed for the simplification of the fable. But—*ex pede Herculem*—from the small fragments of the truth which we here perceive, we may judge of the original dimensions of the knowledge whose ruins are thus heaped together. We may conclude, that since idolatry, lust, the serpent, and the evil spirit, are here said to have been synchronous with the first man and woman, the whole fable is little more than a mythological version of the events in Paradise.

"The first sinners and the first sin are well placed in the same family with the author of all evil: and as through the serpent he was introduced into paradise, and through the serpent they died from righteousness, and were born anew in sin, the serpent may well be allegorically represented as the parent of each.

"The reviver of Ophiolatris, after the flood, must have been one of the family of Noah; for so high can we trace its postdiluvian history. Sanchoniathon tells us, that 'Saturn, coming into the south country, gave the whole of Egypt to the god Taausus for his kingdom.' Now Taausus was the inventor of postdiluvian Ophiolatris; and since Saturn was Noah, according to every system for the interpretation of mythology, it is historically certain that, during the lifetime of this patriarch, or shortly after his death, the worship of the serpent was revived in Egypt.

"But not only in Egypt must we look for its early revival. We have traced it in countries which never could have had intercourse with the kingdom of Taausus until the voyages of the Phœnicians, or the conquests of the Romans, opened a passage for its mysteries. And then—here, in the remotest regions of the earth—amidst the fortresses of Wales and the wilds of Wiltshire—were found a people who adored the same god, symbolized by the same serpent, and propitiated with the same sacrifice—a human victim; who remembered in their mythology the same primeval tradition of the woman persecuted by the malignant dragon, and blended with their fables such records of the Fall of man as could hardly have been devised by their own invention, irrelative as they are to every other part of their idolatry.

"Thus the veneration of the oak (which did not conduce to any national utility, as they never cut it down) was totally unconnected with their theological system, and must therefore have been handed down to them by immemorial custom, the meaning of which had been lost in the darkness of ages.

"The same adoration of trees, in conjunction with serpent-worship, prevailed in the still darker regions of Sarmatia, and among the infinitely more degraded natives of the coast of Africa. And who can have the hardihood to venture an assertion, that such a superstition was the invention of one polished nation, and conveyed, by their commercial or warlike enterprises, into countries cut off by trackless oceans or immeasurable deserts? Who can assert, with any hope of making good his hypothesis, that the Egyptian philosopher, or Phœnician merchant, or Assyrian conqueror, instructed in the same worship the grovelling Whidanesæ, the erratic Sarmatian, or the inaccessible Briton?

"The inland progress of the sacred serpent might have been conducted by Chaldæan colonies into some of the neighbouring districts: but in ages when the exploits of a single traveller furnished matter for fables as numerous as they were marvellous, it is not at all likely that a Chaldæan colony would penetrate on the one side beyond the Oural, or on the other beyond the Himalæh mountains, in sufficient force to revolutionize the religion of those regions. And yet in remote China, and secluded Scandinavia, the same serpent holds his dominion in the sea, and his reign upon the land. But if to these distant dwellings of the sacred dragon we add his immemorial habitation in Peru and Mexico, the improbability that Ophiolatris was a Chaldæan invention increases with additional force: and if Chaldæa be deprived of the sceptre of universal proselytism, where is the nation that can contend for the distinction?

"With respect to the introduction of Ophiolatris into Britain, it is historically certain that the Phœnicians were the only people of antiquity who pushed their adventurous barques into these remote latitudes: and though in some particulars the languages and religions coincide, yet we cannot imagine that such a priesthood as the Druids could have sprung from the slow and solitary vessels which, creeping along the coasts of Africa and Gaul, discharged their ballast upon the desert Cassiterides; and, unconscious of any object but that of accumulating wealth, returned home with the tin ore of those valuable islands. That accidental circumstances, in the lapse of ages, introduced many innovations into the religion of the West, we can readily believe; but to recognize in the Druids, the Magi of Chaldæa, the Philosophers of Egypt, or the Brahmins of Hindûstan (except inasmuch as they are all probably descended from the original idolatrous priesthood dispersed at Babel), is a refinement of conjecture which requires more substantial proofs than have hitherto been advanced. Identity of remote origin will satisfactorily account for identity of opinions in countries so separated by land and sea, without supposing any subsequent intercourse by colonies or navigation.

"It appears, then, that no nations were so geographically remote, or so religiously discordant, but that one—and only one—superstitious characteristic was common to all: that the most civilized and the most barbarous bowed down with the same devotion to the same engrossing deity; and that this deity either was, or was represented by, the same sacred serpent.

"It appears also that in most, if not all, the civilized countries where this serpent was worshipped, some fable or tradition which involved his history, directly or indirectly, alluded to the Fall of man in Paradise, in which the serpent was concerned.

"What follows, then, but that the most ancient account respecting the cause and

nature of this seduction must be the one from which all the rest are derived which represent the victorious serpent—victorious over man in a state of innocence, and subduing his soul in a state of sin, into the most abject veneration and adoration of himself?

"This account we have in the writings of Moses,—confessedly the most ancient historical records which ever existed in the world. The writings of Moses, therefore, contain the true history; and the serpent of paradise is the prototype of the serpent of all the superstitions. From his 'subtily' arose the adoption of the serpent as an emblem of 'wisdom;' from his revealing the hidden virtue of the forbidden fruit, the use of the same reptile in divination; from his conversation with Eve, the notion that the serpent was oracular: and, after this, the transition from a symbol, a talisman, and an oracle, to a god, was rapid and imperceptible, and would naturally have taken place even had there been no tradition of the celestial origin of the fallen spirit, who became the serpent-tempter.

"But in reviewing the hopes and traditions of the Gentiles, we find that they not only preserved in their mythological writings a memorial of the Fall, but also a strong vestige of the promise of Redemption. The 'bruising of the serpent' was equally known in the mythologies of Egypt, Hindûstan, Greece, Persia, Scandinavia, and Mexico. In each of these we recognize a triumphant god, and a vanquished serpent. Neither can this, any more than the remembrance of the Fall, be a casual coincidence. There is nothing in the belief which would naturally suggest itself to the imaginations of people so remote and so unconnected. In respect to this expectation, therefore, we may similarly conclude, that where so many independent traditions coincide, the most ancient must be the one from which all the rest were originally derived. This will again bring us to the Promise of Redemption, in the curse upon the serpent, as revealed to Adam. But it will do more: it will teach us in what light the first of men who fell, and to whom first it was announced that 'the wages of sin is death,' looked forward to 'the gift of God, which is eternal life, through Jesus Christ, our Lord.' It will teach us that neither Adam, any more than ourselves, 'looked for transitory promises;' that the Redemption, which was the object of his ardent faith, was not temporal, but spiritual; that the agent of that redemption, in his heaven-directed eye, was not a mere man, heir of his infirmities, his sins, and his mortality, but 'God manifest in the flesh;' and that, through the sufferings of this Just One, in his conflict with the evil spirit, he expected to 'bruise the serpent's head.'

"That such was the faith of Adam, the faith of all the world declares. For what was this faith in respect of the vanquished serpent, and the triumphant God?—Apollo slays Python; Hercules, the Hesperian dragon; Creeshna, the king of the Nagas; and Thor, 'the serpent which is cast into the sea.' But Apollo for his victory is doomed 'to depart from the world;' Hercules and Creeshna are bitten by the serpent; the former in the heel! while Thor gains the victory only with his life.—Yet Apollo, Hercules, Creeshna, and Thor, are all incarnate deities!

"If, therefore, the legends which represent their triumphs be derived from the promise of Redemption in paradise, the idea of their incarnation must have been derived from the same source. It is evident, therefore, that Adam, or (which is the same thing) Noah, must have considered the promise to imply a redemption, which would be wrought by the sufferings of 'God manifest in the flesh.'

"That Adam 'did not look for transitory promises,' is further evident from the condition in which he was left by the Fall; which, if not alleviated by some abiding hope, must have accelerated his death by accumulated miseries.

"To the serpent God said, 'I will put enmity between thee and the woman, and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise his heel.' Darkly as this promise may have conveyed the hope, that a hope of redemption was effectually conveyed by it we have every reason to believe from the mere fact that 'the days of Adam were nine hundred and thirty years, and he died.' He died at an age to which he could not, humanly calculating, have arrived, had his life been so wretched as the fall from innocence and the curse of God would have made it, had that fall been irrevocable, and that curse irremovable. For when we consider that through this protracted period, he sustained the trials of an 'accursed' soil, of children given but to be taken away, of an anxious mind and an afflicted body—anxiety and affliction being the necessary result of his lapse from innocence; when we consider that his memory, however impaired, was not destroyed, but could carry back his mind to a period of happiness now no longer existing; and that his body, however fresh, and beautiful, and vigorous, must one day 'return to the earth as it was;' we must be assured that he had something beyond his present hopes to comfort and support him in his pilgrimage upon earth; that he had some well-grounded and abiding faith in another existence, more suitable to the energies, and more consoling to the necessities, of the soul. The only comfort which revelation has announced for his support, is the promise contained in the curse upon the serpent; and as it would be the extreme of absurdity to interpret this literally, we must look for a figurative and spiritual interpretation. Such an interpretation has been put upon it by Scripture; but we can arrive at the same conclusion by independent arguments. And as such a line of

reasoning is sometimes admitted by those who will 'hear neither Moses nor the Prophets,' neither Christ nor the Evangelists, it may not be irrelevant to the object of the present treatise, as we began with 'observations on the Fall,' to conclude with similar remarks on the Redemption." pp. 357—373.

We think it impossible for any man calmly to weigh the acknowledged facts in this extract, without admitting that this remarkable extension of serpent worship is to be ascribed to some common source; and that this source was in all probability the temptation in the garden of Eden. But when Mr. Deane, or any of his learned predecessors in this track, advancing beyond this general truth, begin to find in the rites of Paganism the specific doctrines of Revelation in regard to the Fall and Redemption of mankind, we must say that the evidence becomes considerably attenuated; and as our present author very modestly professes chiefly to condense what in scattered forms others had collected, he will not feel displeased if we have not found in his pages that demonstration which those of Stukeley and Bryant, and, above all, the learned and pious Faber, could not afford us. We are little swayed by such etymological corroborations, as that on the attribution of the title Ops; and such *lucus-a-non-lucendo* arguments as that the serpent was the emblem of healing, because of his destructive influence; of chastity, for his seductions; and of agriculture, for his malignity; unless indeed worshipped, as before remarked, as a wicked being in the way of deprecation, which we imagine was the fact. Nor do we find much solidity in many of the illustrations on which some of the alleged inferences are grounded. In justice both to ourselves and our author, and that the reader may judge between us, we will quote a few specimens. If any person think they really furnish serious evidence, illustrative or corroborative of facts revealed in Holy Writ, we are far from wishing to detract from the pleasure which such coincidences afford: but we certainly should not ourselves venture to present such passages with any confidence to an infidel; nor do we find our minds capable of receiving as evidence what has been urged by some good and learned men, to prove those coincidences. Let us first select an alleged allusion in a heathen poet:—

"So clearly did the mind of Hesiod apprehend the real state of mankind, that in his fable of Pandora he seems but to paraphrase the story of Adam and Eve. Pandora was a female to whom every god and goddess imparted a virtue or an accomplishment: she was made from clay to be the wife of the man Prometheus, whose nature and origin were of a more elevated caste. He was the son of Japetus, a demigod, who was the son of Cœlus—i. e. heaven deified. Prometheus is represented as irreverent towards the gods. Among other things, Pandora was presented with a beautiful casket by Jupiter, which she was to offer as a nuptial dowry to her husband; but ordered at the same time on no account to open it. Prometheus did not marry her, being suspicious of the design of Jupiter; but sent her to his brother, whose wife she became. Through inordinate curiosity he opened the casket, and from it issued all the evils which have ever since afflicted mankind. Hope alone remained at the bottom, to assuage the sorrows which Evil had introduced. In this fable we perceive, with a little variation, a beautiful wrought description of the fall of Adam, with a delicately poetical allusion to the redemption." pp. 29, 30.

When our readers have weighed this alleged allusion, let them examine the following:—

"The seraphim of the wilderness are proved by Bochart to have been the same as those called by Isaiah, (xix. 29, and xxx. 6.) 'fiery flying serpents.' Whether the epithet, 'flying,' was a metaphor for *velocity*, or whether it actually meant that these creatures had *wings*, is immaterial. Tradition had invested both the celestial and terrestrial *seraphim* with *wings*; and hence the idea, that the paradisaical serpent was a 'winged' creature. Hence, also, the poetical fiction of winged dragons, as guardians of treasure and protectors of female innocence. For, singularly enough, [singularly indeed!] the malevolent actions of the paradisaical serpent have had a colouring given to them by heathen mythologists, diametrically opposite to the reality. The seducer of Eve is thus perversely termed the protector of maiden virtue; and the tempter who induced her to pluck the forbidden fruit, is 'the guardian of the golden apples in the garden of the Hesperides.' So powerful is the prince of this world to delude his victims!" p. 59.

We will next select a Hindoo and Chinese illustration:—

"In Hindu mythology, the serpent Asootee enfolds the globe; and on every eclipse the Hindus believe that the sun or moon is seized by a large serpent or dragon. The same notion obtains in China. This is the imaginary serpent of the constellation Draco, and the superstition may be a remnant of the tradition of 'the war in heaven,' when Michael and his angels fought against the dragon." pp. 74, 75.

Let us now take the fable of Python:—

"In this fable we recognize some remarkable features corresponding with the Fall and Redemption of mankind:—the persecution of the woman by the serpent; his predicted destruction by 'the woman's Seed;' the olive branch of peace held in the hand of the mother who gave birth to 'the Prince of Peace;' and, what is not the least significant portion of the legend, the heavenly attraction of the promised Avenger, uniting the Divine nature of the Father with the human nature of the mother.

"The whole story of Python and Apollo is surprisingly parallel with that of the serpent-tempter and his conqueror, Christ. 'It was ordained,' says Cleombrotus, (in Plutarch de defectu Orac. cited by Gesner, p. 92,) 'that he who would slay Python, must be, not merely banished from the temple ten years, but even depart from the world; whence he should return after nine revolutions of the great year, expiated and purified: wherefore he should obtain the name of Phœbus—i. e. pure; and obtain possession of the oracle at Delphi. Here is intimated, in terms not very obscure the death of the 'woman's Seed,' who should 'bruise the serpent's head;' his perfect righteousness; and his second advent, as the Lord of the universal temple." pp. 295—297.

The fable of Hercules is illustrated in the same manner:—

"That Hercules was a personification of the Messiah, has been shown by several writers: but I do not recollect to have seen it observed, that his history is most surprisingly interwoven with stories of serpents vanquished by his arm, at different periods of his life. His first act in childhood was to strangle two serpents in the cradle. His second labour was the destruction of the Lernaean Hydra, and the clearing of the neighbourhood of Argos from serpents. And his consummating glory, the conquest of the dragon which guarded the golden fruit in the garden of the Hesperides. In his combat with Geryon, he slew a dragon; and in the wars of the giants against Jupiter, a monster, whose human body terminated in serpent-legs: while, to denote his connexion with the mystic serpent, he bore upon his shield the Ophite hieroglyph of the serpent and circle. All these coincidences can hardly have arisen from the unmeaning imagination of mythologists." pp. 299, 300.

We will notice only one alleged allusion more, the narrative of Typhon. This fabled monster, Mr. Deane thinks, relates not merely to a tradition of the deluge, but ascends higher, to the creation of the world and man, with the seduction of our first parents, together with the war in heaven alluded to by St. Jude, and revealed to St. John. Such is the *celestial* history of Typhon.

"His *terrestrial* history, which Plutarch records, is briefly this. Being envious of his brother, Osiris, he put him to death, placed the dismembered body in a chest, and set him adrift on the Nile. But after some time Osiris was either restored to life, or recovered by his wife, Isis, in a mutilated state; for the fable admits of either conclusion.

"The principal features in this fable are, 1st, The envy of Typhon. 2dly, The murder of his brother in consequence. 3dly, His brother's restoration to life by means of his wife.

"It is extremely probable that, in this short fable, three independent patriarchal truths, at least, have been mixed together; the murder of Abel through the jealousy of Cain; the preservation of Noah in the ark; and the fall and redemption of man. The first is sufficiently obvious; the second has been adopted by those writers who look upon Typhon as a personification of the deluge; and the third I will endeavour to establish by such proofs as have occurred to me in the ordinary course of reading." p. 283.

We cannot follow the detail, but the conclusion is, that

"Putting all these facts together, I cannot but be persuaded that the original characters of the fable were historical persons, and that these were no other than Adam and Eve, represented by Osiris and Isis; the serpent-tempter, by Typhon; and the victorious 'Woman's Seed,' by Orus." p. 287.

Many of these allusions and analogies are grounded, as already stated, on etymological assumptions; some of which appear to us quite as fanciful as several of the above historical illustrations: for instance, an alleged derivation of the name of the town of Amesbury, in Wiltshire, as mentioned in the following passage:—

"Another form under which temples have been erected to the same deity is the circular, such as that of the magnificent Stonehenge. Of this kind was the temple of Apollo in Epirus, in which live serpents were kept. These temples appear to have been composed originally of a number of Baitulia, so arranged as to describe the figure of the sun's disk. For the older temples of this construction have none of those imposts which characterize Stonehenge, but consist entirely of uprights—e. g. the circular parts of the great temple at Abury, in Wiltshire. These uprights were somewhat of a pyramidal figure, tapering a little upward, as may be evidently seen even in Stonehenge, and were, therefore, probably, as I have conjectured, the ancient Baitulia or Abadir. There was an Abadir in the centre of the southern temple in the great circle at Abury. The Tyrian coins frequently exhibited a serpent between two erect stones of this kind, which were called by the Greeks *Petra ambrosia*; a term for which Bryant has suggested a most satisfactory derivation. 'By 'amber,' among the Egyptians, was meant any thing sacred. Stonehenge is composed of these 'amber' stones: and hence the next town is called Ambrosbury; not from a Roman Ambrosius, for no such person ever existed; but from the *ambrosia petra*, in whose vicinity it stands.' From the word 'amber,' is, perhaps, also derived the expression of 'ember days,' in the ritual of our church, which has been so unsatisfactorily referred to the word *ἡμεραι*—as if these were the only *ἡμεραι* in the Christian cycle." pp. 327—329.

The above may suffice as illustrations of what we cannot but think fanciful, and not sustained by adequate evidence. Having, however, been reminded in the last extract of the celebrated "serpentine temple" at Abury, we cannot refrain quoting our author's interesting account of it, abridged from Dr. Stukeley's elaborate and expressive work, with Sir. R. Colt Hoare's illustrations. Those of our readers who have not visited Silbury-Hill in person, may thus see it in idea; and if with us they pause before they plunge into the depths of the good Doctor's hypothesis, they will at least be rewarded by the contemplation of one of the most remarkable antiquities of this or any other nation; and if, still more heterodox, they even think it a Roman encampment and not thousands of years earlier formation, they will at least have not a few arguments to hold out with in their heresy.

"A third description of temples consecrated to the service of the Ophite god remains to be considered: and these were not only the most rare, the most characteristic, and the most magnificent; but, probably, the most sacred of them all. These were erected in the form of the Ophite hierogram, the serpent passing through a circle. They were composed, like the circular temples, of a number of Baitulia, or amber stones, so arranged as to describe the mystic circle, through which the still more mystic serpent trailed his majestic form.

"Of this kind, probably, were the Pythian temple at Delphi, and the structures in Samothrace dedicated to the Cabiri. Of this kind, also, was the noble druidical temple of Abury, in Wiltshire.

"The temple of Abury may be thus succinctly described:—From a circle of upright stones, (without imposts,) erected at equal distances, proceeded two avenues, in a wavy course, in opposite directions. These were the fore and hinder parts of the serpent's body, and they emerged from the lower segment of the circle, through which the serpent appeared to be passing from west to east. Within this great circle were four others, considerably smaller, two and two, described about two centres, but neither of them coincident with the centre of the great circle. They lay in the line drawn from the north-west to the south-east points, passing through the centre of the great circle. The great outer circle surrounded the chief part of the village of Abury or Avebury; and was itself encompassed by a mound and moat. The head of the serpent was formed of two concentric ovals, and rested on an eminence called Overton Hill. This part of the temple, as long as it stood, was traditionally named in the neighbourhood, *the sanctuary*. It was destroyed in the seventeenth century, through the rapacity of the farmers, who converted the stones into materials for building and repairing the roads. Overton Hill, upon which the head of the serpent rested, is the southern promontory of the Hakpen hills; and Dr. Stukeley supposes, that from the serpent's head the range was so named; for Hakpen is a compound word, which, in the British language, bore that signification—Hak, a snake; and Pen, the head. This conjecture he illustrates by the pertinent remark, that 'to this day in Yorkshire, the peasants call snakes, hags, and hagworms.'

"The tail of the serpent terminated in a valley towards Beckhampton; and the whole figure was so contrived, as to have the appearance of a vast snake creeping over hill and dale. From the circle to the head, the avenue consisted of one hundred stones

on each side. The head was composed of a double oval, the outer containing forty, and the inner eighteen, stones. The tail consisted likewise of one hundred stones on each side, and was, as well as the avenue to the head, a mile in length. The area enclosed by the circular rampart, which surrounds the great circle, is twenty-eight acres seventeen perches, as measured by Sir R. C. Hoare.

"Midway between the extremities of the two serpentine avenues, where a horizontal line, connecting them, would meet a perpendicular let fall from the centre of the great circle, is a remarkable artificial, conical mound, called Silbury Hill, of very great elevation. This is supposed, by Stukeley, to be a sepulchral monument; but Sir R. C. Hoare, more reasonably, considers it to be a part of the temple. It is, doubtless, a mound dedicated to the solar deity, like the pyramids of ancient Greece and Egypt; and corresponds with the Opheltin of classical mythology. In connexion with the serpent-temple, it identifies the whole structure as sacred to the deity known by the Greeks as Apollo.

"A more stupendous monument of heathen idolatry, than Abury, is not to be found in Europe. Many of the stones were remaining in their positions, when Stukeley surveyed the temple in 1723; but a great number were destroyed by the farmers in his time, and many more have been broken up, and carried away since. The work of devastation, it is to be feared, is not yet finished; for two of the largest stones were destroyed only two years ago.

"There are now remaining, of the serpentine figure, only eleven stones of the avenue between Abury and Kennet: that is, of the avenue which passing through West Kennet terminated in the serpent's head on Overton Hill. Marks in the ground contiguous to eight of these eleven stones, show the original position of four others, which have been taken away. So that from the turnpike-gate at Avebury, to that point of the Bath road which passes through Kennet, the avenue may be traced without much difficulty. One very large stone stands near the entrance of the circle; and between two others the road passes as it approaches Kennet: the remaining eight, and the four vacant loci, are found together in a field on the right. The large stone by the circle, and the two which are nearest to the Bath road, are admirable guides to the eye in tracing the whole avenue.

"Besides these, I observed (Sept. 3, 1829,) four subverted stones in the descent and bottom of the hill beyond Kennet, to the south of the Bath road, at the point where the neck of the serpent is supposed to have risen on Overton Hill. These are, evidently, the remains of the avenue from Kennet to 'the sanctuary.' Of 'the sanctuary' itself, not a single stone remains.

"Of the Beckhampton avenue, only two stones retain their original position; and the scarse in the middle of the avenue. I had not time to look for the *loci* of the others; and I therefore refer the reader to the elaborate descriptions of Dr. Stukeley and Sir R. C. Hoare, with them lamenting, that in a country like this such barbarism should have been permitted as might disgrace the most uncivilized of the borders of Tartary—destroying, piecemeal, for the sake of a few tons of stone, and a few yards of barren ground, the most venerable and majestic monument of antiquity in the world.

"In the time of Dr. Stukeley, the peasants of the neighbourhood had a tradition, that 'no snakes could live within the circle of Abury.' A notion which had probably descended from the Druids, from a very natural superstition that the unhallowed reptile was divinely restrained from entering the sanctuary, through which the sacred serpent passed. Such a tradition appears to me no slight corroboration of the form which Stukeley first attributed to the temple. For upon the supposition of its being serpentine, such a tradition would very naturally be attached to it.

"There have been found at Abury, Anguina, Celts, and other Druidical reliques; and a proof that this was once a temple of very great resort is afforded by the immense quantities of burnt bones, horns of oxen, and charcoal, found buried in the agger of the vallum. These are sure indices of very great sacrifices.

"Dr. Stukeley was doubtful of the derivation of the word Abury; but we cannot be far from the truth if we derive it from the compound אֹרֹב אֹרֹב, *serpens solis*; for here are all the data for the derivation. The temple was the Ophite hierogram; the priests were Druids; their worship the solar; its symbol, the mystic serpent; the original name of this sacred serpent, Aub; and a title of the solar deity, Aur. The form of the temple, a serpent passing through the sun's disk, might intimate the union of the two superstitions, the solar and the ophite. What name, then, more appropriate than Abur or Aubur?

"The present name of the village is Avebury, which the first describer of the temple (Mr. Aubrey, who lived in the seventeenth century,) says, should have been written Aubury; and this reading he found in the legier-book of Malmesbury Abbey."

"Two other temples, of the serpentine kind, were discovered by Dr. Stukeley—one at Shap, in Westmoreland, and the other at Classerness, in the island of Lewis, one of the Hebrides; but very inferior in every respect to Abury." pp. 327—337.

Such are the arguments to prove the serpentine origin of the stones at Abury, which many common-place people consider vestiges of a Roman encampment, seeing nothing but fortifications and lines of defence, where Dr. Stukeley beholds a snake trailing its slow length along, and taking those very curves of the hills which a general would have done in forming works to cover and protect his army. We cannot say that the hieroglyphical and mythological hypothesis, however ingeniously dovetailed, presses upon our obtuse minds with irresistible force; though it is quite possible that the Britains might have pre-occupied the place before the Romans, and that defence and attack, not worship, was their object. If Dr. Stukeley's notion were admitted, it would wonderfully illustrate many records of antiquity; the Python and other enormous serpents covering acres of territory, might be only serpentine temples dedicated to the worship of the mystic reptile which they visibly depicted by their curves; and the Tityus of Virgil and the stony monster of Abury would be well described by the poet as stretching "*Per tot novem jugera corpus*." Nay, Parnassus, gravely says Dr. Stukeley, was originally Larnassus; and the L not being a radical, the word is Harnassus; and Har is a promontory of a hill and Nahas is a serpent, which, adds the learned Doctor, "*is no other than our Hakpen of Abury!*" And then he subjoins: "*Whence* we conclude that the snaky temple extended its huge length along the bottom of Parnassus, and laid its head on a promontory of it *just as ours on Overton Hill!* *Whence* (twice *whence*) Ovid not merely poetically describes it as *tot jugera ventre prementem*." Macedon and Monmouth, both beginning with M, both having rivers with salmons in both. We thought Porson jested when he familiarly illustrated the vagaries of etymology by deriving Cucumber from Jeremiah King (Jeremiah King; *whence* Jeremy King; *whence* Jerry King; *whence* Jer. King; *whence* Gherkin, K. of course not being a radical; *whence* Cucumber); but he doubtless was grave and in earnest, or, if he was not, it was no fault of Dr. Stukeley's.

Upon the difficult question of the tree of knowledge of good and evil, Mr. Deane has the following remarks:—

"The only mysterious part of the transaction, after the assumption of the serpent's form by Satan, was the communication of intellectual knowledge by the taste of a tree. But this was neither impossible, nor is it difficult to be believed. For there are many phenomena of nature, and properties of the vegetable kingdom, which are almost beyond our belief even now; but which we are compelled, by the testimony of our own senses, to acknowledge. Yet how should we persuade the inhabitant of the frozen zone, who had never seen a tree, to believe what we recognize as incontrovertible facts? Would he be persuaded of any medicinal qualities in trees or herbs, who is incredulous of the very existence of the trees themselves?—in whose eyes a tree in foliage would be a greater and more incredible wonder, than 'the tree of knowledge' in the eyes of him who is determined 'to walk by sight and not by faith?'"

In this passage the author considers the tree as literally a mysterious communicator of intellectual knowledge, and he then sets himself to explain in what manner it might be so, namely by certain physical properties, which he illustrates by "greater and more incredible wonders" already existing; that is, by a reference to human ignorance: his argument is, that it might be thus in this case because there are many other things which are inexplicable. But this strikes us as a very ill-judged use of the great argument of analogy; and such a use as, instead of silencing a sceptic, would only add to his doubts; for what analogy is there in the present circumstances of animal and vegetable physiology which could give to a tree the property of imparting "intellectual knowledge," and, as the author afterwards expresses it, of "affecting the mind without first affecting the body?" The fruit of a tree may affect the body; and it may either mediate or immediately affect that part of it called the brain, which being

the corporeal instrument through which the mind acts upon the frame, the immaterial upon the material, the manifestations of the mind, in thought, feeling, or intellect, may be exalted or disturbed; though the mind itself, being immaterial, is not and cannot be touched by material appliances. This is the present constitution of our nature; and such being the case, we cannot reason upon an hypothesis which supposes intellectual knowledge communicated in a manner of which we have at present no conception. There are three ways of regarding the tree of knowledge of good and evil; any one of which, whether right or wrong, might satisfy a philosophical inquirer who should adopt that particular hypothesis; but Mr. Deane has chosen a solution which is not satisfactory, because it recognizes mystery and then proceeds to account for it. The first of the three hypotheses is, that the narrative is allegorical. This hypothesis is utterly inadmissible; for if adopted it must be carried through the entire narrative of the creation and the fall, and would make paradise and the whole of the inspired record but an emblematical fable. It is not therefore to be listened to for a moment; yet even this hypothesis, if admitted, would render the solution easy. Again, there is a second hypothesis, namely, that the tree was not literally, as Mr. Deane supposes, a mysterious communicator of intellectual knowledge, but only a test of good and evil; the tree by which God would try or make it known whether Adam and Eve would own his sovereignty and obey his commands. Thus the judicious commentator Mr. Scott observes: "The tree of knowledge might be thus called because that by the prohibition of its fruit a revelation was made to Adam of his Creator's will; of his own duty, interest, and danger; of the consequences of his future conduct, and of the prescribed condition of life or death, happiness or misery, in which things his most interesting knowledge consisted." The serpent, it may be said, seems to have made the words mean more; but if so, we are not sure that he did not wilfully misinterpret them; nor do we see any difficulty which the above view of the question does not obviate. But suppose it be admitted that there was a direct intellectual operation produced by means of the tree, that it was not merely a test of knowledge, but a communicator of it, then the question is "mysterious;" and the only satisfactory solution in this case is, that we believe the facts because they are revealed upon infallible authority, but cannot explain them; and this third solution is perfectly reasonable and logical. If we admit the facts on Divine authority, we need not be shaken, even should they involve mysteries. But Mr. Deane has selected the more difficult and perilous course of adopting the mystery and yet attempting to account for it. The first annotator whom we have supposed views the transaction as allegorical: he is clearly wrong; but he at least avoids this alleged particular difficulty. The second sees no difficulty, because he interprets the passage as Mr. Scott does in the above extract. The third admits the difficulty, but does not attempt to account for what he considers preternatural, at least not according to the present existing relations between the human mind and material objects. But the fourth, construing the text with the third, hopes to explain it by analogies which are utterly insufficient for that purpose. If Mr. Deane would lay aside the mist of words about certain "phenomena of the vegetable kingdom which are almost beyond our belief," from which he infers that there might in paradise be other phenomena by which intellectual knowledge might be conveyed to the mind, and would try the matter by any simple example, he would soon see that his analogies are not analogous; nay, that they are utterly discrepant. Suppose we should say that there is in Africa a tree which whoever tastes can immediately quadruple the circle, would any analogy elucidate such a mystery? Would any man be satisfied with the argument

that there are so many remarkable properties of trees, that it is impossible to say that this may not be one of them? He might fairly and truly say, Either you have mistaken the fact, or, if it be as you have said, it is something altogether beyond what analogy can reach, so that the only way of accounting for it must be after a miraculous manner. And thus we say of the case of the tree of knowledge of good and evil; that, with Mr. Scott and the most judicious commentators, we think it probable that the idea of the tree mysteriously communicating knowledge was not intended; that it is a mistaken construction of the words; but that if it was, as Mr. Deane supposes, then that it is a circumstance altogether peculiar, to be received as a declaration of Holy Writ, but not to be illustrated by existing analogies. We have said thus much, because a mistaken exhibition of science on the part of believers in revelation is very apt to confirm philosophical sceptics in their unbelief. Mr. Deane, they would say, attempts by analogy to shew us that the eating of the fruit of a tree might physically teach a man that the three interior angles of a triangle are equal to two right angles. If he had told us that God once endowed a tree with that miraculous power, we should have been satisfied, provided we believed the record; though we might fairly have asked whether we could discover no more probable interpretation of the passage. But without something preternatural such an effect could not be; and there is nothing in existing relations that can at all illustrate it.

We have already remarked, that it is the aggregate of minute evidence of serpent worship, rather than particular details, that strikes the mind in reference to this memorable rite. Mr. Deane remarks very strikingly on this subject:

"That in the warmer regions of the globe, where this creature is the most formidable enemy which man can encounter, the serpent should be considered the mythological attendant of the evil being, is not surprising: but that in the frozen or temperate regions of the earth, where he dwindles into the insignificance of a reptile without power to create alarm, he should be regarded in the same appalling character, is a fact which cannot be accounted for by natural causes. Uniformity of tradition can alone satisfactorily explain uniformity of superstition, where local circumstances are so discordant.

"The serpent is the symbol which most generally enters into the mythology of the world. It may in different countries admit among its fellow-satellites of Satan, the most venomous or the most terrible of the animals in each country; but it preserves its own constancy, as the only invariable object of superstitious terror throughout the habitable world. 'Wherever the devil reigned,' remarks Stillingfleet, 'the serpent was held in some peculiar veneration.'" pp. 34, 35.

We know nothing that can be even alleged in abatement of the force of this argument, unless it should be said that geological facts prove that the northern regions of the globe were once much hotter than at present, and that they contain innumerable vestiges of what are now tropical vegetables and animals; besides which, in the early ages, when men were few, and a large portion of the world was covered with slime, ooze, and dank forests, the serpent tribes were far more numerous and formidable than at present. This, however, does not, if allowed, materially detract from the force of this remarkable consentaneousness of worship; which can only be accounted for by referring it to some primeval and common origin.

We ought to illustrate the general argument by the adduction of specific facts, but to do so in satisfactory detail would be to compile a volume; indeed, the volume before us is but a selection from the masses of evidence which bear upon the subject. We will, however, throw together a few detached facts to illustrate the general character of the proof. If all may not be conclusive, some are; and the aggregate force is what is chiefly important.

"A tangible proof that ophiolatrea did indeed exist in Hindustan in former times, is furnished in the following fact, noticed in Purchas's *Pilgrims*.—A king of Calicut

'built cottages' for live serpents, whom he tended with peculiar care, and made it a capital crime for any person in his dominions to destroy a snake. 'The natives looked upon serpents as endued with divine spirits.'

"A further proof of the ancient prevalence of ophiolatry in those countries, is afforded by the sculptures in the celebrated caverns of Salsette and Elephanta; where the deities either grasp serpents in their hands, or are enfolded by them. Serpents are also sculptured on the cornices surrounding the roofs of those caverns, and similarly delineated in the more modern pagodas." p. 66.

"The extent to which this worship prevailed in Canaan, may be estimated by the fact of its surviving to the time of Hezekiah, when the Jews 'burned incense' to the brazen serpent which had been laid up among the sacred relics, as a memorial of their deliverance from the serpents in the wilderness. Hezekiah 'removed the high places, and cut down the groves, and brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it: and he called it Nehustan,'—i. e. a piece of brass, by way of contempt.

"But the worship of the serpent was not so easily suppressed in Canaan. The Jewish polity being broken up, the lurking ophites crept out of their obscurity; and in the second century brought dishonour on the Christian religion, by claiming an affinity of faith with the worshippers of Jesus." p. 86.

"The serpent-worship of Syria has left stronger records of its original dignity than verbal coincidences. The coins of the Tyrians, as engraved in Maurice's *Indian Antiquities*, bear testimony to the existence and prevalence of this superstition in Phœnicia, in characters which it is impossible to mistake." p. 95.

"The extent to which the veneration of the symbolical serpent prevailed in Egypt, is illustrated by a very curious plate of gold discovered at Malta, in the year 1694, in the old wall of the city, where it is supposed to have been concealed by its former possessor in the days of religious fervour, when every thing idolatrous was consumed as abominable. This interesting relic is engraved in Montfaucon, and is thus described: 'This plate was rolled up in a golden casket: it consists of two long rows, which contain a very great number of Egyptian deities, most of which have the head of some beast or bird. Many serpents are also seen intermixed, the arms and legs of the gods terminating in serpents' tails. The first figure has upon its back a long shell, with a serpent upon it: in each row there is a serpent extended upon an altar. Among the figures of the second row there is seen an Isis, of tolerably good form. This same plate, no doubt, contains the most profound mysteries of the Egyptian superstition.' It is a representation, probably, of the mysteries of Isis." pp. 127, 128.

"A female mummy, opened by M. Passalacqua at Paris a few years ago, was adorned with a necklace of serpents carved in stone. The small figure of the bull-headed serpent, mentioned above, may have been intended for a similar purpose. Bracelets, in the form of serpents, were worn by the Grecian women in the time of Clemens Alexandrinus, who thus reproves the fashion: 'The women are not ashamed to place about them the most manifest symbols of the evil one; for as the serpent deceived Eve, so the golden trinket in the fashion of a serpent misleads the women.' The children also wore chaplets of the same kind." p. 131.

"Respecting the seduction of our first parents, by the serpent, the Arabians have a tradition to the following effect: 'That the devil, offering to get into Paradise to tempt Adam, was not admitted by the guard; whereupon he begged of all the animals, one after another, to carry him, that he might speak to Adam and his wife; but they all refused, except the serpent, who took him between two of his teeth, and so introduced him.'" (Sale's *Koran*.) pp. 808, 809.

"The two sculptures of Creeshna suffering and Creeshna triumphant, among the Brahmins of Hindustan, of which beautiful engravings are given by Maurice, are evident records of the fall and redemption of man. In the former, the god (a beautiful youthful figure,) is represented enfolded by an enormous serpent, who bites his heel; in the latter, the god is represented as trampling upon the serpent's head." p. 309.

"In Scandinavia the serpent rarely (I believe never) arrives at such a size as to become a formidable enemy to an unarmed man. Why, then, should he be represented as symbolical of the great enemy of God and man? In the absence of every other reasonable hypothesis to account for this phenomenon, we must attribute the connexion of the Celtic serpent with the evil spirit, and the notion of his natural hostility to the human race to the original tradition, preserved and handed down by the patriarchs after the flood, and conveyed by their descendants to the remotest corner of the globe." p. 315.

"The conversation of Eve with the serpent seems to have made more impression upon the memory of man than almost any other event in the primeval history. It is remembered in the mythologies of Egypt, Greece, Syria, Hindustan, Northern Europe, and North and South America, as well as in Mexico. And it is one of the very few rays of truth discoverable in the darkness of the New Zealander's mind; for 'these people have a tradition that the serpent once spoke with a human voice.'" pp. 319, 320.

These are merely a sample, and they lose much of their weight by being detached; but the general result would be striking, even were one half of the examples doubtful. A good accumulator of inductive facts is apt to bring up weeds and minnows with his whales and sturgeons; as does our zealous author, we think, when he allegorizes the story of St. Patrick ejecting the snakes from Ireland as meaning that he put down serpent worship; but out of so large a sea we can allow many of the smaller fry to escape, and yet retain an ample draught. We could even resign Typho and Osiris, without impairing the general deduction; and in these studies it is often necessary to resign much of what an ardent imagination would be glad to keep; for so loosely constructed, and we believe often so destitute of any real signification, is much of that barbarous mythology in which great scholars find such recondite allusions, that this very Egyptian fable of Typho and Osiris might be applied to twenty subjects; and not least to the departure of the children of Israel out of Egypt, between which, and Plutarch's curious mythological narrative, a good manufacturer of resemblances might find a remarkable parallel. For instance, Plutarch says: "During Osiris's absence from his kingdom, Typho had no opportunity to make any innovation in the state; Isis being extremely vigilant, and on her guard; but after his return, having first persuaded *seventy-two other persons to join him in the conspiracy*, Typho contrived," &c. Then follows the story of the conspirators getting Osiris and all his people by stratagem, into an ark, or chest; which, adds Plutarch, they shut down, "and carried to the river side, and conveyed it to the sea;" so that "the sea is by the Egyptians still held in utter horror;" and as the Pans and Satyrs first spread the alarm, "popular consternations," he adds, "have ever since been called *panics*." It were easy to turn all this into a mythological emblem of the Egyptians "shut up" and perishing in the Red Sea; the very number of the seventy-two Typhonites corresponding exactly with the number of the elders and Moses and Aaron, who went to the king of Egypt for deliverance. There is much more that is equally capable of being made to appear analogous; but our object was only to shew how extremely doubtful are all the canons of mythological interpretation.

Among the various hypotheses with which Mr. Deane has favoured us, he seems never to have heard of one, extravagant enough, but which, like many other absurdities, has been gravely broached, and which would certainly amply account for the universality of serpent worship; namely, making the serpent the emblem of sensuality, (the serpent says the ancient Jew Philo, is the symbol of sensuality,) and resolving the account of the Fall into an allegorical description of the evils which ensued from the violation of moral purity. We might easily shew, were it desirable to enter into the discussion, that such an hypothesis is utterly untenable, nay outrageously absurd; but the fact connected with it, that this reptile was regarded by the ancients as the symbol of unhallowed passion, seems not at all improbable: and if so, we can easily understand why the mysteries of serpent worship became so widely prevalent; for all Paganism, as Dr. Buchanan says of Hindooism, is a mythology of mingled impurity and blood.

Still the question recurs, How came so many nations to adopt this symbol? to which no answer can be given but by supposing some common source, some early tradition; and the only one which can be even conjectured, is the serpent tempting our first parents in paradise. This certainly was not an event likely to be forgotten; and though the flood swept away almost every vestige of the patriarchal age, yet it is very credible that this memorable history, preserved by the family of Noah, might have given rise in after generations, when tradition had dwindled into mytho-

logical fable, to the far-spread rites of serpent worship. The intervention of the Deluge does not by any means appear to us to render improbable the handing down, for ages after Noah, events antecedent to that catastrophe, nay reaching back even to the creation itself; especially as in those days life was long, and topics of information were few.

It is very pleasing, in perusing Mr. Deane's pages, to observe, that it is with a constant and devout view to spiritual edification, and the establishment of Divine truth, that he adduces every fact and argument. He does not sit down to his task as a mere speculative question for ingenious conjecture; but he lays deeply the foundation of Scriptural doctrine, particularly in regard to the awful fact of the fall of man, with its direful consequences, and the blessed promise of a Redeemer, the Seed of the woman, to bruise the serpent's head. It is specifically as adding a ray of testimony to that book which teaches these momentous truths, that Mr. Deane has so laboriously collected from various sources the mass of incidental corroborations which constitute his volume; and which, after every deduction both for what is doubtful and what is clearly overstrained, are of great weight and value as a collateral evidence of the truth of the Bible. No cunningly devised fable is it, that man, created in the image of God, fell from his high estate by disobedience: that by sin, death entered into the world and all our woe; that the nature of man became corrupted, his moral powers depraved, so that there was in him neither will nor natural strength to turn to God; that in this fearful exigency God promised his own Son to be a sacrifice for the expiation of human transgression; that in the process of time he became incarnate, and blotted out our sins in his own body on the tree; and that henceforth mercy and truth meeting together, righteousness and peace kissing each other, the gate of heaven was opened to all believers. To what extent the record of all or any of these things was handed down from age to age amidst the blindness of idolatry, we have already declared our difficulty in attempting to decide, and our feeling that it is safer to assume too little than too much, and to be over-cautious rather than even slightly fanciful. Yet if the faint vestiges of primitive truth had not partially gilded the dark mountains of error with a lingering twilight, long after the glorious luminary of direct revelation had been lost below the horizon, to what shall we ascribe the almost universal prevalence of animal sacrifices? Whence the notion of the necessity of a peculiar expiation, a human victim for human transgressions? And whence, we confidently add, that serpent worship, so widely prevalent, and connected with so many mythological relations; which, though not all of them perhaps capable of application to the general argument, yet in the aggregate bear strongly upon it? The serpent crushed, yet stinging; conquered by a hero, the son of a celestial father and a terrestrial mother, who, after his victory, is enrolled among the gods, with various kindred mysteries of Pagan mythology, will readily occur to the well-read student in classical and barbarous lore; and though they are not perhaps separately available as a solid basis for argument, in their multiplicity and connexion, they are so striking that no reasonable man can refuse to acknowledge their force. It cannot surely be that all this chain of facts was the result of mere chance. How much more reasonable were it to trace in it an ignorant expression of solid truth; a faint parting ray of one faith, founded on one promise, connected with one assurance, one sacrifice, one Redeemer. And who was that Redeemer? We will answer in the glowing words of our pious author.—

"In Jesus we behold the mysterious union of God and man. 'In him it pleased the Father that all fulness should dwell;' and 'In him dwelt all the fulness of the Godhead bodily.' This was the Redeemer, and this the redemption, in anticipation of which Adam repined not at the sentence which consigned him to toil and sorrow;

which had driven him from a life of ease to labour—from 'a garden of pleasure' to a field of thorns. Though every morsel of bread, and every drop of pure water, brought with it the recollection of his sin and fall: though, 'for his sake,' the very ground which he tilled was 'cursed,' and 'in sorrow,' he was doomed to eat of it 'all the days of his life;' though the partner of his affliction was still more afflicted, and, through sorrow, was condemned to pass to the blessedness of a mother—yet did the faith of Adam sustain his sinking spirit—yet did he 'eat the bread of labour with thanksgiving;' and yet did his loved partner 'forget the sorrow for joy that a man was born into the world.' For in that bread of labour he recognized the gift of an indulgent Father; and in that man-child she expected the redemption and consolation of their souls. Thus, though that consolation and redemption were remote; though ages must roll on ages, and individuals become nations, before that desired Holy One could enter into his kingdom—so firm, so constant, and so confident was the hope of Adam, that, in the glance of his prospective faith, he gathered ages into a moment, and nations into an individual, when the voice of his loved partner exclaimed with holy transport—'I have gotten the man from the Lord!' And though fond expectation might have given place to despair, when the 'child of their many prayers' left them childless in the world, by the murder of his brother, and the banishment of himself—yet still did Adam hope against hope, that 'the Seed of the woman would bruise the serpent's head.' And hence, when instead of him who had been branded with the curse of God, another child was given, on him they bestowed the name of Seth—that is, 'substituted:' for in their hearts they believed that he was 'substituted' for their first-born; in his place to console them through their pilgrimage upon earth, and in his place to redeem them from the last penalty of sin. Thus Adam 'died in faith, not having received the promises.' He 'died in the faith' of a spiritual redemption. In the same faith had died Abel; and he evinced it in that sacrifice unto which 'God had had respect,' as offered in assurance of the blood which should be shed, 'once for all,' at Calvary.

"In the same faith died Noah, the second father of mankind, and bequeathed it as the best blessing of a departing parent to a surviving child. 'God shall enlarge Japheth,' was his inspired promise to the son whom temporal prosperity would magnify; but 'he shall dwell in the tents of Shem,' was the spiritual and eternal blessing. In the family of Shem was the Messiah born, and lived, and died. He 'dwelt' as in a tent 'among them.'

"For ages after the deluge the tradition was handed down by each dying patriarch to that son who was destined to be the progenitor of 'the hope of Israel;' but the time in which this Holy One would enter into his kingdom being still uncertain, it was not until upon his death-bed that the pious patriarch perceived that salvation was still distant. Then did the prophetic spirit, which was imparted to the dying saint, open the dim eye to pierce into futurity. As the body decayed, the soul gathered strength: as earth receded, heaven approached: as all around him grew dark, all above him was bright. And 'the Sun of Righteousness arising with healing on his wings,' disclosed, through the dark clouds of advancing ages, life, and immortality, and Jesus Christ.

"Thus, 'Abraham rejoiced to see the day of Christ: he saw it, and was glad.' Thus 'Isaac blessed Jacob concerning things to come.' Thus Jacob declared his hope and expectation—'I have waited for thy salvation, O Lord!' Each in his own life-time looked anxiously for the redemption, which each on his death-bed 'saw, but not nigh.' In the prophetic spirit which afterwards inspired the unworthy Balaam, they perceived that 'a star would come out of Jacob, and a sceptre would arise out of Judah;' but, with him, they were assured—'I shall see Him; but not now; I shall behold Him; but not nigh.' 'These all died in faith, not having received the promises; but having seen them afar off, and being persuaded of them, and embracing them, and confessing that they were strangers, and pilgrims on the earth.' 'They did all eat the same spiritual meat; they did all drink the same spiritual drink; for they drank of the spiritual rock that followed them, and that Rock was Christ.'

"Dwelling in tents soon pitched and soon removed; wandering from place to place, as men without a country, they weaned themselves from the follies and fascinations of the world, and fixed their hearts firmly on that place alone, 'where true joys only are to be found.' The only heritage which they possessed was the promise; the only land which they purchased was a burial place: the only rest for their bodies was the grave; the only home of their souls was heaven. 'Wherefore God was not ashamed to be called their God; for he hath prepared for them a city'—a city which hath foundations, 'whose builder and maker is God.'

"May all, who are partakers of the same abiding hope, partake with them in the fruition of the same unfading glory!" pp. 386—391.

IVIMEY'S REPRINT OF THE LIFE OF BUNYAN, 1692

An Account of the Life and Actions of Mr. John Bunyan, late Inhabitant of the Town of Bedford, from his Cradle to his Grave, wherein God's wonderful Mercies and Good towards him are lively set forth, and many other Matters and Things. Printed 1692. Re-printed 1831, with an Explanatory Advertisement. By the Rev. JOSEPH IVIMEY.

WE are happy to have it in our power to add a few particulars respecting Bunyan, to those which have already appeared in our Review of Dr. Southey's life of him. Mr. Ivimey, the biographer of Bunyan, has discovered in the British Museum since he published his own narrative, a memoir of that remarkable man published in 1692, bound up with the second edition of the First Part of the Pilgrim's Progress, and prefixed to the first edition of the spurious Third Part. This copy Mr. Ivimey believes to be unique, his researches not having enabled him to discover another extant; and it is the more curious as having belonged to the library of Charles the Second, the persecuting monarch under whom Bunyan suffered. It does not add much to the facts recorded by Bunyan himself and those in the narrative of Doe the Baptist minister, Bunyan's first biographer, whose narrative is affixed to the "Grace Abounding*." It however corroborates them, and being apparently from the pen of a member of the Church of England, its testimony cannot be accused of partiality.

We immediately turned to that part which relates to Bunyan's liberation from prison, to see if it would clear up the doubt which exists as to the individual who had the chief honour of procuring it. We stated in our Number for October, p. 685, that Doe, the proto-biographer of Bunyan, says that it was at the instance of Dr. Barlow, the Bishop of Lincoln; but that Mr. Ivimey had discovered a passage in a preface to one of Dr. Owen's sermons which relates the matter differently, and attributes "but little thanks to the bishop." Doe, who could have no wish to panegyrisé a bishop, tells us, that "after his being freed from his twelve years' imprisonment and upwards for non-conformity, wherein he had time to furnish the world with sundry good books, &c., and by his patience to move Dr. Barlow, the then Bishop of Lincoln, and other churchmen, to pity his hard and unreasonable suffering, so far as to stand very much his friends, procuring his enlargement, or there perhaps he had died by the noisomeness and ill usage of the place." A statement so specific, and written so soon after the event and by a friend and brother minister of Bunyan, ought not to be lightly set aside.

The counter story adduced by Mr. Ivimey from Dr. Owen's prefacer was, that Bunyan was confined upon an excommunication for non-conformity; that there was a law, that if any two persons would go to the bishop of the diocese and offer a cautionary bond that the prisoner should conform in half a year, the bishop might release him upon that bond; that Barlow was applied to, to do this, by Dr. Owen, whose tutor he had been; that Barlow refused, unless the Lord Chancellor would issue out an order to take the cautionary bond and release the prisoner, that this, though chargeable, was done, and that Bunyan was then at liberty: "but little thanks to the bishop." "From this account," said Mr. Ivimey, "it should seem that the honour

* It was to this Baptist minister, and not to Mr. Ivimey, that Dr. Southey alluded in the passage mentioned at the bottom of p. 672, in our Number for October. We are glad to have the opportunity of correcting this misstatement, though what we meant to say was still true, that Dr. Southey had not acknowledged his obligations to Mr. Ivimey.

given to Dr. Barlow has been ill bestowed." In reply to this story about the bond, Dr. Southey justly remarks, that Bunyan was not in prison upon a sentence of excommunication, and that he needed not have been imprisoned at all, if he would have allowed his friends to enter into a bond for him; which would have been far less objectionable than the alleged fraudulent one upon which he is here said to have been released. It is not likely that Bunyan's friends promised that he should conform in half a-year; or that, if they did so, the bishop would have refused to release the prisoner after Dr. Owen's solicitation. It was much more likely that the alleged application to the Lord Chancellor, if made at all, was to know if the bishop could release Bunyan *without* such a bond, under the peculiar hardships of the case and the great sympathy and respect felt by the bishop "and other churchmen" towards the prisoner.

We turn now to the new and perfectly independent evidence furnished by the narrative of 1692, lately re-published by Mr. Ivey: and there we read,

"But having, in expectation of the issue, continued upwards of twelve years, where he writ some good books, and found abundance of God's goodness to his soul, the Rev. Dr. Barlow, Bishop of Lincoln, coming into those parts, and being truly informed of Mr. Bunyan's sufferings, he, out of a true Christian compassion, took a speedy care to be the main and chief instrument in his deliverance; for which, as a hearty acknowledgment, Mr. Bunyan returned him his unfeigned thanks, and often remembered him in his prayers, as, next to God, his deliverer." p. 31.

We should think, after this strong and unequivocal testimony to Dr. Barlow's concern in Bunyan's release, that Mr. Ivey himself must doubt the correctness of Owen's prefacer's story, and allow that the honour awarded to the bishop of being "the main and chief instrument in his deliverance," was not so ill bestowed as he once thought.

We are about, however, to introduce to our readers a new claimant, of whom neither Doe, nor Mr. Ivey, nor the Memorialist of 1692, nor Dr. Southey, seems ever to have heard; we mean George Whitehead, a minister of the Society of Friends, of whom Mr. Tuke of York published a memoir in 1830. It will be recollected that Bunyan was apprehended November 12, 1660, that Doe says he was confined "twelve years and upwards," which agrees with the narrative of 1692, and brings his liberation to the close of 1672.

Now in Mr. Tuke's publication, we find the following particulars. In vol. ii. p. 34, &c. G. Whitehead writes: "There was but little respite from persecution in twelve years time, from the year 1660 to 1672: in which was the last war at sea between the English and Dutch. Howbeit, by this time, the king (Charles II.) did seem to bethink himself to take other measures, than to continue persecution to destroy his own subjects; not knowing what issue the Dutch war against him might come to, inasmuch that he published a declaration of indulgence to Dissenters, to suspend the execution of penal laws in matters ecclesiastical, dated March 15, 1671-2." Mr. Tuke adds, "There is every reason to believe, that this declaration of the king was mainly, if not wholly, designed to favour the advancement of Popery and arbitrary government; and that if he had been able to effect his purposes, in regard to both civil and ecclesiastical matters, the Dissenters would have been placed in even a worse situation than before. This declaration may however justly be said to record the result of King Charles's terrible experiment, during twelve years, to compose matters of difference in religion, and to reduce what he called erring and Dissenting persons, by 'forcible courses'—an experiment made in direct opposition to the Declaration from Breda. . . . There were at this time *above four hundred Friends in prison*, for conscience sake: some were under sentence of banishment, some of premunire, and some had endured ten or eleven years imprisonment."

"The state of these his suffering brethren deeply affected the mind of George Whitehead; and chiefly through his instrumentality, the king was induced to discharge most of them, to remit their fines, and release, by his letters patent under the great seal, the estates of those who had forfeited them under judgment of premunire. Of his proceedings in this cause, George Whitehead has left a curious and interesting account."—"Pursuant to the king's promise of pardon, an order was given, dated May 8, 1672; and a warrant to the Attorney General Sir H. Finch, to prepare a bill for the discharge of the Quakers. A further order, with a view to abate the fees, was issued as follows: 'His Majesty is pleased to command, that it be signified as his pleasure to the respective officers and sealers, where the pardon to the Quakers is to pass, that the pardon, though comprehending great numbers of persons, do yet pass as one pardon, and pay but as one.' *Arlington.*'

"Whitehall, September 13, 1672."

G. Whitehead continues: "Though we had this warrant from the king, yet we had trouble from some of the covetous clerks, who did strive hard to exact upon us. When the instrument for discharge of the prisoners was granted to our Friends, there being other Dissenters beside Quakers in some prisons, as Baptists, Presbyterians, and Independents, some of their solicitors, especially one William Carter, seeing what way we had made with the king for our Friends' release, desired their friends might be discharged with ours, and have their names in the same instrument, and earnestly requested my advice or assistance, which I was very willing to give them. Accordingly I advised them to petition the king, with the names of the prisoners in it for his warrant, to have them inserted in the same patent with the Quakers, which accordingly they did petition for and obtain. So that there are a few names of other Dissenters, who were prisoners in Bedfordshire, Kent, and Wiltshire, as I remember (among others that of J. Bunyan) in the same catalogue and instrument with our Friends, and released thereby; which I was also very glad of, that they partook of the same benefit, through our industry. Our being of different judgments and societies did not abate my compassion, or charity even towards those who have been my opposers in some cases. Blessed be the Lord my God, who is the Father and Fountain of mercies, whose love and mercies in Christ Jesus to us should oblige us to be merciful and kind one to another, we being required to love mercy, as well as to do justly, and to walk humbly with the Lord our God."

How to reconcile this narrative with either of the preceding, we know not, except by supposing that several instruments were all concurrently at work, and perhaps unknown to each other, and that Bunyan's deliverance was effected either by their united agency; or even by a double rescue. Dr. Barlow gaining him his liberty by one process, while the good Quaker was procuring it by another. It might reconcile all these accounts, and rectify the anomalies of that of Owen's prefacer, to suppose that some correspondence took place between the Lord Chancellor and Dr. Barlow, the bishop of the diocese in which Bunyan resided and was imprisoned, as to whether he was a proper person to have his name placed in Whitehead's list of pardons, and that Dr. Barlow recommended that measure; and that Owen's prefacer, not being aware of the exact process under which Bunyan was rescued, took it for granted that it was under a bond not to preach for six months. We write at the moment without being able to look further into the facts at present; but we have perhaps brought sufficient together to furnish data for the reconsideration of the matter, with a view to settle the question. There must surely be official documents in existence which would determine it, if the matter be worth further inquiring into.

We will now run over a few of the memoranda of the Memorialist of 1692. Bunyan himself in his *Grace Abounding*, says, that his father's house "was of that rank that is the meanest and most despised of all the families of the land;" but that, nevertheless, "it pleased God to put it into his parents' hearts to put him to school." The writer of 1692 (whom for brevity sake we will call the Memorialist), relates the same, in substance, of Bunyan's pedigree, though in softer and less disparaging words; and adds, what Bunyan omits, but which ought not to have been omitted, that his father was very anxious to bring him up in the nurture and admonition of the Lord. He says:—

"He was the son of an honest poor labouring man, who, like Adam unparadised, had all the world before him to get his bread in, and was very careful and industrious to maintain his family, especially as much as in him lay and his urgent necessity would admit, in a virtuous way of education; in order to which, he acquainted this son of his early life with his duty towards God and his neighbour, teaching him many Psalms, graces, and prayers, by heart, to season him in his infancy, making him attend his devotion when he hardly understood the meaning of it: and that he might be the better able to know the things that belong to his eternal peace, and carry himself well through the wilderness of this world to the heavenly Canaan, (the land of promised joy and pleasure, after long pilgrimaging in the deserts of labour, trouble, and sorrow, tossed to and fro like a troubled sea, by the various tempests that arise from every quarter), he put him to school amongst other poor children, to learn what might suit his capacity, where he appeared very prompt and tenacious, which overjoyed his careful parents, who, in the mean while, were labouring to get an honest support for him. But there coming divers children to this school of sundry qualities and degrees in manners and education, some of them having very vicious parents, they had learned of them, as vice is always sooner sucked in than virtue, to curse and swear, which was so habituated in these young sinners, that correction could not root it out. Here it was that John Bunyan, by often playing and conversing with these offending little ones, learned grievously to take the Lord's name in vain, to curse and call evil names, which neither his master, nor his careful and much grieved father, could reclaim; for when fear had barred him from doing it where he thought they might hear him or be informed of it, (such was the seducing temptation of the great enemy of mankind, to keep this tender branch from being ingrafted into Christ the true Vine), it was suggested to him to do it in private, not thinking then that God, who sees the very secrets of the heart, looked upon him with eyes of observation, though not with approbation." pp. 1—3.

These facts, we have said, Bunyan ought not to have omitted in his *Grace Abounding*; for though grace abounds as much in the case of a young person to whom God early blesses the lessons of a Christian education, as in the case of a reclaimed profligate who had never received religious instruction, yet many persons are apt to look to remarkable circumstances in conversion, rather than to its depth and solidity, for proofs of grace abounding. Now it is quite a comfort to our minds to find, what was not hitherto known, that Bunyan was the child of many prayers, anxieties, and tears; and to be able to trace back his remarkable conversion to the blessing of God upon the long-buried, but not lost, exertions of early religious care, according to his own gracious promise, "Train up a child in the way he should go, and when he is old he shall not depart from it." The conversion of Bunyan has been often descanted upon by persons inclining to Antinomian views (with which Bunyan held no sympathy), in such a way as to disparage exertion, instruction, prayer, and every means of grace; whereas, now that the facts of the case are more correctly known, they lead to exactly the opposite inference. Some persons are constantly disposed to dwell upon very remarkable instances of conversion as magnifying the grace and sovereignty of God; and that of Bunyan is conspicuous among the number; but now we find that it was one of those instances in which good seed was early sown, though it sprung not up for many years; and we see not why the grace or the sovereignty of God should be less honoured under these circumstances, than if Bunyan, as is commonly supposed, was turned from his profligate habits to the faith and obedience of Christ, without having ever known or heard any thing of the

ways of God in his childhood or youth. The grace and sovereignty are the same, whatever may be the process; and the view which we now find to have been the true one, has this additional recommendation, that it conveys much spiritual instruction: it shews the faithfulness of God to his promises, and it encourages the Christian parent to cast his bread upon the waters, hoping that, even if it should be lost for the present, he shall "find it after many days." It might be, that Bunyan's father was very far from being clear in his views of Christian doctrine; but we speak only of the general impression. The son had been early taught to consider religion as the most important concern of human life, and his mind had been sedulously stored with passages of Holy Writ, and formularies of praise and devotion, which doubtless the Holy Spirit afterwards employed as means of spiritual benefit to his soul. Even in his most licentious days, these things were a constant witness in his conscience, so that he was ill at ease in his wickedness, and the arrow of conviction was gradually and silently working its way to his inmost heart. A Christian parent should never despair even under the most painful disappointments. Dr. Southey tells us that Bunyan was never "wicked," but only a "blackguard." We have already disproved this from Bunyan's own statements; but it may be as well to corroborate it by the testimony of the Memorialist:—

"Having attained to some years, his father, to break him of ill habits, put him to work for his living, thinking, when his body was employed, his mind would be intent upon the occupation, and by degrees jostle out the conceptions of vain thoughts, that are the sources and springs of words and actions. Accordingly he stuck to his father's craft, that is, to learn the mystery of a country brazier, in which there is, indeed, but little difference from a tinker, and so he was termed, the working part consisting in mending pans, kettles, &c., that the good wives bring when they come to the market-towns on business; and though here he was much taken up and busied, yet he found time enough to follow the ways of wickedness, that God's mercy and wonderful goodness might be more apparent in his conversion, on being brought home, as a stray sheep to the fold, through saving grace. For as he has often since his conversion confest with horror and detestation of himself, that when he was but a child, or at least a stripling youth, he had but few equals for lying, swearing, and blaspheming God's holy name." pp. 4, 5.

"He still, for all those thoughts that at certain times came into his mind and staggered him, continued in the very sink and puddle of his sins, and was not contented to commit them himself only, but drew others into them, becoming the head leader of a vicious company; so that he might have justly cried out with Austin, 'O with what companions have I walked the streets of Babylon!' And although when he revelled in the palace of destruction, he strove to hide and extenuate his transgressions, or set very light by them, yet when grace had enlightened him, and the convictions of his conscience made him take shame to himself and give glory to God, he would always freely confess, upon proper occasions, that he thought himself one of the worst of sinners." p. 9.

Surely there was something very like wickedness in all this.

We shall not repeat the story of Bunyan's eventful religious progress, which we have already related more fully in his own words. One of the greatest blessings that befel him was a pious and loving wife; and, like many other men, he experienced the truth of the Inspired Declaration, that "A virtuous wife is from the Lord," and that her price is above rubies.

"The few friends he had thought that changing his condition to a state of marriage might reform him, and therefore urged him to it as a seasonable and comfortable advantage: but the difficult thing was, that his poverty and irregular course of life made it very difficult for him to get a wife suitable to his inclination; and because none that were rich would yield to his solicitations, he found himself constrained to marry one without any fortune. She was very virtuous, loving, and conformably obedient and obliging, having been born of good honest godly parents, who had instructed her as well as they were able, in the ways of truth and saving knowledge. Her husband going on at the old rate, she endeavoured to make him see his wicked ways, and laid before his eyes the vanity of sin and the danger that attended its wages, being no less than death, and that not temporal but eternal death: and having two or three books left her, which, it seems, was all, or the greatest part of her dowry, she frequently enticed and persuaded him to read in them, and apply the use of them to the reforming

of his manners and the saving of his soul. To the voice of his wife he hearkened, and by that means again recovered his reading, which, by not minding before, he had almost lost; but by this reproof he profited little as to matters of religion, keeping on in the old course." pp. 12, 13.

Our readers will recollect that Dr. Southey says, that the magistrates who sent Bunyan to prison, perhaps recollected among his offences his having once been a soldier in the Parliamentary army. It does not however appear from the account of the Memorialist, that he entered that service from political motives; but from the dearth of employment, in consequence of the civil war. At the date mentioned in the following extract, he could have been only seventeen years old, having been born in 1628; how much younger he was when he enlisted himself, does not appear; but his memorialist is clearly wrong in supposing that the claims of a "small family" drew him to the army; for he did not marry till after his substitute was killed at the siege of Leicester, probably at the age of nineteen; which was surely quite young enough.

"When the unnatural civil war came on, finding little or nothing to do to support himself and small family, he, as many thousands did, betook him to arms, where a wonderful Providence prevented him from perishing in his sins, which he has often since acknowledged with uplifted hands and eyes to heaven: for in June 1645, being at the siege of Leicester, he was called out to be one who was to make a violent attack upon the town, vigorously defended by the King's forces against the Parliamentarians; but appearing to the officer, who was to command them, to be somewhat awkward in handling his arms, another voluntarily, and as it were, thrust himself into his place, who, having the same post that was designed Mr. Bunyan, met his fate by a carbine shot from the wall. But this little or nothing startled our too secure sinner at that time; for being now in the army, where wickedness abounded, he was the more hardened because he was not singular, but had others as bad as himself: yet on one day, I remember he declared, that the first impulse upon his mind was the sharp rebuke of a woman, who was herself reputed to be of slender virtue, who, hearing him garnish his discourses, as he termed it, with oaths at the beginning and at the end, severely reprov'd him, and admonished his companions to shun his conversation, or he would spoil them and make them as bad as himself. This coming from one he so little expected it from, made him turn upon himself, and constrained him, what through shame and fear of further discourse, to be more wary in his speeches, so that by degrees that unprofitable sin began to forsake him, to his own somewhat better comfort and the joy of his friends. However, although this somewhat abated, yet so busy was the tempter, that in the room of it he stirred up other natural corruptions, and bridled him back from heaven, and hindered from his sight those joys God has ever in store for returning prodigals and repenting sinners. However, he was often curbed, checked, and had grievous damps upon his soul, by the impression of strange voices which he heard, or supposed to have heard, as coming from heaven, being no doubt the impulses and motions of God's Holy Spirit, to draw this brand out of the fire, that Satan had blown up in his corrupt heart to consume him." pp. 13—15.

It was with great reluctance, as we have seen, that Bunyan became a preacher; but having been persuaded by the "elders of the congregation," at the earnest wish of "holy Mr. Gifford's church," to undertake the office, his Memorialist says, that

"He found great encouragement, not only as to the inward motions of his mind, but likewise as to his benefiting his hearers, comforting himself that many were called to this office by the enlivening of God's grace, who otherwise could not be capable of it. He considered many of the Apostles were ignorant before God enabled them for the ministry; yet not daring to assume any thing that might come near to himself, he embraced, in the most humble manner, the mercies of God towards him, and adored that Divine Majesty that had drawn him out of the sink of sin, to make him worthy to bear his Name, confessing his own vileness, and that it was a blessing he once thought he never could have expected, and now gloried in nothing more than in hoping it might be possible for him to convert a soul to Christ. He saw his powerful and piercing words brought tears from their eyes and melted their hearts, but without God's grace he knew that would not long continue upon them; but by often teaching, at last he saw such evident signs of contrition in his hearers, that he boldly expressed himself in St. Paul's words, viz. 'Though I be not an apostle to others, yet doubtless I am unto you, for the seal of my apostleship are ye in the Lord.'" pp. 23, 24.

Bunyan was too modest to tell us himself what an excellent effect

Christianity had upon his character, and his character upon his respectability and worldly prospects; but the Memorialist supplies this defect:—

“By this time his family was increased; and as that increased, God increased his stores, so that he now lived in great credit among his neighbours, who were amazed to find such a wonderful reformation in him, that from a person so vile as he had been should spring up so good a Christian: and people who had heard his circumstances came many miles to hear him, and were highly satisfied; so that, telling their neighbours, more crowded after him, insomuch that the place was many times too strait for them: for although he often confessed he had fears upon him, and doubts, and sometimes tremblings, inward evil suggestions and temptations, before he stood up to speak, yet he no sooner began to utter the word of God than they all vanished, he grew warm with a fervent zeal, and nothing obstructed his delivery.” pp. 24, 25.

We stated in our review of Dr. Southey's account, that we thought he had given—inadvertently we are sure—an unfair aspect to that part of Bunyan's life which relates to his capture as if he had conducted himself with indiscretion, and in an irritating and ostentatious spirit. Our impression relative to Bunyan's deportment in this matter is much strengthened by the account given by the Memorialist.

“This hot persecution silenced many, who fled because they were hirelings, and cared not what became of the flock so they got their fleeces; but our true champion stood, resolved not to let go what God had so mercifully put it into his hands; yet that he might not appear contemptuous to the government he lived under, he thought fit to move in this with caution, and therefore assembled more privately, sometimes in a barn, at other times in a milk-house or stable, and indeed such convenient places as they could, to avoid giving offence, considering it is not the place that God regards, but the purity of heart and intention; but these places were not so secret but prying eyes got an inlet, and some disturbances they had by the order of the justices, with louder threats, that, if they repeated the like again, they must expect to find no favour.

“He finding he could not go on with his proceedings here, resolved, as it was commanded the Apostles in such cases by our blessed Saviour, to fly unto another city or place; and so acquainting most of his hearers whither he intended to retire, many followed him, and in his journeyings he visited many at their houses, and gave them consolation, arming them with a steady resolve to be patient in suffering, and trust to God for their reward, and promised them he would discuss some points in that nature at a private meeting, where their joint prayers being put up to God might be more available.

“In short, they met one evening, to the number of about forty, yet could not do it so obscurely, but that spies were upon them, and a justice in those parts being informed of it, came immediately upon them with several constables, and such as had promised to be aiding to them, and beset the house; and upon the first demand the doors were opened; and although Mr. Bunyan was urged (when news was brought they approached) to fly by a back door into an adjacent wood, he would not be prevailed withal to do it in so good a work, but kept his standing, and continued speaking to the people when they entered. The justice commanded him down from his stand, but he mildly told him he was about his Master's business, and must rather obey his voice than that of man. Then a constable was ordered to fetch him down, who coming up and taking hold on his coat, no sooner did Mr. Bunyan fix his eyes stedfastly upon him, having his Bible then open in his hand, but the man let go, looked pale, and retired; upon which said he to his auditors, ‘See how this man trembles at the Word of God!’ But knowing it in vain to contend, being commanded in the king's name to be obedient he came down, and was carried to the justice's house, the rest of the people being dismissed; where finding he must go to prison, and being startled a little at that, more for his family's sake than his own concern, he offered sufficient bail to appear and answer what charge should be laid against him, the next assizes or sessions, unless it would be given for his good behaviour, which was in their terms—‘That he should teach no more:’ but rather than any such thing should be engaged on his behalf that he never intended to keep, he resolved to cast himself and his cause upon God, what would come of it.” pp. 25—28.

His deportment in prison is thus described:

“Though many intercessions and entreaties were made on his behalf, he was sent to Bedford goal, where sometimes he sighed, and sometimes, with Paul and Silas, he sung in prison psalms and hymns to his Maker, that in his good time he would deliver him out of all his trouble, and sent comfortable letters to his family, that they should not be cast down at his afflictions; for that God, who had suffered him to fall into them, would deliver him out of them.” p. 28.

We mentioned in our review, that though Bunyan never actually suf-

ferred more than imprisonment, yet that his persecutors threatened "whip," "pillory," transportation, and even "being stretched by the neck." He lived, in fact, under a constant and protracted moral torture. This is confirmed by the Memorialist, though we scarcely believe that "the sentence of banishment" was actually pronounced, or more than threatened.

"They had charged him as a maintainer and upholder of routous and riotous meetings, unlawful conventicles and assemblies, and not being in conformity with the church established; and urged him to know whether he would now conform or not, and leave off for ever his way of teaching: but he resolutely refusing so to do, and not denying that he had followed this way for about five years, they took it, *pro confesso*, that he was guilty of his charge, and proceeded, after they had laid their heads together for a time, to pass upon him a sentence of banishment out of the kingdom, not for limitation but for ever: and so he was returned to prison, in expectation of its being put in execution. And whilst he was suffering under this affliction, between cold stone walls, in a close confinement, his enemies abroad were labouring to press down and stifle his reputation with calumnies and reproaches; they not only reaped up what was true of his former wicked life, but added many grievous things to his charge that he was utterly innocent and ignorant of.

"Under this affliction his thoughts were many times various, and fears broke in upon him, for he knew not but, by the same rule they had power to banish him, they might cause him to be executed; and this was buzzed into his ears by one of his gaolers, thinking by this means to oblige him to raise a sum of money among his friends abroad, to purchase a reprieve or pardon, and that then he might come in for snack: yet he prepared for the worst, and resolved, if it came to be his hard fortune, by the assistance of God, he would die like a valiant Christian in such a cause. But when he came up to these resolves, the care of his family would come upon him, and with a feeble tenderness disarm him of his resolution; so that he would be at a stand, to think what would become of his wife and poor children, if he were taken away from them, one of his children especially being blind and helpless: yet in the end, growing full of courage, and finding his former weakness but a temptation of Satan, he confirmed himself to seal his testimony, which way soever he should be called unto it." pp. 29—31.

His twelve years' imprisonment was not, however, the whole of his suffering; for

"In the year 1683, towards the latter end of it, the prosecution of the Dissenters grew hot again, and so continued to the third year of King James's reign; in which time he suffered much in the spoil of his goods, short imprisonments, and the like, yet never failed to comfort and strengthen them he found wavering: and when liberty of conscience was again given, in hopes of bringing in Popery, he was not in such haste as many Dissenting ministers were to applaud and approve it; for though he allowed it good in itself, yet the design he well knew, in the end, would prove very bad. He admonished his people to a strictness of life, and to be circumspect in their ways, for he saw a storm coming that nothing but God's mercy could prevent. He did not, as others, encourage them to choose such parliament men as should take off the penal laws and tests, as foreseeing it would be an inlet to Popery; nor would be prevailed with by the regulators of corporations, to take any place of trust upon him, or be bribed to do an ill office to his country." pp. 33, 34.

The Memorialist confirms the account of his dying at one Mr. Strudwick's, a grocer, on Snow-hill, and gives the following brief, but interesting account of his last days:—

"It was about such like Christian good offices as these he exercised his talent in, as the last good offices of his life; for taking a tedious journey in a slabby rainy day, upon such an occasion, and returning late to London, he was entertained by one Mr. S—, a grocer on Snow-Hill, with all the kind endearments of a loving friend, but soon found himself indisposed with a kind of shaking, as it were of an ague, which increasing into a kind of a fever, he took to his bed, where growing worse and worse, he found he had not long to last in this world, and therefore prepared himself for another, towards which he had been journeying, as a pilgrim and stranger upon earth, the prime of his days. His prayers were fervent and frequent, and he even so little minded himself, as to the concerns of this life, that he comforted those that wept about him, exhorting them to trust in God, and pray to Him for mercy and forgiveness of their sins, telling them what a glorious exchange it would be, to leave the troubles and cares of a wretched mortality to live with Christ for ever, with peace and joy inexpressible, expounding to them the comfortable Scriptures by which they were to hope and assuredly come unto a blessed resurrection in the last day. He desired some to pray with him, and he joined with them in prayer; and the last words, after he had struggled with a languishing disease, were, viz. 'Weep not for me, but for yourselves, I go to the Father of our Lord Jesus Christ, who will no doubt, through

the mediation of his blessed Son, receive me, though a sinner, where I hope we ere long shall meet, to sing the new song, and remain for everlastingly happy, world without end. Amen!" pp. 34—36.

We are sincerely obliged to Mr. Ivimey for the reprint of this scarce and forgotten little book. He is an ardent admirer of Bunyan, and seems to inherit not only his anti-pædo-Baptist opinions, but his love of civil and religious freedom, and his alarms at the encroachments of Popery, the character of which he considered ought to shut it out from parliament and official station. He seems to have been of late a little frowned upon by his Dissenting brethren for his strenuous opposition to the government plan of education in Ireland. We have read his monitory pamphlet on this subject, entitled "Protestantism succumbing to Popery," and also his "Triumph of the Bible in Ireland," in which he shews, by a variety of interesting facts, how greatly the labours of the societies for diffusing scriptural education and Protestant instruction had been prospered, and infers the inutility as well as the evil consequences of the new scheme, of which his Dissenting friends are so greatly enamoured. We can only repeat our often stated painful conviction, that the plan, however rightly intended, involves an unwarrantable compromise with Popery; nay, a positive prostration to its influence; and that the intended course of instruction is grounded upon an anti-Protestant mutilation and disparagement of the word of God. Mr. Ivimey will rejoice, we doubt not, if his alarms should prove unfounded; but we fear that there is too much ground for them, and that, if both Churchmen and Dissenters are not watchful, Protestantism will, indeed, before long "succumb to Popery" in Ireland: One of our brightest hopes for Ireland, is the remarkable revival of religion, which, through the mercy of God, has taken place among the clergy and laity, especially the former, of that country. Would it were without alloy; but the enemy has sown tares among the wheat; the mournful fancies which have torn the church of Christ on this side of the channel have crossed over to that; and if England has to lament the conferences of Albury, Ireland has to mourn over those of Powerscourt. The same wildness of speculation, the same—but we forbear; and only add, that these things "spoil the vine" which God has planted in that country where it has as yet but "tender grapes," though of hopeful promise; and where the wild boar out of the forest, and the foxes from the thickets of the Philistines, which our readers may liken, if they see fit, to Popery and modern liberalism, are already combining to destroy it. We fear that some of our millenarian friends are unconsciously acting the part of "little foxes," and will live to lament the damage they have caused. We have not the slightest belief of the diminished ferocity of Popery. The lion has not yet begun to eat straw like the ox; it may be chained by laws or muzzled by infidelity, but it is a lion still; and it shews its savage nature wherever it dares.

We are reminded by another recent pamphlet of Mr. Ivimey's, his "Lecture on Colonial Slavery," to thank him for his zealous and uncompromising efforts in that solemn cause of justice and mercy. It is a powerful and scriptural appeal, containing numerous important facts, and deserves extensive circulation.

LITERARY AND MISCELLANEOUS INTELLIGENCE.

A VERY instructive, and, we may add, entertaining, pictorial, geographical, chronological, and historical Chart, has just been published, illustrating the rise and progress of the Christian dispensation; shewing the situation of every place mentioned in the four Gospels, with representations of the journeys of our Lord, and of the principal circumstances of the Gospel History, drawn upon the places where the events occurred, from designs of the old masters; containing 170 vignettes and about 600 references in the body of the map, besides fifty large subjects, in outline, on the margin. It is beautifully engraved, and being accompanied by a key, it forms an admirable assistant to any person who wishes to acquire with facility an accurate knowledge of the events recorded in the four Evangelists. We strongly recommend it to Biblical students, as well as to families and schools, and also for lecture rooms. The pictorial illustrations are of great service for rivetting the events in the memory. The ingenious author, Mr. Mimprius, is about to apply the same process to the Acts of the Apostles. The price of the present map, coloured and mounted on canvass and roller, is three guineas and a half.

A committee of highly respectable names has been formed, with a view to secure in perpetuity to the family of the late Sir Walter Scott, his residence and estate at Abbotsford, which must otherwise be sold for the benefit of his creditors. Among the names are those of the Archbishops of Canterbury and Dublin, and of several of the Bishops. The proceeding is stated to be in honour of his memory, on account of the distinguished talent displayed in his writings. Of the talent there is no question; but considering the purposes to which it was applied, we lament to see any Reverend, Right Reverend, or Most Reverend, name on the committee. We admired the talents of Sir Walter Scott, and respected his amiable character in public and private life; his laborious and self-denying exertions in advanced years to pay off the debts in which imprudent speculations had involved him, was highly to his honour; and in addition to all this, his historical publications alone would stamp his name with an eminent title to literary celebrity. But when it is considered, that the real ground, in the public estimation, of the subscription, is his fame as a writer of popular novels, works of fiction and entertainment, devoted to no moral or useful purpose, never meant to be otherwise than mere caricatures of history, often injurious in their spirit, notoriously characterized by a ludicrous and profane use of Scripture, and an irreverent

trifling with sacred things, and such as, in the estimate of the word of God, which is the final standard of appeal, must be pronounced a desecration of pre-eminent talents, involving high moral responsibilities, and not to be wasted in worthless, any more than devoted to vicious, purposes;—it surely does not become the solemn character of the bishops or pastors of Christ's flock, to lend their names, or influence as members of a committee, in honour of talents thus perverted. We say no more now than we have often said years ago, while Sir Walter Scott was living and in his vigour; for it is abhorrent to us to attack a dead lion; but the injury done to religious families by the introduction of novel and other injurious reading through the medium of Sir Walter Scott's publications, is so great that we dare not hold our peace. The Christian wants but one argument in such cases: "These things are not of the Father, but of the world." We wish that our younger readers would do us the favour to turn back to our review of the *Pirate*. Sir Walter Scott's exhibitions of the morals and religion of the Covenanters, which thousands of persons take to be veracious pictures of history, are one tissue of deliberate and wicked falsehood. See, *inter alia*, Dr. Lee's statement on this subject before the House of Commons' Committee on the Lord's-day, p. 272. The mischief which these worse than Hudibrastic caricatures of religion has done to the present and the rising generation, is enormous, and we fear irreparable. But it will be a sorry apology at the day of judgment for tens of thousands of scorners and scoffers at Christian piety, to allege that they con-founded it with cant, selfishness, and hypocrisy, being led to do so by the merry tales of Sir Walter Scott, which they found highly lauded by men professing to be Christians, without a single warning as to their evil tendency. Idolatry of genius, reckless of its application, is one of the characteristic sins of the age. Sir Walter Scott's long-continued and defended course of deliberate falsehood, in regard to the authorship of his novels, would alone prove him to have been a man destitute of conscientious principle. We repeat only what we said long ago on this point while he was alive.

Mr. Poynder, to whom every Christian, every patriot, every man of common humanity, is deeply indebted for his indefatigable exertions for putting down, or at least not sanctioning, the abominations of the idol temples in India, pledges himself to the truth of the astounding and disgraceful fact, that the East India Company, after paying for the equipment and outgoings of these pandemoniums of

licentiousness and blood, has actually received in the space of sixteen or seventeen years, net revenue to the amount of 90,205*l.* from Juggernaut; 455,980*l.* from Gya; 159,423*l.* from Allahabad; 205,599*l.* from Tripetty; that is, not far short of a million of money from these four temples: besides which, there are many others (Hamilton enumerates fourteen as "chief in the trespass"), from which the returns are not given. Mr. Poynder has for a considerable time been prosecuting the subject, not only in the India House, but through the columns of the Times newspaper; and we earnestly trust that he will meet with such effectual assistance in this important question, by the whole body of Christian men throughout the land, as will enable him to achieve the same success as attended his labours for the abolition of suttees.

We lament to read continually in the

✻ *Literary and Miscellaneous Intelligence to be continued in the Appendix.*

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

WE regret having so long delayed noticing the last Report of this Society—a Society dear to every Christian from its paramount object, and which should be peculiarly dear to every friend of the Church of England. There was a serious deficiency in its resources during the last year. The conductors of the Society, however, upon fully considering their resources, determined not to make any reduction in their missions, in any station, during the present year; hoping to bring up the income of the Society to its expenditure, by enlarging the agency for forming and visiting Associations. In furtherance of this object, they also appealed to the clerical members of the Society throughout the country, soliciting an enlargement of their personal exertions. To its clerical friends the Society is, under God, mainly indebted for its growth and prosperity; and to them, therefore, the committee look with confidence in the present exigency. The mode in which they wish to extend the co-operation of their clerical friends is, by forming parochial associations, preaching sermons, and attending meetings on its behalf in their own vicinities, or where they may be best able to promote its interests. The committee felt bound not to contract operations already entered on, and prosecuted, with more or less of success, until the necessity for doing so is inevitable: yet they are equally bound not to continue to prosecute such operations, when there is no longer any prospect of the Society's income equalling its expenditure. In this difficulty, they con-

sidered it a course more likely to be approved by the members that they should make a zealous effort to retrieve the Society's income, than that they should immediately contract its missions. Having been led to this decision, in the best exercise of their judgment, they earnestly appealed to the prayers and exertions of their friends, in reliance on the blessing of Him, the enlargement of whose kingdom it is the object of their plans and labours to promote. We most earnestly second their request, which comes with the weight of a solemn duty; and which, if our readers will peruse the interesting facts in the last Report, they will see also to be a delightful privilege. Had the Society been the instrument in the hands of God of effecting only what has taken place at Tinnevely, even allowing for partial disappointments, there would be ample proof that "the hand of the Lord is not shortened that it cannot save, or his ear heavy that it cannot hear." And with such proofs of the blessing of God upon the Society's missions, to say nothing of its exertions and success elsewhere—in New Zealand, North America, Africa, the Mediterranean, the West Indies, and India—shall its friends be weary in their labours? It were enough that we have the command and the promise, but to have such actual results is doubly cheering. We strongly recommend the perusal of Mr. Bickersteth's faithful, affectionate and Scriptural sermon, preached at the last anniversary of the Society. Such discourses are the best comment on the spirit and character of missionary proceedings; on which most Christians, and not least those of our own communion,

have much to learn, before they will rise to the high level of the duties which the command of Christ, and the exigencies of a world perishing in wickedness, require.

NATIONAL SCHOOL SOCIETY.

It was with much pleasure we heard of the King's Letter, authorising subscriptions for this most valuable institution; and we earnestly trust that the sums collected will be as liberal as the important objects of the society demand. It is not to the honour of the friends of the Church of England, that the subscriptions and donations to this Society should amount only to 1070*l*.; and the only semblance of palliation is, that the majority of them, it may be hoped, are subscribing locally for the same object.

The general account of the state of education in Sunday and other Church-of-England Schools, gives 9909 places, containing 10,965 schools, with 740,005 scholars actually returned; and, calculating for the places from which returns have not been received, the grand total of poor children receiving religious education under the church, will appear to be rather more than 900,000. In 7,090 cases the children are regularly assembled and taken to church; in 5,677, the books of the Society for promoting Christian Knowledge are used exclusively; and in 3,574 cases the National System of instruction is adopted entirely. Nearly one-half of the Church-of-England schools and scholars throughout the kingdom are now in connexion and correspondence with this Society. During the year, grants amounting to 6,630*l*. have been apportioned, in answer to 103 applications from the clergy, by the assistance of which, 156 school-rooms are to be built, capable of containing 17,200 children. In effecting these arrangements the Committee have been concerned with places comprising a population of nearly 400,000 souls. It is satisfactory to observe, with regard to many of the grants, that the schools have been established in consequence of the previous erection of a chapel or district church. No sooner has a congregation been assembled, by means of the grants from the Church Commission and Church Building Society, than its attention has been drawn to the religious necessities of the poor; and means for their education have been devised, which, by the help of the National Society's grants, are being carried into immediate effect. The central school has been removed from Baldwin's Gardens, to the Sanctuary, Westminster. During the Society's operations in Baldwin's Gardens, 11,351 children have received the benefits of a Christian education, and 1,901 school-masters and mistresses have been taught the National System. Many of the younger part of these, it may be hoped, have been rescued from ignorance and vice; and those of maturer years been

enabled to acquire principles and feelings which must have materially assisted them in the management of the children afterwards entrusted to their care, and also have produced a happy effect on their own temper and conduct.

The Report proceeds to pay a just tribute of respect to the memory of the Rev. Dr. Bell. His valuable services, remark the Committee, are now no more, but they implore the Divine mercy, which has hitherto seconded their efforts, that other beneficent and equally powerful auxiliaries may be found, to defend and protect the cause, which has grown up to maturity under his fostering hand.

Annexed to the Committee's brief and business-like Report, are a variety of interesting and valuable statistical facts, relative to the progress of National Education; especially an elaborate paper on the rise and progress of schools for the religious education of the poor, which we hope to notice on some future occasion. It could scarcely have been anticipated that out of two millions and a quarter of children of age for education, nearly one million are actually under instruction in Church-of-England schools, which, if we allow only the odd quarter of a million for those of a rank above a National or Sunday school, leaves nearly half the children of the poorer classes under the fostering care of our Established communion. We hope this return will be called for and weighed well by parliament in case any attempt should be made by Mr. Hume or others to establish a system of education not grounded on scriptural principles, and we will add, not allied to the Established Church. Such a system would not have even the merit of neutrality; it would be a positive interference with what is already in operation; a subtraction from Episcopal schools of a Christian character, in favour of others constructed on the project of no religion at all. This is a large question, and will probably force itself upon us during the next session of Parliament: but it is beside our present purpose, which was to state to our readers the progress of the National Society, and to recommend it increasingly to their prayers and liberal assistance. We earnestly entreat all who are connected with its schools, to take care that they shall be seminaries of truly scriptural piety, and not merely crusted over with a form of godliness without the power. God, indeed, only can give the increase; but he is faithful to his promises; and, relying upon them, it is the duty and the privilege of all who labour in these institutions to endeavour to bring up the children under their charge in the nurture and admonition of the Lord; and this is by no means a necessary result of mere intellectual acquaintance even with scriptural instruction, except as a means to an end.

OBITUARY OF M. LE BARON CHABAUD-LATOIR.

For the Christian Observer.

THE name of M. de Chabaud-Latour is well known in its political relations, but we did not expect to have recorded it among the Obituaries of the Christian Observer. Our readers will not however feel uninterested in the following fragment of a memorial, for which we are indebted to a foreign Christian journalist. The details are defective, especially in relation to M. de Chabaud-Latour's religious change of character, but we give them as we find them.

How often is the Christian pained that in bending over the tomb of a friend, he can adorn it only with the remembrance of earthly works and virtues. The thought, that the departed lived merely for this world, and that those who deplore him look for consolation only in worldly recollections, adds tenfold sorrow to the days of mourning. But, blessed be God, such are not the words or the feelings of the numerous relatives and friends who accompanied to his last home, M. le Baron de Chabaud-Latour, who was snatched from his family on the nineteenth of last July, by a sudden stroke of apoplexy. His Reverend brother-in-law, the pastor Juillerat, in addressing the mourners who pressed around his tomb, had to recount, not merely an honourable political career, and numberless services to his beloved countrymen, but a most edifying and interesting recital of the remarkable change which during several months God had been effecting in his religious sentiments, as if he would not take him to Himself in a manner so sudden and appalling, till he had manifestly prepared him by his grace to exchange a life, the brightest aspect of which is vanity and vexation of spirit, for an eternal life of reality and bliss.

M. de Chabaud-Latour was the son of a colonel in the old French army, of highly distinguished character, and he himself entered the service at a very early age, but was constrained to quit it in consequence of the Revolution. He was seized and committed to prison with the most respectable persons of the city of Nîmes, where he resided, and would inevitably have perished on the scaffold, had he not by a most remarkable and providential concurrence of circumstances effected his escape the very night before he was to have been judged,—or rather condemned; and this memorable deliverance he seems to have gratefully looked back upon as a pledge (so to speak) of what his Saviour was about to do for his soul, and of that far more striking and wonderful spiritual deliverance which God in his infinite mercy designed to afford him.

Being chosen in the year 1797 among the five hundred, M. de Chabaud never ceased from that period taking an active

part in the affairs of his country, in which he always distinguished himself by his integrity, and his wise and enlightened zeal. He rendered great services to his fellow-countrymen, and his loss has caused great and extensive mourning. The Protestant churches of France will long remember the ardour with which he devoted himself to their interests, constantly urging the government for permission for the nomination of new pastors, and the erection of new churches. In 1815, during the persecutions against the Protestants of Gard, he rendered signal services to his countrymen; and it was chiefly by his efforts that many of the sufferers obtained a commutation of their punishment; and M. Guizot and himself had the satisfaction of liberating them from the galleys. They had been placed amongst the vilest criminals; but such was their exemplary deportment, that their keepers expressed their utter astonishment at observing such conduct among persons condemned to imprisonment and ignominious forced labour.

On the "arrival" (so the French now gently term it) of Louis the Eighteenth, M. de Chabaud-Latour was appointed one of the commissioners for drawing up the constitutional charter; in which capacity he was one of the minority who zealously, but in vain, opposed the article which constituted the Roman-Catholic religion the worship of the state. At a subsequent period he zealously opposed that atrocious law of sacrilege by which the Jesuits and the restored royal family sought to reduce all France once more under the iron yoke of Papal bondage, and the severity and absurdity of which tended in no slight degree to alienate the people not only from Popery, but, owing to false associations from all religion, and to prepare the way for the late revolution.

In that revolution M. de Chabaud-Latour had no direct concern, being in the country near Nîmes, confined to his bed with an attack of gout. Such, however, was the respect in which he was held, that the leading persons of all parties in his Department actually resorted to his couch, to entreat him, as the person in whom all could best confide, to accept the office of Prefect, provisionally, and to preserve the public peace till the arrival of the new authorities.

The last few months of a life which had been busily spent in earthly business and cares, were destined, in the merciful Providence of God, to be absorbed in the contemplation of invisible and heavenly objects. An indisposition, which at first appeared like an attack of the fatal disease which has ravaged so many lands, was the means which God employed—such was the Baron's own remark just before his death—to lead him to serious reflections upon time and eternity. A letter

which he received from a lady of his family, who, in this season of affliction was led to redouble her ardour in seeking his conversion, and her prayers to God her Saviour to effect it, introduced him to an intimate correspondence with her upon the things which belonged to his eternal peace; and, from the commencement of April, to the day of his death, he advanced daily in that new career, in which, as he expressed it in writing, two days before his death, he was looking for the most blessed consolations. During these months, notwithstanding his indisposition, he assiduously attended Divine Service at the Protestant chapel, and also frequented a prayer-meeting which was held twice a week during the first ravages of the cholera. Returning from one of these meetings he said; "I felt remarkably well to-night: and at a time like this one is well no where else." The reading of the Bible, which he reproached himself for having so long neglected for other books, had now become his chief and most delightful occupation. He also

experienced much benefit in perusing scriptural sermons and books of devotion. His heavenly Father was thus preparing him in a remarkable manner for the sudden and unseen stroke which awaited him; and it is consoling to his friends to remember, that it was given him to spend his last hour, while nothing indicated that death was near, in reading the Word of God, and praying with a member of his family, who remarked that he was absorbed in these sacred exercises with even more than his wonted pleasure. It was also particularly noticed, that while all around him were struck with the change in his character, he was constantly mourning that he did not bring forth more fruit to the glory of God. While thus engaged, he was suddenly seized with apoplexy, and taken to his heavenly rest.

Thus abruptly terminates the statement; but enough, we trust, may be gathered from it to furnish reason to conclude, that this much respected nobleman is among the number of those who died in faith and have inherited the promises.

VIEW OF PUBLIC AFFAIRS.

We have little time or space left for political events. Of the electioneering contests, and the melancholy and unjustifiable rupture with Holland, we need only repeat what we said last month. A form of thanksgiving has been issued for the abundant harvest and the mitigation of the cholera; but it does not supersede the propriety and duty of setting apart a day for the purpose. Many of the clergy felt great difficulty last year before the fast day was appointed, considering it their duty to have a day of humiliation in their parishes, and yet being prohibited by their oath of canonical obedience (Canon 72) from "appointing or keeping any solemn fasts either publicly or in any private houses," without "the license and direction of the bishop under his hand and seal," except such as are enjoined by public authority. The canon does not mention thanksgivings as well as fastings; but its spirit applies to both, and it were befitting on every ground that the solemnity should be general and national, instead of local, casual, and extra-official.

The public anxiety for church reform, is increasing. We too are reformers; but we would remind some ultra brethren of the remark of Bishop Jeremy Taylor, that "the woman that lost her great sweet the house, but did not turn the house out of doors; that was but an ill reformation that untiled the roof and broke the walls, and was digging down the foundation."

We have mournful accounts from Ireland, of the distresses amounting to positive want of the necessaries of life, of

many of the clergy. Can nothing be done to alleviate them in a delicate and honourable manner? It is surely a case for the assistance of Government; but should this be wanting, private Christian feeling ought to supply the defect. It is only from feelings of delicacy towards our suffering brethren themselves, that we have hitherto hesitated to bring the subject more prominently before our readers.

We have much to say respecting France, but must postpone our remarks. The Duchess de Berri is at length captured. M. De Broglie's cabinet works far more smoothly than could have been expected. The king's speech is moderate, and the chamber of deputies have strongly expressed their confidence in the new ministry. The French infidels and revolutionists are however greatly alarmed because Guizot, De Broglie, and some of their friends, are "doctrinalists;" that is, they profess to be guided by principle in religion, morals, and political economy. Guizot, it is objected, is a Protestant, a speaker at Bible Societies, a Bible-education man, and a translator and dispenser of religious tracts; and De Broglie, says the Paris correspondent of the Times newspaper, "is influenced by his wife, the sister of the late Baron de Stael, and an ardent supporter of the Evangelical party." But more of these matters hereafter. We heartily wish that "the Evangelical party" would bestir themselves to send some judicious and active religious men to the chamber of deputies.

ANSWERS TO CORRESPONDENTS.

J. H. S.; J. K. L.; ZENAS; B.; E. M.; A. C.; W. D. V.; SEXTAGENARIUS; E. H.; THEBESIA; T. W. L.; J. S.; J. H. A.; S.; A.; and THEOPHILUS; are under consideration.

The habit of novel-reading introduced into many families where it did not formerly prevail, by means of Sir Walter Scott's publications, has always appeared to us so pernicious and alarming that we have never ceased to remonstrate against it. We examined the matter at considerable length in our review of the *Pirate*; and on many other occasions we have written so strongly upon the subject that we have received not a few letters, some of them from very respectable quarters, accusing us of puritanical fastidiousness, of doing injury to religion by interdicting innocent entertainment; and even of "malignity" in torturing to evil purposes what Sir Walter Scott never meant, to profane Scripture or to encourage what is sinful. Another correspondent, however, now blames us, on the other side, for having let fall, in our notice of Sir Walter Scott's death, the words "pure and virtuous" as applied to his works of fiction. We however introduced these epithets only in reference to the too common character of novels, especially as novels were when he began to write; in which respect they were certainly "remarkable" for not enervating the imagination with scenes of voluptuousness and making passion the great object of their development. We are not readers of novels, even of Scott's; but we have always understood that he deserved at least this meed; and as we were painfully scattering censures over a tomb, on account of the profane use of Scripture, we were not unwilling to give credit to a departed author for so far laudably deviating from the habits of his fraternity as not to exhibit licentiousness under fascinating colours. At the same time we are decidedly of opinion that novel-reading, even the reading of *Waverley Novels*, is a most injurious and unchristian habit; and in our Number for September we remarked, that "we would not be parties to the compact too widely acted upon of late years between professed Christians and the men of this world, to meet as friends in the neutral temple of genius, and there to settle their differences; the Christian agreeing on his part to consume his days in the study of *Waverley Novels* in consideration of their talent; provided the novel-reader will condescend to acknowledge the fancy and pathos of *Jeremy Taylor*, and to place the *Pilgrim's Progress* on the same shelf with *Robinson Crusoe*." We entirely concur with a revered friend and former correspondent, Mrs. Hannah More, speaking of works of fiction, that "the constant familiarity, even with such as are not exceptionable in themselves, relaxes the mind that needs hardening, dissolves the heart which wants fortifying, stirs the imagination which wants quieting, irritates the passions which want calming, and, above all, disinclines and disqualifies for active virtues and for spiritual exercises. Though all these books may not be wicked, yet the habitual indulgence in such reading is a silent, mining mischief. Though there be no act, and no moment, in which any open assault on the mind is made, yet the constant habit performs the work of a mental atrophy—it produces all the symptoms of decay; and the danger is not less for being more gradual, and, therefore, less suspected." This applies to the *Waverley Novels*, even upon the estimate of their greatest admirers; and though, as we understand rather than personally know, they are not impure or vicious, in the ordinary acceptance of those terms—they are still, according to the only true estimate—that of Scripture—full of evil and full of danger; and they have done more to raise a sneer against true religion and its followers, by their caricatures of the Covenanters and in other ways, than even the writings of scores of professed infidels. All this we have written again and again, year after year; but we repeat it, as our meaning appears to have been mistaken. The author's historical narratives are written in a very different spirit to the novels, and these we have again pleasure in commending. We could never understand how it is that a man who, in the *Tales of a Grandfather*, speaks with marked reverence of religion, should in his novels often allow himself to expose it to ridicule under uncouth terms and ludicrous applications of Scripture. It shews at least that he did not wish the mind of his beloved grandchild to be debased with irreverent associations.

W. will find further particulars respecting Mr. Mompesson, of Eyam, in our volume for 1807, p. 693. It is but justice, however, to another individual, not mentioned either by W. in our Number for last September, or by our correspondent in 1807, to add, that Mr. Mompesson was not alone or unaided in his work of Christian mercy. His predecessor in the benefice of Eyam was Mr. Stanley, a man eminently devoted to the service of God, and anxious for the salvation of the souls of his parishioners; but who was most cruelly and unwisely ejected from his living, under Charles the Second's Act of Uniformity, in 1686, after having held it for two-and-twenty years. But though prevented by authority from preaching or holding a benefice, he remained with his beloved flock, alleviating their sorrows, and de-

voting himself to promote their temporal and spiritual welfare during the prevalence of the dreadful visitation. Palmer, in his *Nonconformist's Memorial*, says of him, that "He was an eminent preacher, and by his example, a confuter of those who deny free prayer. When he could not serve his people publicly, he was helpful to them in private; especially when the pestilence prevailed in that town, officiating among them with great tenderness and affection, during that sore visitation, which in that little place cut off above three hundred persons. And yet, at that very time, certain people made a motion to the Lord Lieutenant of the county, the noble Earl of Devonshire, to remove him out of the town; who, like himself, replied to this effect:—'It is more reasonable that the whole country should testify their thankfulness to him, who, together with his care of the town, had taken such care, as none else did, to prevent the infection of the towns adjacent.'" He died in 1670, satisfied to the last in his non-conformity, and rejoicing in his sufferings on that account.

We are happy in affording this measure of justice to one whom we doubt not his worthy successor, Mompesson, delighted to honour, and perhaps was not backward in assisting out of what had been so long his own. We heartily wish that such men as Mr. Stanley could have been induced to conform to the Church of England; it had been for the benefit of both, and for the best welfare of the country; but "except their non-conformity," as Johnson says of Watts, they were, as to the majority of them (for some base political materials were mixed up with the mass), men worthy of being held up as examples to every Christian pastor,—not to say every Christian patriot. "It was these excellent men," says the Rev. Thomas Scott, "who planted the Tree of Liberty, sober and legitimate liberty, civil and religious, in this land, under the shadow of which, all classes of the people of England repose in peace. And if not watered by the blood of those holy men, in derision called Puritans, it was by their prayers, and tears, and sorrows. Yet it is the modern fashion to feed delightfully on the fruit, and then revile, if not curse those who planted and watered it." We only wish that their modern successors would take heed not to convert liberty thus dearly won into licentiousness. What would these holy men have said to the language which prevails in some modern Dissenting publications?

Owing to the length and importance of other papers, we are greatly in arrears with our brief notices of literary and miscellaneous information, but we intend to be more regular in future with these and other of our lighter articles.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

FOR the sake of the cause of God, and of a perishing world for whom Christ died, we would most earnestly impress the claims of this Society upon the renewed attention of our readers. Have they done, and are they doing, all that lies in their power to promote its unspeakably momentous objects? It is true, the controversy respecting it has died away; and its structure and proceedings, after being closely scanned, have approved themselves to the great majority of religious persons of various persuasions; and the zealous efforts which have been made to found a Bible institution upon other principles have so signally failed, as to shew in a strong light the wisdom of the original plan: yet we fear lest the evil effects of the tempest should remain, though its violence has ceased. It is not enough, in order to bring a religious and charitable institution into useful efficiency, that its plan is coldly approved; it must be followed up with zeal and cordiality, or it will soon languish and come to nought. We implore in particular the clerical friends of the Bible Society seriously to consider this matter; otherwise, while some of them are standing idle though not hostile, Scriptural distribution will be impeded, and the wants of the world be left unsupplied. It is not easy to heat up a frozen cause. We bless God that the Bible Society is not such; its friends are many and active: but, in the languor that usually succeeds to over-excitement, there is danger of its becoming so, unless those who have at heart its great work of Christian mercy to mankind, vigorously set themselves to counteract this tendency. Might not a spirit-stirring appeal be appropriately issued at this great crisis of all nations, to urge Christians of every name to renew and enlarge their exertions for giving the word of God to every people under heaven? A time is perhaps fast approaching when the necessity for such diligence may be more apparent than ever. And shall Christians slumber at their post? Shall the partizans of every secular interest be active; shall the world be deluged with tracts, and newspapers, and poetry, and science, and useful knowledge, and useless knowledge, and knowledge which to know is moral pollution; and the disciples of Christ think little of the duty and importance of devoting their efforts to the great work of making known to mankind that inestimable Volume which testifies of Christ, and in which are treasured the words of eternal life? What exertions, what sacrifices of time or money, can be too great to promote so glorious a design?

APPENDIX

TO THE

CHRISTIAN OBSERVER FOR 1832,

BEING THE THIRTY-SECOND VOLUME.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE BISHOP OF LONDON'S EVIDENCE BEFORE THE HOUSE OF COMMONS COMMITTEE ON THE LORD'S DAY.

(Continued from p. 763.)

IS it your Lordship's opinion, from reading and inquiry, as well as from observation, that the observance of the Lord's-day is more or less strict now than it was two or three generations ago?—I think, with respect to the middling classes, that greater attention is paid to the duties of the Lord's-day than was paid thirty years ago. With respect to the lower classes, there has been, to a certain extent, a considerable improvement since the establishment of the system of national education; that is to say, as far as the capacity of our churches has admitted such an improvement to take place; but I fear that with regard to the great mass of the lower orders there has been a sad deterioration, very mainly owing to the increased facilities of intemperance.

Has your Lordship observed, in connexion with an habitual absence from church on Sunday, a habit of Sabbath profanation in other respects?—It is difficult to form an opinion, except in country places; my observation leads me to conclude that persons who absent themselves from public worship are not exemplary in the discharge of any part of their duty.

Your Lordship's answer to the last question but one had reference to the middling and lower classes; can your Lordship state how far among the higher classes you hold the observance of the Lord's-day is now more or less strict than it was at the period to which that answer referred?—My own experience as a country clergyman relates principally to the lower classes. I have only had an opportunity of noticing the conduct of the higher classes in this respect of late years. I am really inclined to hope that there is a considerable increase in the number of those among the higher classes who observe the Lord's-day.

In reference to the more or less strict observance of the Lord's-day at present, compared with what it was two or three generations ago, it has been stated that the levees and the courts and the drawing-rooms were held formerly on the Sunday; does not the cessation of that practice, in your Lordship's judgment, encourage among the higher classes the due observance of the Sabbath?—Certainly; I should say decidedly that there is less of that false shame which prevented many of the higher classes formerly from strictly observing the Lord's-day, than there was even within my

own recollection; and I may add, that our churches in London are much better filled twice, or even three times in the day, and that by the higher classes, than they were even once in the day twenty years ago.

Has your Lordship ever instituted a comparison between the gross population of your diocese in connexion with the Established Church, and the amount of the space in the Established Churches?—Yes: I could not, not having the document with me, state it correctly; it is so continually varying, that I could not state any one year with any degree of accuracy, on account of the continual variation both in population and church room.

The question would be sufficiently answered by the present impression on your Lordship's memory as to the proportion of the population which could be accommodated by the present space?—Not a tenth, certainly; generally speaking, the church accommodation in the metropolis is utterly insufficient for the accommodation of the parishioners; and where we build new churches they are immediately filled. A great defect in the London churches is the want of accommodation for the poor.

Your Lordship would recommend, in case of new churches being built, that an enlarged accommodation for the poor should be provided?—That is always secured now; in every new church that is built a certain amount of accommodation for the poor is secured.

In the city of London itself are the poor adequately provided for?—There is much more room in many of the city churches than they require.

Your Lordship's observation respecting the want of adequate accommodation for the poor applies to the parishes without the walls?—Yes.

From the account of the disproportion between the population in connexion with the Establishment, and the space afforded in the churches, it would appear that comparatively few have the opportunity of attending church?—Few of the poorer classes.

And that this to a considerable extent must be admitted as a cause, a general and prevailing cause, of that habit of Sabbath profanation in other respects which we witness?—Yes. I should not like to put my answer so strongly as to imply that there was no other provision for the religious instruction of the people than that which is given them in the Established Church; but I can have no hesitation in saying that this cause, which has been for many years in operation, is one efficient cause of the present neglect of the Sabbath.

Would the multiplication of churches in the Establishment in the same proportion operate as a remedy?—No, because the evil is now done; and it is a different thing to prevent an evil accruing, and curing it when it has arisen; but that it would, in such a proportion as to repay the nation, or the parties who might build such churches, for the outlay, I have no doubt.

That it would be one of the most effectual means of recalling what we may consider the alienated part of the population?—I think, if sufficient accommodation were provided in churches, and care were taken to place able and faithful clergymen in those churches, that this would be by far the most promising method of remedying the evil now complained of.

Does not your Lordship think that if the accommodation for the poor were in all cases placed perhaps less remote from the clergyman, and more conveniently situated, it would have an increased tendency to induce them to attend church?—It is the object of his Majesty's Commissioners for Building New Churches, as far as they can, to intermingle the seats of the rich and the poor, so as to afford the latter nearly the same facilities for hearing which the former enjoy. We have found considerable difficulty in realising our own wishes in that respect, on account of the objections which were made by the richer classes to too great an intermixture of the poor among them; objections which it was absolutely necessary to attend

to, because the whole income of the minister depends on the pew rents accruing exclusively from the richer classes.

But still in some of the churches that have been built, it has been seen that the free seats have been inconveniently situated, and that the poor have taken exceptions against such arrangements, to the great diminution of the congregation. The Committee beg to ask whether it would not be desirable to give the advantage (consistently with the necessary provision for the clergyman) to free sittings?—It is desirable; but I must again repeat that we have always made it a primary object, and in most of the new churches, where the churches are large enough, the seats are appropriated to the poor in the middle aisle from one end to the other; very conveniently for the purposes of hearing. And I may add, as it has some reference to the subject, that in many cases seats which have been rejected by the poor as free sittings, have been readily hired by them at a very small annual rent; the vesting in them a certain property in the seat takes away that feeling of degradation which sometimes prevents them from occupying free seats.

As your Lordship has been bishop of a diocese where manufactures greatly prevail, and where the children and young persons are so overworked and confined, as to leave them no means of recreation on work-days, so that they are induced to make the Lord's-day a time of recreation merely; is it not your Lordship's opinion, that a reasonable remission of the hours of labour in mills and factories would greatly tend to the better observance of the Sabbath-day, assuming that there is not the slightest opportunity for any thing like recreation during other days in the week?—That is a point on which my opinion is worth nothing more than that of any other person, because it is a question of speculation; it is very obvious that if the poor have all their leisure and recreation thrown into the seventh day, they cannot employ, or will not employ, the same portion of that seventh day in the exercise of religion, which they would be disposed to do if they had some relaxation on the week-days.

We have had it in evidence that in Scotland it is usual to make the days of work shorter on Saturday, and that the workmen stop at four o'clock, to enable them to make their market; do you not think such a regulation desirable in this country, and would tend to the observance of the Lord's-day?—Undoubtedly. A very great improvement would be effected by the payment of labourers on the Friday instead of Saturday. Will the Committee first allow me to state, as this evidence may be read perhaps in the manufacturing districts, that I have observed the best effects to follow in manufacturing towns from the institution of large Sunday-schools, and that these have promoted a devout observance of the Sabbath-day, in a degree only to be estimated by those who witnessed them in operation.

Your Lordship is not, perhaps, aware of the fact of the great disinclination of children to attend Sunday-schools, who have been labouring in factories for an excessive number of hours in the week, and that the parents find a great difficulty in inducing, or almost compelling, their children to go?—I am looking particularly to one Sunday-school, consisting of between 1200 and 1500 young persons; I refer to the town of Bolton: there was great readiness to enter into that school; but then it was peculiarly well managed, and connected with a little savings bank against sickness on the part of the young people; it was the most perfect specimen of a Sunday school I ever saw, and kept together the church there, and promoted the good order of the town in a degree which hardly any person could estimate who had not seen it in operation.

Did the scholars of that school consist entirely of the factory children?—No, there were a great many of the hand-loom weavers' children.

Perhaps your Lordship is not aware of the fact, that in Scotland, where parish schools are universally established, or which are now very general, they are confined altogether to instruction on religious subjects; would it not be very desirable to see the Sunday schools in England confined to religious instruction also?—They are so confined when in connexion with the Established Church.

Your Lordship mentioned the increased facilities of intemperance as one of the causes of the demoralization of the lower orders, and the disobedience of the Sabbath; the Committee understood your Lordship to allude to the regulations lowering the price of gin and opening beer-houses?—I was not alluding to beer houses, which are of recent date, though I find one unvarying tenor of complaint on the part of the clergy in the country in that respect; the experiment was so recent, that I did not mean to allude to that; I spoke with regard to gin shops only.

The lowering of the price of gin took place only a few years ago; does your Lordship date the demoralization of the lower classes only from that period?—I date a most frightful increase from that period; between the time I first took the church of Bishopsgate, in London, and the time when I left it, the increase of intemperance was most frightful. I never saw, when I first came to London, a female coming out of a gin shop; but I have since repeatedly seen females with infants in their arms, to whom they appeared to have been giving some part of their liquor. I almost think I have seen more women than men coming out of these shops.

The Committee understand your Lordship to say that you consider the lower classes have been improved since national schools have been established?—To a certain extent, as far as that class has been brought by that means under the immediate superintendence of the clergy; but it is a very small portion of the whole in populous towns.

Your Lordship has stated that the middling classes and that the higher classes have attended Divine service much better within the last two years; is not there a hope that that would continue to improve without any compulsory legislation on the subject?—As I have great confidence in the final success of the right cause, I have no doubt it will continue to improve; but I think that in the lower classes of society so frightful and rapid a deterioration is going on, that it would be an act of kindness to step in and check them, and to save them from running into evil; it is very true, you cannot instil principles of piety into their minds by preventing them desecrating the Sabbath, but you may save them from those practices which will render it impossible for the teachers of religion to instil it into their minds; and you may prevent, to a considerable extent, the contagion of example.

Is your Lordship aware of any instance in which an enactment of penalties has ever been effective in enforcing moral or religious duties?—I think not; but I take this view of the subject: I am persuaded you will do no good by punishing people for not going to church; but I think you will do a great deal of good by preventing persons from spreading out those temptations which prevent the people from going to church. I think that the positive enforcement of religious duties by penalties is a mistake; it is a mistake in the principles of legislation: but I think you ought, if you look on religion as the basis of all sound principles and social order, to prevent and take out of the way as much as you can those temptations which must check the growth of religion, and encourage the growth of irreligion.

Is there no danger, by compulsory legislation, of exciting a feeling of resistance in the minds of those who would otherwise be inclined to attend to those duties?—I am firmly persuaded that if the desecration of the Lord's-day, in the way of trading, were prevented, so far from appearing

as a hardship upon the poorer classes, it would be a great boon. I apprehend they are now compelled to traffic on the Lord's day, and that they would consider it a real boon to be prevented; for they must be supplied, and it is the interest of vendors to supply them, and if they are prevented serving them on the Lord's-day, they will supply them with an equally good article, and I believe cheaper, on any other day in the week; and if an employer found that the persons in his employ could not be supplied with the necessaries of life on the Sunday, he must, for the sake of his own interest, pay them in such a manner and at such times as would enable them to get supplied in some other way, and in this point of view the poorer orders would be clear gainers; they would gain for themselves all that time on the Lord's-day which they are now obliged to spend in providing necessaries for themselves and their families.

Has your Lordship considered the question, by what penalties or what legal powers you would enforce these regulations you deem useful on a Sunday?—No, I cannot say that I have considered that sufficiently to give an opinion upon it.

Would you by statute vest the power of enforcing such regulations in any person generally who chose to interfere on the subject, or would you think it better to confine it to the parochial authorities?—I am afraid that such a limitation would defeat the ends of any enactment; the parochial authorities, constituted as they are now, have already quite as much on their hands as they can do: indeed one part of their duty consists in preventing the profanation of the Lord's-day, as far as they have power to do so by law, but you cannot expect that two churchwardens and three or four overseers shall be able to notice all the profanation of the Lord's day in a parish with 20,000 or 30,000 inhabitants.

Does your Lordship think that without that limitation to parochial authorities, there would be found sufficient volunteers in the service to make the statute efficient?—I think there would be. I may take this opportunity of stating that I think there ought to be a much more extensive and effective body of parochial authorities in populous places.

Reverting to the subject of church room: your Lordship has stated that the supply in London, within the walls, is always more than adequate to the demand of the population; does that answer imply that the poorer classes have free access to the large churches within the city, or merely that there is vacant church-room not occupied by any class?—In many of the city parishes there are few or no poor, the houses being almost entirely occupied by warehouses, counting-houses, and houses left in the charge of porters and housekeepers on the Sunday; in other parishes in the city there is sufficient room for poor; in some, for instance St. Botolph, Bishopsgate-street, which was my own parish, the accommodation provided for the poor is very inadequate, and though that is not within the walls, it is part of the city.

Your Lordship is no doubt aware that in several of the parishes within the city there are fewer poor in proportion to the population, generally, than any other part of the metropolis, in consequence of this fact, that the labouring men who work within such parishes during the week, reside with their families in the suburbs of the metropolis, in which suburbs there is not sufficient accommodation?—The great proportion of the labourers alluded to in the question reside in the parishes of Bethnal-green, Stepney, and Whitechapel, where the church accommodation is very inadequate to their wants.

Can your Lordship state to the Committee what proportion of church room has been provided by the State during the last ten years, and what has been the amount paid during the last ten years?—I will answer gene-

rally that I believe the church room provided by the State during the last ten years is nearly 200,000 of the additional sittings, but more correct information will be obtained from the Annual Reports of the Church Building Commissioners, the last of which either is laid or will be in a day or two laid on the table of your House.

Is your Lordship aware what proportion such increase of church room bears to the increased population of the country?—No, I cannot; it is very easily ascertained.

It being perfectly clear, however, that the population has within the last ten years increased greatly more than 200,000, and to the extent probably of ten times that amount, the increase provided by the State for the people bears a very inadequate proportion to the parts of such people?—The increase of accommodation provided by means of the parliamentary grant, I conceive did not sufficiently supply the wants of the then existing population; I consider that little or no provision has been made for the wants of the population which has arisen between the two last censuses; provision, I mean, in that way.

In what other way has provision been made for the accommodation of the people, for the purpose of religious worship, within the period which the question has referred to?—Very considerable exertions have been made within the last ten years, in the way of public subscription, parochial rates, legacies, &c., towards enlarging existing churches, and building new chapels, to which results the Society for promoting the Building and Enlargement of Churches and Chapels has mainly contributed.

Can your Lordship state what proportion the aggregate of such increase bears to the population for the benefit of which it was intended?—A much more considerable proportion than in the other case.

Can your Lordship state from your own experience, either as a private clergyman or as a bishop of the two most populous dioceses in the kingdom, what has been the effect of the inadequacy of church room upon the moral character of the people in any part of such diocese?—Perhaps the evil effect of a want of church room may be most correctly estimated by the good effects which have resulted from the erection of new churches; as far as my own inquiries have extended, the erection of a new church in a populous neighbourhood, and the consequent provision made for the education of the children of the poor, has always, and that rapidly too, improved the moral complexion of the whole vicinity; the attention of the people has been forcibly directed to the observance of the Lord's-day; they have had the business of religion brought home to their doors, and enforced upon them not only by the public duties of the Sabbath, but by the personal inquiries and conversation of their minister; they have learned to take a pride in their own church, and in considering themselves members of a congregation, inhabitants of a certain district, objects of interest, and comparatively of importance. I could mention a church in my own neighbourhood, near London, which was erected in a spot which was formerly remarkable for noisy and riotous conduct on the Lord's-day; the character of the place is entirely changed, the church fills, and the very persons who strongly opposed the erection of the church, have since subscribed liberally for its decoration.

Will your Lordship state generally to the Committee in what way the existing religious accommodation for the people of this country has been provided?—The parish churches were built either by the munificence of individual lords of manors, who wished to provide for the religious instruction, or for the participation in religious offices by their tenantry, or by the monasteries, and in some cases by the contributions of the inhabitants of a certain district.

Without venturing to assume that the clergy do not often from their pulpits explain to their flock the nature of the duties proper for the Lord's-day, is it not your opinion that it would be very desirable that that subject should constantly be brought before the mind?—I have no reason to suppose that the clergy do not, from time to time, inculcate the due observance of the Lord's-day on their congregations; on the contrary, I take it for granted that they do. But I would not recommend constant recurrence to this topic, because I am afraid that the people would by degrees be led to place the essence of religion in the observance of stated forms.

Nevertheless, your Lordship is of opinion that without a due observance of the Lord's-day, a clergyman can have no sufficient opportunity of inculcating religion?—I cannot state, in terms which would do justice to my own feelings, my opinion as to the importance of the Lord's-day, both as an institution of mercy and of spiritual improvement: and I am quite sure that those persons who are brought to consider that day as given not only for a day of rest but of religious improvement, soon come to take a pleasure in the right employment of that day, which is a much more effectual as well as a much purer recreation than any thing which is commonly termed amusement.

Does not your Lordship think that the observance of the Lord's-day would perhaps be more effectually inculcated on the flock by conversation at other times, than by actual sermons from pulpits?—I hold that mere sermons from the pulpit (I am now speaking with reference to the lower classes of society) will seldom effectually inculcate any religious duty, if the clergyman does not follow up his instructions by private conversations, explanatory of those difficulties which may have occurred to them.

The Committee understand your Lordship to say, that you effected the removal of those nuisances at Chesterford by private intercourse with your parishioners, and not by public interference, as well as by public ministry?—I do not mean to say I did not preach on the subject.

Do you not suppose that if the higher classes concurred with the clergy and with the magistrates in acting by admonition and not by legal means, that that would be sufficient to procure among the lower classes a general due observance of the Sabbath?—I have no doubt, except as to the towns. I do not think the higher classes have their legitimate influence there, as they have, or may have, in the country, where, if they could go hand in hand with the clergy, I have no doubt it would be so.

Then presuming that to be the case; presuming that these different authorities went hand in hand, your Lordship would consider legislative enforcement only necessary in large towns?—The assumption is too strong. If such enactments are not wanted in the country, they would be inoperative as to the country, and therefore they would be no grievance; besides which, it is difficult to make a distinction in any legislative measures of this sort between town and country, it not being easy to define precisely where town ends and country begins.

Is your Lordship aware that the magistrates in Staffordshire issued a species of admonitions and regulations on the Lord's-day, with good effect?—I am not aware of that.

Suppose the observance of the Lord's-day could be obtained by this general spirit of admonition and example among the higher classes, would it not be much better to obtain it by those means than by any legislative enforcement?—Certainly. I hold it desirable to effect any change if we can by any other means, for as we have the power in our own hands, I think we ought not to do that by coercive measures which we can effect in any other way.

Do you conceive any good could be done by the example of the upper

classes alone, without the assistance of legislation?—I am afraid not to any sufficient extent; and I may be permitted to add, that I think this good would result from a legislative measure on the subject; that it would be the deliberate expression of a Christian legislature of their opinion as to the benefit which follows from a due observance of the Sabbath-day: and I think that that deliberate expression on the part of the legislature would have so great a weight with the people, that it would in many cases obviate the necessity of carrying the penal part of any such enactment into execution.

And that, in point of fact, such a legislative enactment would in itself record the opinion of what is called the upper classes?—It would be an expression of their opinion as to what all classes ought to do; and I cannot help adding, in conclusion, that it would impose upon the legislators themselves an additional obligation to the observance of the Sabbath.

Your Lordship has observed that the Sunday preaching would be of comparatively little good, unless it is accompanied with week-day instruction; although that week-day instruction can be obtained in places thinly peopled, is it not a fact that it is in vain to look for such weekly instruction in the dense population of a great city?—Yes, beyond a certain point.

Then you are of opinion that the benefit of legislation would not arise so much from the penalties exacted, as from the parliamentary declaration it would be to the lower classes?—That would be one great effect, and prevent the necessity of enforcing any penal enactments; but there are classes of persons who are only to be dealt with by stronger measures of prevention.

Do you not think that in those rural parishes which are not subject to such things as Chesterford, the Sabbath is generally observed?—It was, till the beer-houses were opened, but has not been since. I beg to state I make that answer after the most careful inquiry. I have lately traversed the whole of the county of Essex, and have had conversations with the clergymen there, and they all with one voice bear testimony to the evil effects of beer-houses in that particular direction, as tending, in a great and fearful degree, to the desecration of the Lord's-day.

Then your Lordship is clearly of opinion that the existence of penalties would assist the clergymen and magistrates in enforcing the observance of the Lord's-day?—Certainly.

Your Lordship is also of opinion that the law, as it now exists, is inadequate?—Yes, I am.

Does your Lordship think that public opinion would support stricter enactments relating to the prevention of Sunday trading?—I have no doubt of it.

And with relation also to the closing of public-houses on that day for the purposes of tippling?—I have no doubt of it whatever.

Is your Lordship of opinion, that, inasmuch as the vast increase in the consumption of spirituous liquors, which public-houses supply, must take a great part of the wages of the labourer from the purchase of other articles of consumption, all other classes of tradesmen are interested in supporting a measure which has for its object the better regulation of public-houses on the Lord's-day and the prevention of tippling on that day?—I have no doubt of it, in an economical point of view; I mean, I have no doubt with respect to the political economy of the question. I think that the gain which would be effected by closing shops and public-houses on the Lord's-day would be very great, and I think also that public opinion would be in favour of the measure.

AMERICAN DIVINES: THE REV. DR. JOHNSON.

(Continued from p. 776).

Mr. Johnson had resided at Stratford for a number of years, in the discharge of his parochial duties; but the church there had increased but little, because, says his biographer, "all possible care had been taken to prevent its growth, and as he did not make it his business to proselyte the Dissenters." But in the neighbouring towns, where he sometimes officiated, many families conformed. He often preached at Newtown, with peculiar success. At that time Mr. Beach, afterwards well known by his many defences of the doctrine and government of the Church of England, was the Congregational minister of the place; and was in high estimation not only there, but among the Dissenters in Stratford, for his learning and piety. After a while this gentleman began to doubt of the validity of the ordination he had received. For a considerable time he endeavoured to get over his scruples; but, in the end, he found it impossible. He therefore declared his conformity to the Church of England, and many of his people conformed with him; on which he came over to this country for holy orders, and was appointed their minister. This event put many on thinking, and had no small effect upon the Dissenters at Stratford; and several persons in a short time came over to the Episcopal Church; among others, Mr Seabury, the father of the late Bishop Seabury. In the year 1736, when an inquiry was made into the number of Episcopal families in the whole colony, they were found to be no fewer than seven hundred. "This increase," says Dr. Chandler, "was partly occasioned by the Dissenters themselves; who, in their zeal, carried their charges of Popery against the church, and their other misrepresentations, to an extravagant length; which made it necessary for the members of the church, in their own defence, to procure books that had been written in its vindication, and many of the more candid and inquisitive Dissenters, being persuaded to read them, were surprised to find in what manner things had been misrepresented to them." What were the grounds of the charge of Popery is not stated; one, however, we know was the very language employed in this extract in the exclusive use of the word church. In this country we say the Church of England, the Church of Rome, the Episcopal Church, and so forth; but an American Episcopalian considers this a dereliction of principle and a weapon for the use of Dissent.

"But what, a few years after," adds Dr. Chandler, "more effectually contributed to the increase of the church in Connecticut, was a strange, wild enthusiasm, introduced by Mr. Whitfield, and propagated by his followers throughout the country. At the first appearing of this adventurer, who was in the orders of the Church of England, and still wore the garb of her clergy, although he had violated her laws, as well as his own oath of canonical obedience, and put her authority at defiance, he was received with all the marks of high approbation and applause by the Dissenting ministers in general. Some of them undoubtedly looked upon him as an extraordinary person, raised up by Providence, like John the Baptist, and coming in the spirit and power of Elias, to rouse sinners from their spiritual slumber, and to bring men to seriousness of life, and the practice of piety; and, indeed, there is reason to believe that his preaching was attended with good effects in several instances. But there were others of them who seemed to court him, because they considered him rather in the light of an instrument by which the church in Connecticut might be crushed in her infancy, or at least her growth much retarded. This it was hoped might be effected by his bitter revilings of her bishops and clergy. But

after a while many of his abettors were convinced of their mistake, and saw reason to repent of the countenance they had shewn him. Instead of subverting, or even so much as shaking, the Church of England, he nearly occasioned the utter dissolution of their own churches."

From Mr. Whitfield himself, Dr. Chandler goes on to his followers. "Soon after passing through the country, several preachers undertook to be Whitfields too. They endeavoured to proceed in his manner, imitating his voice, his theatrical action, his vociferation; they disregarded all the rules of ecclesiastical order, and strolled about from place to place, as he had done. It was not long before these were followed by a numerous train of ignorant lay-exhorters, uttering the most horrid expressions concerning God and religion, and proclaiming in the most affecting tones, and with the greatest violence and extravagance of gesture, the terrors of hell and damnation, in order to bring men to conversion. In several instances, by thus exciting the emotions of terror, they actually frightened persons out of the use of their reason. Their night meetings in particular, at some of which Mr. Johnson was present in disguise, exhibited the wildest scenes of confusion and uproar. At some of those assemblies, a number of persons might be seen sighing, groaning, dreadfully screeching, and wringing their hands, or smiting their breasts; the preacher, or exhorter, all the while tormenting them like a fiend, as the only way to bring them to Christ; while others, who had lately been converted in this manner, were in the greatest ecstasies and raptures, triumphantly singing anthems and hallelujahs. Of these, some would fall into trances; in which they conversed familiarly with Christ and his angels, and saw who were to be saved, and who damned; and not a few of them would fall to censuring and reviling, as Pharisees and the vilest hypocrites, those who were not converted in this way. These transactions at length threw the whole country into the greatest confusion, and were productive of divisions and separations without end. Many of the wisest, both ministers and people, foresaw the mischief that threatened, when it was too late to prevent it. Enthusiasm, like faction, is utterly ungovernable; and it is not in the power of the ablest conductors to say to either of them, *Hitherto shalt thou go, and no farther*. In the larger towns altar was raised against altar, and new meeting-houses were erected in opposition to the old ones. Many pulpits resounded with declamations against the wickedness of schism; many pamphlets were published to prove its sinfulness; and the government thought it necessary openly to discountenance it. But every attempt to restrain it proved to be an addition to its force, and was like throwing in oil to stop the fury of a conflagration. In short, the religious constitution of Connecticut was convulsed, and the symptoms of its surviving were very unpromising. Amidst these confusions, large numbers of cool and considerate people, finding no rest among the Dissenters, betook themselves to the church, as the only ark of safety. At Stratford in particular, many of the principal families conformed; so that the church, which was built in 1723, was not sufficiently large to contain them. They proceeded, therefore, to erect a new one, which was much larger, and on a more elegant plan than the former."

We have copied these and some former passages, as connected with the life of Dr. Johnson; but we need not say that they afford abundant room for comment. There appears to us a spirit of party exaggeration throughout the detail, not by any means calculated to serve the cause either of piety or Episcopacy. Whitfield was not over-tame himself, and some of his preachers were abundantly wild; and mournful was the spectacle of strife and schism which ensued; but we are bound, as honest men, to add, that much of the "enthusiasm" was but an irregular effort to counteract the apathy which had too long prevailed in the Episcopal Protestant Church;

and much of the false doctrine, an exaggerated way of stating some true doctrines; such as the fall and corruption of man, and the gratuitous method of justification through faith in Christ, and not for human merit, which had been too much lost sight of in the ministrations of the Cisatlantic and Transatlantic Anglican Divines.

The Episcopal Church in Connecticut, being surrounded with enemies, was from the beginning frequently assaulted both by open attack and secret stratagem. Mr. Johnson wrote much in its defence, and grave controversies ensued. "In prosecution of his general plan," says Dr. Chandler, "for checking the progress of enthusiasm, and counteracting the absurd doctrines that were perpetually propagated throughout the country, Mr. Johnson drew up a system of morality, containing the first principles of moral philosophy, or ethics, in a chain of necessary consequences from certain facts." The "enthusiasm" here alluded to, Dr. Chandler defines in the preceding page as meaning "absolute predestination and mere sovereignty, and denying that there are any promises made to our prayers and endeavours." This might likely enough be so, and we doubt not there was much high-flown and exceptionable doctrine "rampant" in Connecticut; but under this there was the great question of justification by faith or works; and we fear that the Episcopal divines were by no means lucid and scriptural on this momentous question. A "system of morality containing the first principles of moral philosophy, or ethics," was but a poor answer to the Connecticut "enthusiasts." It was this very neglect of the doctrines of Scripture, and forgetting the matter of man's salvation under a mistaken notion of promoting his moral virtue, that drove so many conscientious men to the dissenting pastures. For his general "good conduct" and numerous publications, and especially for this treatise on "moral philosophy," the University of Oxford bestowed on him the degree of Doctor of *Divinity*. Bishop (afterwards Archbishop) Secker was very active in procuring him this honour, which was conferred with extraordinary marks of respect. Dr. Secker, in reply to a letter of thanks from Dr. Johnson, writes to him as follows :—

"St. James's, Westminster, March 8, 1745.

"Sir,—I thank you heartily for the favour of your obliging letter. If I contributed any thing towards obtaining your degree, it was only by acquainting some members of the university with your character: and if I have furthered, in any measure, by my sermon*, the designs of the Society, God be thanked. For next to the support of religion, if it be possible, amongst ourselves, our principle object should be the encouraging it in our colonies. Every thing looks very discouraging here; ecclesiastical and civil, domestic and foreign. God avert from us the judgments we have deserved; or, if he hath determined our fall, raise you up in our stead, that his truth may still have some place of refuge! We have been greatly blameable, amongst many other things, towards you; particularly in giving you no bishops. But I see no prospect of the amendment of that or any thing, except what arises from the contemplation of his overruling Providence, who brings light out of darkness.

* Namely, his Sermon before the Society for the Propagation of the Gospel; which contains some admirable passages on the injustice and cruelty exercised in our colonies towards the Negro slaves, and the duty of labouring for their conversion. Had the Archbishop been alive now, he had been one of the earliest and most zealous emancipationists. He says that the planters view their slaves merely as cattle, for profit; that they make them work laboriously, and punish them severely; that they oblige them to work on Sunday by allowing them no other sufficient time; and some, he adds, are "averse to their becoming Christians because, after that, no pretence will remain for not treating them as men!"

"Being taken up, while in town, with the care of a parish, which is too much for me, and having no interest amongst the great, I can attend the Society but little, and serve them yet less; but shall be glad to receive whatever you may please to communicate to me concerning the state of religion amongst you, which will always have my best wishes and prayers. I earnestly pray God to bless you for the sake of it; and am, with much regard, Sir, your loving brother, and humble servant,

"Tho. Oxford."

About this time Dr. Johnson entered with intense ardour upon the study of the philosophical and theological works of Hutchinson; which, as it depended upon his beloved Hebrew, was the more agreeable to him. Many of Mr. Hutchinson's criticisms appeared to him unjust, and many of his translations forced, and he was also disgusted at the superciliousness of that author, in regard to Sir Isaac Newton, Dr. Clarke, and others: but he was struck with admiration of his genius, and he thought he had really weakened some of the principles of the Newtonian philosophy, and that he had proved that the only right system of philosophy is taught in the Bible. With regard to divinity, he thought that Mr. Hutchinson had discovered some important truths that had been in a manner lost, particularly with respect to the divine names, the cherubim, &c.; that he had effectually confuted Jews, infidels, Arians, and heretics; that by explaining the sacred language and hieroglyphics he had made it evident that the method of our redemption by Christ was much more clearly revealed to our first parents, and much better understood in the patriarchal and Mosaic ages, than has been commonly imagined; and that, as he had best shewn the origin of philosophy and religion, so he had given the best account of the rise of idolatry that is any where extant.

Dr. Johnson had married early in life a most estimable woman, and had two sons; the eldest attained to a highly respectable and responsible station in his native land; the other died of small-pox in England, whither he had come over for ordination. Dr. Johnson had composed for their instruction a compendium of logic and metaphysics, and another of ethics, which were printed together in 1752, by Mr. (not then Dr.) Franklin, in Philadelphia, for the use of the college then about to be erected in that city. Franklin frequently corresponded with Dr. Johnson, and consulted him about the plan of education for the college, and urged him to undertake the presidency of it, which he declined. Animated by the example of the Philadelphians, a number of gentlemen in New York undertook to found a college also in that city, where it was equally necessary. Most of these gentlemen were members of the Church of England, but some of them belonged to the Dutch Church, and some were Presbyterians. In the year 1753, an act of Assembly was obtained for the purpose; and provision was made for a fund by a succession of lotteries, as was customary then, and is not wholly relinquished even now in America. In 1754, the trustees unanimously chose Dr. Johnson president of their intended college, and requested him to remove to New York. But he complied with reluctance. He was happy in his people at Stratford, had been always fond of a country life, and was in easy circumstances; but his principal reasons against it were, his fear of the small pox, and his age, being now turned of fifty-seven. No excuse, however, was listened to, and he was accordingly induced to accept the offer. His parting with his people was very affectionate, and was one of the most difficult tasks he had ever undertaken. He had lived happily with them for upwards of thirty years, and nothing could have reconciled his mind and conscience to leaving them, but strong hopes of becoming more extensively useful to his fellow-creatures, in an affair of so much impor-

tance as the establishment of a college, and especially at a time when so much depended upon the character of the education of the young men of this rising nation. Great opposition was made to the design. The plan of the trustees was extensive and generous, aiming at the general good of all denominations of persons in the province. However, as a majority of their number, as well as of the gentlemen in the city who had the cause of a college at heart, were of the Church of England, they thought it right that the president should always be a person in the communion of the Church of England, and that the college prayers to be used every morning and evening should be a collection from the Liturgy. To this the Dutch gentlemen readily consented: but it was opposed by others, who contended that no sort of preference ought to be given to any one denomination of Christians. Much controversy arose; but the original plan was at length agreed upon. As soon as the college was established by charter, Dr. Johnson proceeded vigorously in bringing things into order. He drew up a form for the daily prayers, which he extracted from the Liturgy, and composed a collect for the college, and had them printed with the Psalter. Our readers will perceive by this, among other instances, that it is a mistake to suppose that the colleges of America make no account of religious instruction.

The college soon began to work well, and Dr. Johnson had much satisfaction in conducting it; but being obliged frequently to be absent on account of the small pox, and having lost his wife and his son, as before mentioned, and considering further his own advancing age, which must soon render him unable to undergo the fatigue of his station, he began to think of resigning his office, and spending the remainder of his days with his only surviving son at Stratford. Having obtained the consent of the governors, he wrote to his patron, the Archbishop, who was placed by the charter at the head of the governors, requesting him to provide, as soon as possible, two gentlemen from the English Universities, to come over and assist in the management of the college. Before the affair was settled, he married the widow of his old friend Mr. Beach; but she dying in about two years, of the small pox, (how little do the present generation think of the gratitude due to God for their deliverance from this plague by means of modern discoveries!) he sent in his resignation to the governors of the college, and retired to Stratford to finish the remainder of his days. In this peaceful retreat, he was once more happily situated, in the enjoyment of ease and leisure, surrounded by his old friends, most agreeably accommodated and provided for in his son's house, and accompanied by his grandchildren; whose blandishments and caresses, in some measure, compensated for the late losses he had met with in his family. The clergyman who had succeeded him at Stratford wishing to remove, Dr. Johnson intimated to the Society for the Propagation of the Gospel, his inclination to resume the charge of his old mission, as he had been used to a life of action, and was desirous of finishing the remainder of his days in the immediate service of religion. The Society very gladly replaced him in it; and he was again kindly received by the people at Stratford, in the character of their minister, in 1764, upwards of forty years after he had first entered into this relation to them.

He now applied himself diligently to the duties of his mission, and thought and felt himself as able to discharge them, at nearly the age of seventy, as he had been twenty or thirty years before. Indeed, he had always been remarkably healthy. His thoughts were at this time much engaged on the subject of an American Episcopate; and he published an answer to Dr. Mayhew, who, in a huge pamphlet, had reflected upon the Church of England. At the same time was published in England, anony-

mously, a candid and masterly reply to Dr. Mayhew, by Archbishop Secker, which may be found in the last volume of his works. Dr. Mayhew rejoined, and the controversy grew warm ; but in the end the cause of Episcopacy gained by the discussion. What occasioned this controversy was a report that Government were about to adopt Archbishop Secker's laudable scheme for an American Episcopate ; and indeed considerable progress had been made in gaining the attention of the Ministry to the subject. But they were as yet too much employed in settling the civil affairs of the colonies to give the case of the Church a proper examination ; and the confusions that soon after followed, in consequence of the Stamp Act, caused the matter to be postponed ; and the Revolution prevented its being revived. Dr. Johnson, being himself unable to write, procured a friend to draw up a tractate, which was widely circulated, shewing that the Episcopate proposed was of such a nature as not to interfere with the civil or religious rights of people of any rank or denomination whatever ; representing the grounds on which this claim of the Church was founded ; and shewing the great hardships the Church of England in the colonies was under for want of enjoying its own institutions, the enjoyment of which in the manner proposed would afford no just cause of jealousy or uneasiness to persons of other persuasions.

A considerable part of Dr. Johnson's time, in his agreeable retreat at Stratford, was taken up in corresponding with his distant friends, and reviewing his former studies in almost all the branches of learning. He revised his publications, which were numerous ; and condescended to add to them some elementary books for the use of his grandchildren. But what he chiefly laboured and delighted in was the study of the Holy Scriptures in their sacred originals, and especially the Hebrew language : while Dr. Horne and Mr. Jones revived his Hutchinsonian propensities, and led him into many deep speculations. He had, for many years, entertained a strong opinion, that, " as the Hebrew was the first language taught by God himself to mankind, and the mother of all languages and eloquence, it would be proper to begin a learned education with that language, which lends to all other languages and borrows from none ;" and being therefore desirous of promoting the study of the Hebrew Scriptures in the colonies, he set himself down to compose a Hebrew Grammar, to go side by side with his English Grammar ; and he tried its effects upon his grandchild, aged six years, who he says soon made a rapid progress in Hebrew under his system of instruction. We never saw this wonder-working manual.

At the same time he was attentive to the business of his mission. He commonly read prayers and preached twice every Sunday, and performed the ordinary parochial duties. In the midst of these occupations, somewhat unexpectedly, his last hour approached. " He had fixed his heart," says his biographer, " upon, and never lost sight of, the great end of religion. ' The mark for the prize of the high calling of God in Christ Jesus,' he attentively eyed, pressing towards it ; and he could plainly perceive, that he now lessened its distance very fast. On the morning of January 6, 1772, the most glorious epiphany he ever beheld, he conversed with his family on the subject of his own death, with the greatest cheerfulness and serenity. Among other things he said, ' that although he seemed to be but little indisposed, yet he found his strength failing him ; that he must soon leave them, but he was going home '—adding such exhortations as were suitable to the subject of his discourse. He expressed his wishes, that he ' might resemble in the manner of his death his good friend Bishop Berkeley, whom he had greatly loved, and whose exit he had ever esteemed happy.' Heaven granted his wish ; for very soon after he had uttered these words, like the good bishop, he instantaneously expired in his chair, without the least struggle or groan. So that he may rather be said to

have been changed, or translated, than to have died ; for he felt none of the agonies of death ; he underwent no struggle that was sufficient to discompose the pleasing serenity of his countenance."

In the funeral sermon preached for him by a Mr. Leaming, there is a very interesting account of his character. Mr. Leaming says that he was happy in an original calmness and sweetness of temper, that was seldom discomposed, and never soured, by the accidents of life. If an injury was designedly done him, he was much more prone to pity the injurious person than to resent the action. But indeed he was seldom injured, except in his public character ; for those who knew him loved and revered him. What was most apt to excite his indignation, was the licentiousness of an unprincipled age, with respect both to religion and government. The same good temper that rendered him amiable in private life marked all his proceedings of a public nature, and may be discovered in his controversial writings. These he conducted with decency and candour ; and the greatest personal provocations could not kindle him into that wrath of man, which, as St. James tells us, and as experience may convince us, worketh not the righteousness of God. Benevolence was a shining part of his character. This discovered itself in all companies, and on all occasions. He scarcely ever suffered a day to pass without doing to others some good offices, relating to their temporal or spiritual affairs. These benevolent employments were his chief relaxations from study, or from public business ; and he always returned from them more vigorous than if he had indulged himself in any vain or useless amusements. The younger clergy were always sure to experience in him the kindness of a father. For nearly fifty years there was not probably a single candidate for holy orders in the colony who did not apply to him for advice, or who ventured to go to Europe without his recommendation. To those of them who needed pecuniary assistance for the voyage to England, he gave generously and cheerfully, in proportion to his abilities. After their return, they commonly waited upon him for his further direction, both with regard to their studies and the manner of performing clerical and parochial duties. Indeed his hospitable dwelling was the constant resort of all the episcopal clergy in Connecticut. Much is added of his urbane, yet dignified, manners ; and his cheerful countenance and conversation ; the latter so remarkably guarded and edifying, that Mr. Beach, who had known him intimately for fifty-five years, attested : " Without any hyperbole, I may say it, I know not that I ever conversed with him without finding myself afterwards the better for it."

We need not repeat what we have before stated of his assiduous theological studies, his extraordinary diligence and economy of time, and his great zeal to render all his attainments subservient to his ministerial duties. But it is added, that his " great fondness for his studies was never suffered to encroach upon the more active duties of his station, whether of a public or private nature. With regard to preaching, he was careful to provide for the instruction and edification of his people, in the best manner that he could, according to his judgment. He seldom, if ever, ventured to preach *extempore*, notwithstanding the largeness of his store of religious knowledge, and his great facility of expressing himself. He chose rather that all his sermons should be the production of study and cool reflection, composed with care, and written down at large. In pronouncing them, as well as in reading the Liturgy, his manner was solemn, and sometimes pathetic. Nor was he less attentive, it is added, to the more private parochial duties than to his public performances. As long as he was able to go abroad without difficulty, he was frequently among his parishioners, at their own houses, not overlooking the poorest or the meanest. He conversed familiarly with all of them, and adapted his conversation to their respective circum-

stances and capacities. He was successful in promoting among them peace and good neighbourhood; "but," adds the writer of his funeral sermon, "what always lay nearest his heart was the interest and honour of religion, and the eternal happiness of those with whom he was connected. That these great ends might be accomplished, as far as possible, he faithfully laboured, he earnestly prayed; and he had the satisfaction of seeing himself instrumental in advancing them in many unquestionable instances. This consideration afforded him the greatest pleasure of his life, next to the uninterrupted expectation of a blessed immortality."

Of his personal piety, it is said, that "it was without any mixture of gloom or melancholy; he appeared to live under a strong sense of religion from his early youth; he never seemed forgetful of his obligations to, and his immediate dependence upon, Almighty God; but, acknowledged him in all his ways, owning his power and providence, adoring his wisdom, in the daily occurrences of life, and referring all things to his righteous and gracious disposal. His patience in adversity, and his resignation to the will of Heaven, under the heavy afflictions he met with in the decline of his life, (and till then he had hardly any experimental knowledge what affliction was,) were as conspicuous and exemplary as any other Christian graces that he possessed."

We add one concluding passage, which we quote with the more pleasure as it may perhaps be thought to modify some of our own remarks upon Dr. Johnson's theological system: "He had the highest esteem for the peculiar doctrines of revelation; and he considered, even with rapturous admiration and gratitude, the wonderful plan that was contrived for our redemption, and the still more wonderful execution of it, by the incarnation and sufferings of the eternal Son of God. He never was disposed to question God's willingness and desire to make him everlastingly happy, since he was graciously pleased not to withhold his Son, but to freely give him up, for the ransom and salvation even of the worst of sinners. Accordingly his faith in the Divine promises was strong, and vigorous, and active; as he was conscious to himself of having sincerely endeavoured, to the best of his power, to perform the conditions on which they are suspended."



CRITICAL REMARKS ON 1 PETER II. 8.

To the Editor of the Christian Observer.

THERE is a "hard saying" in 1 Peter ii. 8, which has puzzled the commentators, and seems hitherto to have baffled them, for I never could perceive that Griesbach's change of punctuation (however likely on other accounts) tends at all to diminish the theological difficulty. It appears to me that ἐτεθησαν depends on λίθος προσκομματος και πετρα σκανδαλον. The same word which is translated "appointed" in vers. 8 is used in vers. 6 in the sense of *laying a stone*. It seems to me that the word has the same meaning in one place as in the other. The stone of stumbling and rock of offence are laid in the way of unbelievers in order that they may fall. There is a slight difficulty in translating the passage, arising from the circumstance that the stone of stumbling and rock of offence are not two distinct things, but epithets of the same thing. In our language, in which the constant necessity of using the personal pronoun, obliges us to personify almost every thing, we have no means of putting the verb in a plural form so as to express merely its grammatical dependence on a string of words, without suggesting also the notion of plurality in the things denoted by those words. The difficulty does not exist in the Greek, and may easily be sur-

mounted in a translation. I would translate the passage thus: "Unto them which be disobedient, the stone which the builders rejected, the same is become the head of the corner, and a stone of stumbling and rock of offence, to them namely who stumble through their disobedience to the word, for which end also the stone was laid." In the last clause we might say, "the stone and the rock were laid," only that the genius of the English language requires rather that the verb should be connected with the subject of the preceding proposition, in "the stone which the builders rejected," than with the epithets that form the predicate in "the stone of stumbling and rock of offence."

M. J. M.

OVERSTRAINED TEXTS.

To the Editor of the Christian Observer.

You have on various occasions recommended sobriety in the interpretation of Scripture, and many excellent articles on Biblical criticism have appeared in your pages from time to time. There was a series of papers in your volumes some years ago, quaintly entitled "The Cry of Injured texts;" and I lament to say that cry continues, and I fear becomes louder and louder every day, especially in relation to fanciful interpretations of prophecy.

There is a kindred evil in the too common practice of overstraining texts, finding something in them more spiritual and evangelical, if I may so speak, than the ordinary interpretation; by which the simplicity of Scripture is destroyed, and any passage may be made to mean whatever the annotator pleases. I will illustrate my meaning by the following passage, from a volume of sermons now lying before me, and which I select the rather first, because the Reverend author is deceased; and secondly, because the illustration, while it is apt to my purpose, will not leave any odd or ludicrous association, as is sometimes the case in exemplifying improper applications of Scripture. The writer says,—

"Samaria was the capital of the kingdom of Israel. The woman's question was not *how* God should be worshipped, but the place *where* he should be worshipped. It is plain, by the answer that Christ returned to her, verses 21, 22, that she and all her countrymen had fallen into the apostasy, with some of the Jews, of worshipping the FATHER *only*, excluding the SON and the BLESSED SPIRIT. This doctrine, which is precisely the same as modern Arianism, was introduced by Jeroboam, the first king of the Ten Tribes. This I will endeavour to prove to you, first observing, that our Lord, of course, in this chapter, must initiate this woman into the doctrine of the Trinity; otherwise he would have given a very imperfect account of himself and of his ministry. The denial of the doctrine of the Trinity, then, was the sin of the Samaritans.

"Now Christ, in the first instance, shews this woman, that it was not lawful to worship the FATHER *alone* in *any* place, and gives her people a bitter reproof, not for their *manner* of worshipping, but for the *object*. Now as to the words (ver. 24) I must beg leave to make a little alteration in the translation. The word *is*, is not in the Greek; and therefore it should not be read, *God is a Spirit*, but *the Spirit the God*: then the directions how to worship him—that it was not lawful to approach God without *him and Christ—the Spirit—the God*; and *they that worship him must worship him*, not in their own spirit, and their own truth, but in *the Spirit*, that is, the *Holy Spirit*, and in *the Truth*, that is, *Christ*, for He alone is the way and the truth. According to the common reading, interpreters place what is acceptable to God in the sincerity of man; but, by this, we see that we

cannot approach the *Father* but in the *Spirit* and the *Truth*; or, in other words, by the *influence of the Holy Spirit*—by the *merit, intercession, and atonement of our Lord Jesus Christ*; and this is the subject before us."

Many an injudicious reader would, I fear, think this exposition remarkably rich and edifying, and wonder that he had never seen all this in the passage before. The next step would be to look for such recondite meanings himself, and to turn the Book of God into a book of riddles; losing edification while searching for quibbles. The third step would be to account all preaching poor and tame that did not abound in such varieties; and to despise every minister of Christ whose imagination did not outrun his judgment.

The following is the venerable Mr. Scott's annotation on the passage. He discovers none of these far-fetched meanings; and his interpretation is judicious, scriptural, and edifying, and therefore I fear not *popular*. It is a lamentable fact, that many truly religious persons are so scantily instructed, and so bewildered by an ill-governed imagination, that they would think they had gained much that was valuable under a sermon thus fancifully constructed; while they would account Mr. Scott's observations jejune and common-place. It is very important that the ministers of Christ should not palter to this morbid appetite. Mr. Scott says: "As God is a spirit immaterial, holy, omnipresent, and intimately acquainted with the inmost soul of man; so those who acceptably 'worship him, must worship him in spirit and in truth.'" "The spirit, or soul of man, as influenced by the Holy Spirit, must worship God, and have communion with him: knowledge of his perfections, reverential fear, humiliation as creatures and sinners, hope in his mercy and truth, regard to his word, love of his excellency, earnest desire after his favour and image, &c. These spiritual affections, expressed in fervent prayers, supplications, praises, and thanksgivings, form that worship of an upright heart, in which God delights and is glorified."

While on this subject, I will just add, very briefly, what I conceive to be a misinterpretation of a passage of Scripture, in a sermon by the Hon. and Rev. Gerard Noel, on the death of the righteous. Balaam says, "Who can count the dust of Jacob, and the number of the fourth part of Israel?" These two clauses have always appeared to me as intended to be parallel, and to explain or enforce each other; that is, the dust of Israel alludes to their *number*,—who can count their *numbers*? But Mr. Noel asks, "Why does the seer, as he gazes upon the advancing multitude, speak of their *dust*, suddenly point his vision,—not surely to the dust of their multitude, but to the dust of their sepulchre, and wish to partake of their mortal doom." I do not bring this forward as a flagrant instance of overstraining; but it is a species of refining upon a simple passage, which writers of glowing imagination are very apt to be betrayed into. It was excellent advice of an elder minister to a younger, whenever he had a thought or a criticism that appeared to him new or striking,—to reject it without pity.

THEOGNIS.

OXFORD PRIZE POEM, "DE CONVENTICULIS DISSIPATIS."

To the Editor of the *Christian Observer*.

IN your review of Dr. Southey's edition of the *Pilgrim's Progress*, you have defended Bunyan against some of the charges of his worthy biographer; and in so doing have lamented the impolicy and injustice of the laws which consigned him to a prison and threatened him with "the whip," "the pillory," transportation, and perhaps "being stretched by the neck,"

for his peaceful worship of God according to the dictates of his conscience. You justly add, that so far from the Church of England gaining any thing by such proceedings, it lost much in the national estimation, and was all but ruined by the recoil of public opinion. Dr. Southey would represent the suppression of the conventicles as an act of honest and religious, even though mistaken, legislation; a case of dire necessity, not of contemptuous triumph. It would be no unsatisfactory way of adjusting the question, to refer to the cavalier writings of that age, in order to see whether they indicate any thing like a religious feeling in the conduct pursued towards such men as Bunyan. I send you, as an illustration, a Latin poem, from the "*Musarum Anglicanarum Analecta*," entitled "*Conventicula Dissipata*;" under the signature of Jac. Newton, Armig. é Coll. Trin. Oxon. Socio-Commens. It was rehearsed before the grave and learned University of Oxford, and was thought worthy of being rescued from oblivion and enshrined among the "*poemata quædam melioris notæ*," with the imprimatur of Mr. Vice-Chancellor and his learned colleagues. That either of our Universities should have deigned to listen to such trash, and worse, or have allowed it to be spoken or printed, is almost incredible to any man acquainted only with the decorous and dignified academical habits of the present age, when nothing satirical, party-spirited, or otherwise offensive would be tolerated in a University prize-exercise. The last relic of such unseemly academical proceedings lingers among the school boys of Westminster, whose prologues and epilogues are often a disgrace to their Reverend instructors.

Let our Laureate listen to the strains in which the gravest authorities of literature and religion chuckled over the arrest and imprisonment of the conventiclars, and the dispersion of their meetings for Bible reading, psalm singing, and prayer and religious exhortation. Is there any thing like solemn reprehension in this University document? Is it sorrow rather than anger; or, more properly, than sneer? Is not the cruel and disgraceful persecution of such men as Bunyan exhibited as an excellent jest, without the slightest symptom of compunction? If the conventiclars dispersed peaceably, they were despised as cowards; if they continued to preach and pray, they were hunted down as rebels. Is it then to be wondered at that a man of Bunyan's decisive cast of character declined receding from his promise to attend the prayer-meeting, when he well knew the spirit in which his conduct would have been likely enough viewed by his persecutors, as appears in such documents as this academical poem. Dr. Southey represents Bunyan as obstinate, contumacious, and fool-hardy for going to the meeting: his laurelled predecessor would have ridiculed him for retreating: "*Quo fugis, Heroum fortissime? &c.*" Truly the poor culprits had a delectable alternative.

But for the poem: I copy it, worthless as it is, as a curious and not profitless illustration of the spirit of days long gone by. Charles the Second manfully slaying the hydra of Calvinism is a very goodly picture: and Calvinism may be proud that if it was to die it had such an executioner, rather than a Hooker, or a Hall, or a Beveridge, or an Usher, or a Leighton. The satirical description of the poor Bunyanites (I use Bunyan's name generically) was a most dignified effusion to be listened to in full senate by "our most famous University;" though in point of real dignity Bunyan and his poor praying company of lowly villagers was a far more morally dignified spectacle than all the doctors, both the proctors, the heads of colleges and halls, with their respective societies, convened under the auspices of the most illustrious Chancellor or Mr. Vice-Chancellor, to listen to a young gentleman commoner uttering from the academical rostrum his flippant fooleries against some of the best and most sainted servants of God, non-conformists though

they were—and in this I vindicate them not—who ever adorned this or any other land. I plead not for schism, for disorder, or for fanaticism; but there was nothing so degrading in the lowest conventicle as in the spectacle just described; and Bunyan's old women were sages and heroines compared with any Reverend divine who could listen with complacency to such strains as the following, and make the encœmia of honoured Oxford a vehicle for vulgar controversial buffoonery. I was going to translate the verses into good English doggerel, for the benefit of those who have forgotten their Latin—but *le jeu ne vaut pas la chandelle*. There is moreover a downright profaneness in some of the lines which must have severely pained every member of the University in whom the sense of decency was stronger than his antipathy to Bunyanites and prayer-meetings. Did no Reverend academic feel the impropriety of speaking of the influences of the Holy Spirit in terms appropriated to the Pagan sybil? A page of Hudibras had been a more decorous University exercitation.

CONVENTICULA DISSIPATA.

Ecquis nunc Caroli ramo felicis Olivæ
Impediat caput, aut frondentis vimine lauri?
Ecquis (Id) meritos victori instauret honores,
Victori Carolo? quem non rationis egentem,
Lernæus turbâ capitum circumstetit Anguis.
Sæpe quidem nostrum Lemanâ exorta palude
Bellua funestis vexavit cladibus orbem;
Sæpe per Angliacos sparsit contagia campos,
Squammasque cristasque minax, & sibila colla.
Tandem uno Carolus, magni par Herculis ictu,
Fœcundum scelus, & centeni verticis iras
Infregit, penitêsq; animosam contudit Hydram;
Nam postquam infandas vetuit coalescere turmas,
Protinus è medio tantis exterrita damnis
Seditio, fœdum visu & mirabile monstrum,
Cessit, & in tenues paulatim evanuit auras.
Eia age nunc intra privati limina templi
Quæ scelera, & quantæ steterant sine vindice fraudes,
Musa memor referas, primaque ab origine pandas.

Augustæ in medio (quid non Augusta malorum
Concipit, aut quas non alit intra viscera pestes?)
Stat sacra Ædiculæ moles, Ecclesia mater,
(Parce mihi sacram dicenti) ubi semisacerdos
Nescio quis, curtatus iniquo forfice crines,
Et nigrâ cinctus togalâ, solemibus horis
Magnâ voce boat, turbæque ad scamna sedenti
Non intellecti pandit mysteria verbi.
Huc omnes, quotquot mirus sub pectore fervor
Exagitat, coeunt diverso ex ordine cives,
Usque à Patricio, qui largo abdomine tardus
Sidonias merces, & tinctos murice pannos
Ædibus in magnis venum proponit, ad illum
Qui clausus conductæ augusto in limite cellæ,
Taurino corio soleis succurrit iniquis,
Et tritas solido fulcit tibicine pelles.
Huc &, quæ lapsos dextrâ jam computat annos,
Plena Deo mulier gressum molitur anilem;
Illi clausa quidem jam dudum obscuruit auris,
Usque tamen venit auditum, captatque reclinans
Nequicquam patulo divina oracula rictu.
Nec matrona deest oculos dejecta decoros,
Nec quæ luminibus prima ad subsellia stantem
Detinet obliquis lasciva sororcula fratrem.

Interea rostrum divinæ nuncius iræ
Scandit ovans, positisque in lævum dactylothecis,
Ter glaucos huc atque illuc circumrotat orbes:
Ter tussitque screatque, & ter levat æthera versus
Sudantes digitos: summisso murmure tandem
Incipit, atque humiles imitatus voce susurros,

Tanquam aliquid Divi admotam garrirēt in aurem.
 Mox querulo gemitu, & singultibus ilia pulsans,
 Tristē ululat, celerī nunc cursu verba fatigat,
 Nunc iterum tardos trahit in longum sermones.
 Scilicet usque ad eō variis se accentibus effert,
 Totque simul reddit vocum discrimina, ut omnem
 Dixisses uno clamare à gutture cætum.
 Jamque inflans buccas & pollice stans erecto
 Pleniūs ora rotat, jactisque ad sidera palmis
 Subsilit, & valido pulvinum concutit ictu:
 Nec mora, nec requies; Meretricem protinus alto
 Culmine Romanam turbat, penitusque nefandam
 Ex imā vellit radice superstitionem.
 Cancellōs, sanctosque choros, altaria, tædas,
 Diripit, atque ipsam pariter cum sindone mitram,
 (Panniculos Antichristi de veste petitos.)
 Interea sudatque fremitque & pulpita quassat,
 Tanquam ageret, quod suadet agendum: nec minus ipsum
 In Carolum dstringit amaræ spicula linguae;
 Illum etiam Papæ addictum, sedisque Latinæ
 Cultorem inclamat, pravisque in devia ferri
 Consiliis, prorsus divini luminis orbem.
 Sic Regem & Proceres obliquo crimine mordens
 Auritos palpat circum præcordia fratres.

Quis tamen ille fores pede concutit importuno?
 Lictor adest, multasque simul post terga satelles.
 Quid nunc auriculas, bone vir, demittis inertes?
 Posticum ne quære, gregem ne desere pastor:
 Quo fugis, Herodum fortissime!—non vacat, inquit,
 In cunctos libras his denas solvere menses.
 Dixit, &, elapsus fallaci protinus antro,
 Mortales visus medio in sermone reliquit.
 Diffugiunt fratres, &, pallida turba, sorores.
 Huc illuc sparsos (proh formidabile nomen!)
 Constabellus agit: nunc hos, nunc occupat illos
 A dextrâ lævæque, & chartis nomina mandat.
 Pars aurum numerat, meritas pars altera penas
 Persolvunt, clausi tenebris, & carcere cæco.

His concussa malis gratos Fanatica coetus
 Deseruit rabies, atque indignata recessit;
 Plebeiusque animi paulatim elanguit ardor.
 Seditio, modò quas specie pietatis & umbrâ
 Privatis viguit templis, in bella furentes
 Haud ultrâ impellet populos; nec jam amplius illos
 Defendet numerus, junctæque umbone phalanges.

Such was an academical exercise of the age of Charles the Second. These things must have severely pained every pious and judicious churchman in those days not less than in our own, and it would be most unjust to visit upon our ecclesiastical communion the wrong proceedings which originated in secular politicians or worldly-minded churchmen. The faithful men in every age are too often overpowered by noisy or intriguing partizans; and it would be unjust to attach to the discredit of the Church of England all the actions of the former or any of those of the latter. She stands upon her own merits, and she is no more a persecuting church because good men from fear or prejudice, and bad men from worse motives, mixed her up with intolerant proceedings, than she is an anti-evangelical church, because too many of her clergy forgot their own Articles and preached morality instead of preaching Christ. Let us be thankful for the present extended revival of pure religion within her pale; for never, not even in the noon-day of the Reformation, could she exhibit so many devoted servants of God as at the present moment, either in the ranks of her clergy or her laity. She asks not the weapons of persecution for her defence; she can well afford to give to every man the liberty of worshipping God after the dictates of his conscience; for her foundations are laid in

scriptural truth, and the more they are examined the more solid will they be found. She needs purification, and she is likely to have it; she may even in her turn go through the refining fires of persecution, in order that the dross may be consumed and the gold shine more brightly; but God has ever been her refuge and strength in time of trouble, and she needs not fear what man can do unto her. The time is perhaps not distant when it will be seen who are her true friends; and it will not be found that they are among those who most court her for secular favours. Then those who have studied the question of her orders, have drunk into her spirit, have loved her Articles and ritual, and have been wise to win souls to Christ in her communion, will prove her faithful members still; while ambition and self-interest throw off their mask, and no longer call themselves her children.

G. G.

ON PAUPERISM AND COTTAGE ALLOTMENTS.

To the Editor of the Christian Observer.

THE attention of your readers having been directed to the important questions of Pauperism, Cottage Allotments, and the means of providing for the Poor, permit me to address a few remarks to you on the subject, though they may, in some instances, be in opposition to your own opinions and the high authority by which your are supported.

On this interesting question, respecting which so many conflicting opinions are maintained, the truth must be the great object of the inquiries of all who are anxious for the religious, moral, and political welfare of their country. I am persuaded it is yours.

I shall confine my brief remarks to increase of population, the effects of the poor laws on population, and the subject of cottage allotments. As I have lived for some years in country villages, and have had under my care for a considerable time a parish where the cottage-allotment system has been tried, and have made many inquiries respecting these things, I trust I am not wholly unprepared to speak on the subject.

With regard to the first particular, I would lay down the proposition, that population never can increase, or for any length of time continue, beyond the demand for it: this, I think, will be evident, if we consider the circumstances which regulate the increase of population. Within little more than thirty years the population of Great Britain has increased from ten millions and a-half to nearly seventeen millions,—an increase rapid beyond all former precedent in our country. For many ages it had been slowly increasing, till it reached the amount of ten and a-half millions: whereas, in these last thirty years, it has gone far towards doubling that number. Had the rate of increase, even from the time of Elizabeth, when the population of England and Wales was computed at about two millions, been in like proportion, it would be easy to calculate to what an enormous amount the population would have at this time attained. The question is, to what is owing the vast increase since the commencement of this century? My answer is, that there has been a demand for people, a want of them; and without this they could not have existed at all. The increase in commerce, the improvements in manufactures and machinery, the further working of coal and other mines, which, without the late improvements in machinery, could not have been worked at all; the increased produce of the soil in corn, vegetables, and cattle; these, I conceive, have been the causes which have necessarily occasioned the great increase in our population, by causing a demand for it. They have operated in this way: labour has been abundant; it was well paid; this enabled the poor man to purchase

for himself and his wife and family many comforts ; and further, as the introduction of machinery in manufactures has enabled the manufacturer to fabricate his goods at much less expense, this has brought many more articles of comfort within the reach of the poor man. This being the case, the labourer or artizan has been able to procure more food, more clothing, and to surround himself and his family with more of the necessaries and comforts of life than formerly. In proportion as he has been enabled to do this, he has had it in his power to obtain for himself and his family the things requisite in sickness and in health ; and in consequence of these comforts, he has been able to bring up a greater number of children, many of whom, if they could not have had them, must have died in infancy, or been carried off by sickness in early years. Who can tell how many thousand people has the article of coal alone saved by the warmth, cleanliness, and other conveniences it has been the cause of ? How many children have been saved from destruction by the cheapness of clothing, blankets, &c., who, without these articles, must have perished ?

Since, then, within the last thirty years, there has been such an astonishing increase in the comforts, conveniences, and necessaries of life—since there has been such a demand for human labour—are we to wonder that the people have increased, and are we to blame their improvidence in marrying ? Their great increase of numbers is by no means to be attributed to the imprudence of their parents, or the operation of the poor laws, but to the wonderful and vast improvements in arts, sciences, and agriculture, which have increased the comforts, and demanded the labour of man. In this manner I think it is plain that population is regulated by the demand for it. This, I am sure, will be rendered more clear if we consider why the people in previous centuries increased so slowly. It was not that they did not marry, or that the number of children born was less in proportion than at present,—but because they had not the necessary comforts within their reach, which of late we have enjoyed. Hence the children in great numbers died in infancy and in sickness, from want of those comforts which of late years have been more abundant. In conversing with many aged people, I have been astonished at the accounts I have heard of the great mortality which has befallen their children : out of numerous families of six, seven, or eight children, but two or three have survived ; whereas, I see now, in the villages around me, many families of from six to eight healthy children, grown and growing up. The cause of the mortality of the generation past, and the increase of the present one, seem pretty evidently owing to the increased comforts and demands of the present one, and the want of them in the former.

As to the future ; population will, as it has always hitherto done, regulate itself according to the demand for it. If it is wanted—if our trade enlarges, if our manufactures and agriculture improve, the population will further increase : nothing can stop it. But, should they diminish, our numbers would decline with our declining prosperity : of the children born, more would perish, for the want of comforts to support and cherish them.

Thus, I conceive, without any anxiety or care of ours, without any legal interference, population will regulate itself. The demand for people will create a supply ; and the redundancy, if there be any, will soon be got rid of.

But if we need be under no apprehension about the increase or diminution of population ; it is the duty of the legislature to take care that it is not instrumental in giving rise to a *vicious and degraded* population. And this brings me to make a few remarks on the poor laws. To the evils of the administration of these laws the minds of men are beginning to open ; but no person can be fully aware of them till he has for a time resided in a place where they have been in full operation. Were I to speak of the

lamentable evils which I witness, and the dismal and bitter consequences that must arise if the system be pursued, I fear you would scarcely have patience to hear me : and, how briefly to express what I know and feel, I know not. I do not like to speak generally, and without proofs, for that brings no conviction to the mind ; but I must. For the most part, I see the young people rendered thoughtless, reckless, and extravagant. If they procure a little money, it is soon spent in drink or in finery : they think there is no necessity for frugality ; the profits of the summer and harvest, which I know are far more than is necessary, especially with the employment that may be obtained in the winter, to support a single man, are soon squandered away ; and almost every young man in the parish, whatever his earnings in the summer may be, in the latter part of the autumn or beginning of winter throws himself on the parish for relief. Instead of receiving the parish allowance with thankfulness, they demand it insolently as a right ; “ I am come for my money.” Such is the spirit produced by the present administration of the present system. It is also most grinding and cruel to the poorer payers ; many of them creditable persons, struggling themselves with adversity, whom it robs of their little store, painfully acquired against the wants of age, to be squandered by their pauper neighbours ; who, instead of feeling gratitude, are ready to insult them.

The poor laws, as they at present work in country parishes, separate the labourer from the farmer ; and cause the poor to unite in a body against their employers and the officers of the parish, whom they look upon as withholding from them their just rights ; while the farmers view the poor as draining from them the profits of their labour and care. They further tend to throw land out of cultivation, and to prevent its improvement. The farmer says he has it not in his power, he has not the means, to meet the demands of the parish, and to employ his usual labourers also ; the consequence is, that to meet the calls of the overseers, he is compelled to have fewer labourers, and thus more are thrown upon the parish : less profitable labour is performed ; and thus, if not remedied, it must keep increasing till the farmers are ruined, and the poor sunk to the lowest state of degradation. If we desire the religious and moral improvement of the poor—if we would rescue the country from that disease which is consuming the very vitals of the empire, and poisoning every village, town, and hamlet ;—let the legislature be called upon to give its early and earnest attention to this very important object.

With regard to the cottage-allotment system, when prudently managed, it seems to me one of the best plans that can be adopted, for improving the condition of the labourer, and for making him reasonably independent. It serves to render him prudent and careful, and in all respects to make him a better man, and a more faithful member of society.

In a parish of which I am the curate the squire has allotted half an acre of ground, at a moderate rent, for each family. Since this has been adopted, the improvement in the comforts of the people has been very great. The poor people, instead of considering the cultivation of their ground an addition to their toil, say they cannot sufficiently express their gratitude for their benefactor's kindness. They have now had it four years ; and the crops raised from it are much greater than are obtained by the usual cultivation of the soil. On a quarter of an acre of barley, the average crop is about three sacks, several of the lots producing three and a-half sacks ; (this year the produce in some instances is nearly four sacks on the quarter of an acre ;) whereas the farmers in the same parish reckon nine sacks on the acre a very good crop. Indeed, each family is more benefited than if it were presented annually with 8*l*. or 10*l*. a-year.

It does not increase their labour in the same proportion as it increases their comfort : since, when there is much to be done, namely, during the seed time and harvest, it is usual for them to request the farmers to let them off from their usual work for a few days. The advantages attending this system, besides the comfort of the poor man, are the diminution of the poor's rate, and the moral improvement of the labourer. Since this plan has been in operation, the poor rate has been steadily declining, from about 320*l.* to about 180*l.* per annum, with the prospect of further diminution. When the farmer's work is scarce, the poor man finds profitable employment on his own patch of ground, which if he had not to occupy him, he would be sent to idle upon the roads at the expense of the parish.

The system has a further and very important effect of improving his character. When the labourer has his little plot of ground, from which he feels he shall not be ejected as long as he conducts himself with propriety, he has an object on which his heart is fixed ; he has something at stake in society ; he will not hang loose on the community, ready to join those who would disturb it : so much so that in the late riots not one man in the parish shewed any disposition to join them.

Thus has this plan in this parish worked all the good that the most sanguine could have expected. But it is still but just to say I have seen the cottage system followed in other parishes, where it has failed : but its failure, I think, has been owing to the administration of the poor laws and the numerous beer houses ; and this shews that to render this, or any other plan, finally beneficial to the poor, a great alteration must be made in these laws ; for if, notwithstanding the extravagant and wicked conduct of a man, he is to be sure of relief on applying to the parish, this will soon neutralize all the advantage to be derived from any system of bettering the poor. Let this be remedied, and then the cottage system, I think, cannot fail to work well.

It is objected against the cottage system, that it will tend to increase the population. I answer, inasmuch as it increases the quantity of human food and the comforts of the poor, it seems most probable that it will have that tendency. But are we to consider that an evil ? shall we check improvements, that we may keep down the number of the human species ? Let the population be taught that they must rely upon their own prudence, frugality, and industry, for their support, and not on the relief extorted from the parish ; and then let the people, if it please God, be multiplied a hundred fold.

J. W. D.

THE ADVANTAGES AND DISADVANTAGES OF THE ALLOTMENT SYSTEM.

To the Editor of the Christian Observer.

I ENTIRELY concur in the opinion which you expressed in a late Number, that we must mainly look for the introduction of better habits amongst our poorer brethren, by educating, and, with the blessing of God, Christianizing them ; but I much question whether even a Christian education, unless accompanied with greater incitements to industry than are at present held out to the poor of this land, will produce that change in their habits which is so essential not only for their temporal but their spiritual welfare also. Commissioners have been appointed to inquire into the Poor Laws, and much do I hope that their labours may be blessed with success ; but when I look back upon the total failure of the exertions of former commissioners, and the hopeless declarations of some of our most eminent statesmen, as to

the practicability of effecting any essential amendment in our Poor Laws, I am induced to think that had they directed their attention to the question of bettering the condition of the poor, as a preliminary step, they would have seen the necessity of recommending some plan for general adoption, which would have paved the way for enabling our legislators (if not ultimately to abolish) yet to confine the application of the Poor Laws to the impotent and aged part of our population.

I am not about to advocate the general introduction of a system which is either to form a part of the law of the land or to interfere with the regular labour of our agricultural poor (so far as regular labour can be obtained at a fair remunerating price); but my object will be to prove, that whilst, on the one hand, what I will call the allotment system or the letting of small portions of land to the poor from a rood downwards to cultivate after their usual hours of labour are over, or when they may not be able to get employment, may and no doubt has been often abused (as every blessing may be), it is, on the other hand, capable, under proper regulations, of being made a most powerful auxiliary to a plan of general education, by at once opening a field for greater industry, not only without any sacrifice whatever on the part of the owner of the soil, but by essentially improving it; inasmuch as spade husbandry (by which means alone the allotments should be cultivated) has decidedly that tendency. Indeed, I know an instance of the soil having increased eight inches in depth, in the space of less than twenty years, by what is called double digging. It will not be contended, in the present depressed state of our poor, and with their habits of dependence upon parochial relief, that it will be practicable at once to make such an alteration in the law as will lead to any thing like the desirable end already alluded to. What then must be the ground-work for the introduction of a better system? Surely, if our agricultural poor can have the means afforded them of working out their independence by their industry, we cannot be justified in not providing those means for them, on withdrawing from under them the parochial props which so much contribute towards their present support.

We are indebted to Malthus for pointing out to us the causes of our present redundant population; but we are more indebted to Chalmers for having shewn to us that the only way of permanently bettering the temporal condition of our poor, is by improving their spiritual condition by means of a Christian education. If, however, I am correct in my view of this important subject, Chalmers (although he has certainly told us the truth) has fallen short of declaring the whole truth (from the want of more practical experience of the stated habits of our poor), by not having sufficiently enforced the necessity of combining industrious habits with Christian education.

You have intimated that the plan of letting small portions of land to the poor has been tried in Ireland, and has been found to entail upon that country some of the sore evils under which it is now labouring; but surely, sir, the plan of letting small allotments of land to the poor for spade cultivation, and under proper regulations for its management in the way we have already adverted to, is as different in its tendency to the cabin and potatoe system pursued in our sister country, as the encouragement of industrious is to that of idle habits.

But to be more explicit, the system which I would recommend in England is that of selecting a convenient spot of land, and letting it out in allotments not exceeding in general a quarter of an acre each, to the deserving part of the poor in every parish, so as to make the possession of an allotment a *privilege*, to be continued to the occupier only while he conducts himself well; and thus to separate as much as possible the deserving

from the undeserving. In the place in which I reside, this system has been acted on for nearly twenty years, and besides having contributed, in conjunction with a house of industry and the awarding of annual prizes to the poor who maintain the largest families without parochial relief, to reduce the rates from 1627*l.* to 718*l.* per annum: it has materially tended to better the condition of the poor, to make them more industrious, to identify them with their superiors, (the letting of the allotments being now transferred to a society,) to enkindle a feeling in favour of self-support, to improve their morals, and (by giving them something at stake) to create an interest for the welfare of the community at large.

Need I again repeat, that I should consider such a provision as this, if secured to our poor by the law of the land, any thing but calculated to rescue them from their present helpless state of dependence? It would, in fact, degenerate shortly into a part of the very system under which we now feel so great a pressure. The turning point will be found to consist in making the system a *privilege*.

H.

REMARKS UPON THE TWO PRECEDING PAPERS ON COTTAGE ALLOTMENTS, &c.

WE have readily inserted the foregoing papers, and request the indulgence of our correspondents while we add some cursory remarks on certain of the subjects noticed in them; not wishing to carry the discussion into a new volume.

The observations which we have occasionally offered upon cottage allotments and kindred matters were not with any view to discourage the exertion of charity—far from it—but only to detach the question from the halo thrown around it; to place it upon its right footing; and thus to prevent the recoil and mischief which must inevitably take place when the golden dreams with which some persons are buoyed up about spade husbandry and cottage agriculture shall prove, as they must, to be but splendid fallacies.

Cottage husbandry (we do not speak of a garden for health, recreation, and culinary esculents, which ought to be attached to every cottage; but plots of ground for agricultural purposes) is a retrogradation in farming economics: it cannot, as a general system, be kept up; it can only be sustained at a loss, and as a matter of charity; we might as well prefer the hand crank to the steam-engine, as the spade to the plough. If spade labour have all the virtues ascribed to it, why does not the farmer adopt it? There is a superfluity of hands in many parishes; paupers are asking for employment, and will take low wages: and yet the foolish farmer, with such an opportunity of making his fortune, does not hire a few scores or hundreds of diggers and send them into his fallows. This practical argument is decisive; and if it were not, another is,—that all these schemes of extra-productive labour require, after all, to be based upon charity. There must be a society, or a subscription; or the lord of the manor, or the landlord, or the clergyman, or the parish, must let the land at a lower rent than it is worth. For example: the following advertisement lately appeared in the daily newspapers:—"Home Colonies. Real charity consists in employing those who cannot obtain sale for their labour. E. J. Lance, of Lewisham, is forming a colony of agricultural labourers for spade husbandry at Frimley in Surrey, on waste land; and he asks the co-operation and assistance of moneyed individuals who are benevolently disposed towards the producers of food." Now if the scheme were really productive, if it were not a dead loss, why advertise for "the assistance of moneyed individuals benevolently disposed towards the producers of food?" If they really produced more food in the Home Colony than they consume in food or food's worth while

producing it, there would be no need of pecuniary assistance. There is disposable capital, and there is enterprise, and there is intelligence far more than sufficient to set the system at work in every part of the kingdom. Why then is it not done? Why are our land-owners and farmers and moneyed men so short-sighted? The plain fact is, that the system is unproductive—that is, it costs more than it yields—and that it can only be viewed as a matter of charity, not of business.

But how, it is asked, can that be called unproductive labour which raises a sack of corn where none grew before? In nearly the same way, we reply, that it would be unproductive labour for a whitesmith to make for himself a pair of shoes, worth seven shillings, at an expense of time in which he might have earned ten by his trade, and have bought a better pair of a shoemaker. But suppose, it is replied, the whitesmith is out of employment. Why, then, by all means let him make shoes or mend his coat; but if he can get work in his own line, let him send these to their respective handicrafts. And so of the agricultural labourer. It is undoubtedly far better, if he is out of work, that he should cultivate a slip of ground even at a disadvantage, than do nothing: all that he gets is so much pure gain above idleness; but if he is *not* out of work, but is expected after working all day for his master, instead of washing himself, and sitting down with his family, and mending his clothes, or eating his meal, or reading his Bible, to toil again at his grounds, and this system is continued from year to year, he will be worn down in mind and body; and himself and his family, and the public weal, must all ultimately suffer. We differ wholly from the opinion of our correspondent H. that the great object is to induce the poor to be industrious. As a body they *are* industrious, where they have any adequate motive of gain to prompt them; and in many lines of employment persons will almost kill themselves with task work. The ordinary hours of labour of almost every kind in this country, are to the full as much as the human frame on the average of human life will bear; and more would be injurious both to body and mind; as is well shewn in the very important evidence of Dr. Farre, before the Lord's-day Committee of the House of Commons, in regard to persons working on Sunday*. No jury of physicians would recommend that

* We quote a passage:—"You have practised as a physician for many years?—Yes.
"State the number of years?—Between thirty and forty.

"Have you had occasion to observe the effect of the observance and non-observance of the seventh day of rest during that time?—I have. I have been in the habit during a great many years of considering the uses of the Sabbath and of observing its abuse. The abuses are chiefly manifested in labour and dissipation. The use, medically speaking, is that of a day of rest. In a theological sense it is a holy rest, providing for the introduction of new and sublimer ideas into the mind of man, preparing him for his future state. As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body under continued labour and excitement. A physician always has respect to the preservation of the restorative power, because if once this be lost, his healing office is at an end. If I show you, from the physiological view of the question, that there are provisions in the laws of nature which correspond with the Divine commandment, you will see from the analogy, that 'the Sabbath was made for man,' as a necessary appointment. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life; and the first general law of nature by which God (who is not only the giver, but also the preserver and sustainer of life,) prevents man from destroying himself, is the alternating of day with night, that repose may succeed action. But although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. You may easily determine this question as a matter of fact by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon

labourers should in the long run, and upon system, work upon their allotments before or after the usual hours of agricultural labour. It is this very sort of alleged light work, added to the regular hours of labour, that tends, in no small measure, to wear down the West-India slave. When he has done, he has not done; he cannot sit down and enjoy himself; he must work when he ought to rest. The leisure hours of a peasant are of inestimable value. To a passer-by it may appear a happy sight to behold a number of workmen "industriously" employed during the twilight after their day's work for their employers; and the people are happy because they gain a morsel of bread; but it is a spectacle that, regarded in a large view, is painful: it shews that the labourer cannot live by his proper occupation; that he must task his frame to extra, and therefore exhausting, exertions; and that he is in so degraded a condition, that he is constrained to yield leisure, and family comfort, and mental improvement, in order to support the craving wants of nature.

But J. W. D. says that, in his parish, the farmers allow the labourers "several days in seed time and harvest" to attend to their grounds. If they do so, it is very benevolent, (even though they subtract the wages;) but it is not nationally or parochially economical. As well might the whitesmith's master, when work was most busy, allow him to sit at home and botch shoes, by which he might gain a groat, and his employer and himself lose a crown. A labourer on a well-managed farm will be the means of producing far more than he could by his own cottage tillage; and the time taken from the one and given to the other, is so much waste of productive industry. It is getting on a small scale, and losing on a large one. The cottage allotment is an excellent field of labour when farm work is slack; but to dedicate to it any time that might have been valuable to the farmer, is like the whitesmith patching shoes while a steam

perceive, by the superior vigour with which he performs his functions on the other six days, that this rest is necessary to his well-being. *Man, possessing a superior nature, is borne along by the very vigour of his mind, so that the injury of continued diurnal exertion and excitement on his animal system is not so immediately apparent as it is in the brute; but in the long-run he breaks down more suddenly: it abridges the length of his life and that vigour of his old age, which (as to mere animal power) ought to be the object of his preservation.* I consider therefore that, in the bountiful provision of Providence for the preservation of human life, the sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered amongst the natural duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act. This is said simply as a physician, and without reference at all to the theological question: but if you consider further the proper effect of real Christianity, namely, peace of mind, confiding trust in God, and good-will to man, you will perceive in this source of renewed vigour to the mind, and through the mind to the body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest. Were I to pursue this part of the question I should be touching on the duties committed to the clergy; but this I will say, that researches in physiology, by the analogy of the working of Providence in nature, will establish the truth of revelation, and consequently show that the Divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man. This is the position in which I would place it, as contradistinguished from precept and legislation; I would point out the sabbatical rest as necessary to man, and that the great enemies of the Sabbath, and consequently the enemies of man, are all laborious exercises of the body or mind, and dissipation, which force the circulation on that day in which it should repose; whilst relaxation from the ordinary cares of life, the enjoyment of this repose in the bosom of one's family, with the religious studies and duties which the day enjoins, not one of which, if rightly exercised, tends to abridge life, constitute the beneficial and appropriate service of the day. The student of nature, in becoming the student of Christ, will find in the principles of his doctrine and law, and in the practical application of them, the only and perfect science which prolongs the present, and perfects the future life."—Dr. Farre goes on to shew, upon medical as well as religious principles, the evils of tea-gardens, spirit drinking, and other popular excitements. We intend to notice his important statements on some future occasion.

engine needed repairing, and a factory stood still waiting for it; and to toil upon the allotment seriously and steadily beyond the proper hours of farming labour, is to neglect every home duty, to forego every fireside comfort; and, in the end, to bring on premature old age. It may be done occasionally, or from necessity; but it is not to be desired as a system. The labourer ought to feel that he has no work, no care, after he leaves the plough or lays down the flail, till the next dawn; that his evening is for his repose, his solace, his fireside, his wife, his children, his domestic business, (for which it is little enough,) and for his Bible, and his God.

There is far too much meddling with the poor in this country. Poor men are like other men; they have the same feelings, and the same natural capacities of mind; but the whole system of rural "management" is to treat them like half-witted children. And why is this necessary; or why do they endure it? Why, just because their richer neighbours have begun with making them paupers; and, then, as they are to pay, they have a right to interfere. Far from wishing to restrain either a poor man or a rich man in following his own inclination as to working, marrying, or disposing of himself as he pleases, we would give each unlimited freedom so long as he does not injure his neighbour. Legislative or parochial restraints upon marriage in particular would be tyrannical and absurd; let the man marry if he likes; but do not undertake to maintain his wife and children by law; and take care that the next race shall be so well educated, that the poor will be as provident in this matter as the other classes of society usually are. Leave these things where God has left them, and do not interfere by human legislation. Such matters will adjust themselves if let alone; but not if every bustling overseer and parish vestryman is to have a voice in "managing the poor." God meant poor and rich, as moral and accountable agents, to manage themselves; and the pulpit and the school-room, not the overseer's money bag, ought to teach them how to do so. Their natural and divinely ordained punishment for indolence or improvidence is, want; if they will not work, neither shall they eat; and no stronger stimulus to industry is requisite, unless meddling legislation has deranged what God ordained.

One of our correspondents remarks, that cottage-allotments "identify the rich with the poor." But how? not in honest independence, but as giver and receiver; as benefactor and pauper. The allotment flows from the charity of the squire, and we honour him for his benevolence; but how this can generate self-respect in the labourer we cannot divine. He holds his slip of barren land "during good behaviour;" thus he is a serf; his best bow, and his vote for a member of parliament if he had one, must be in requisition; he must not choose his work or his employer, or marry, or go to church or chapel, otherwise than as he knows his patron will consider "well-behaved." He must be like the slaves of Sir Roger de Coverley, so well described by Addison. Some persons might think such a picture pleasing; but to our minds it is humiliating, and unworthy of the British character. Sir Roger, with all his good qualities, was as lordly and arbitrary as the Grand Sultan; and not a villager dared move a limb but as he directed. This leading-strings system vitiates the character of the English peasantry; it makes them selfish and servile; it is at war with manly and Christian independence; and it is one great evil of the poor laws that they increase it, and convert the peasantry into slaves. The allotment system, so far as it partakes of the same character, is bad: it were better that the landowner should offer land at a fair rent; then is there no obligation: and if the poor cannot, or will not take it in that way, it is a proof that they know it would not answer to them to do so; which brings us where we set out, that the system can only be based upon charity, and not, as some of its advocates tell us, upon the calculations of profit and loss. ^gGround it then upon

charity, and what then? why, that wholesale charity,—charity that may be known and calculated upon as a regular source of revenue, is an evil; and not a good. We wish to see the peasant carry himself in perfect independence; but this can never be under a system of eleemosynary parochial allotments. What is done as a donation of private charity is another matter, and much, we admit, may be so done with advantage: and even parish allotments of land are better than paying money; for something at least of food is raised, though the labour is still comparatively unproductive; but the system, it is clear, can never pay its own expenses, and it is vitiated with all the evils attached to poor laws, which may be palliated for a time, but cannot be cured.

But may not cottage-allotments often be palliatives? Yes; undoubtedly: and so far we highly value, and would cordially recommend them; and the whole discrepancy which may appear in our statements, relates mainly to the distinction between what may be proper to be experimented upon as a matter of local arrangement, and what is to be viewed as a sound measure of national policy. It is because some of our philanthropists are urging home colonization, cottage-allotments, and, what is familiarly called the “pig-and-cow system,” as a panacea, and not as an occasional palliative, that we have felt it a duty to expose the fallacy. Why, it is asked, should any person be unemployed, or bread be scarce, when we have untilled land far more than enough to maintain them all in comfort? Now if our legislators were to trust to such a resource, they would trust to what would inevitably fail them. There is no getting over the broad fact that if these lands would pay for cultivation—that is, as a matter of business and not of mere charity—they would be cultivated; landlords would gladly lease, and farmers gladly rent them. Why then are they not under cultivation? The friends of home colonies never attempt to answer this argument; they never argue the matter on the large induction of political economy; they do not grapple with the arguments of a Chalmers: but they urge a few insulated facts; they appeal to the feelings, and ask whether it is right to let persons starve when there is plenty of productive land to support them, and nothing wanting but the spade and home colonization to elevate them into comfort? Certainly not; but this begs the question; and the reply is, that upon a large scale such a system will *not* increase the comforts of the poor, but the contrary. Men work most productively at their own business, and ought not without necessity to be made to work out of it. If farming will not occupy all our peasantry, a portion of them, or rather, of their children, must of necessity turn their industry into some other channel. If the restrictions on the importation of corn were abolished, greater numbers would find relief in manufactures; and if pauperism were abolished, many would migrate to places where agricultural labour is in demand: ships, colonies, and commerce, would take off others; and wherever home colonization and spade husbandry were really profitable, these also, without any interference, would find their share of competitors. But not so while we tamper with legislation; while we tie a man to a spot where his labour is not in demand, by allowing him parochial aid which he could not get elsewhere. Even the well-meant cottage-allotment may be a bribe to many a family to stay, when the whole course of affairs says, Depart. But is such an effect ultimately, and on a large scale, a benefit? We say decidedly, no: the allotment has in this case perpetuated local scarcity and misery; whereas, the voice of wisdom and experience, if left to itself, would have prompted the fathers and mothers to look out for more productive employment elsewhere for their children; just as the sons of the middle and higher classes are obliged to seek appointments in the colonies, or scattered posts all over their native land, so that few live

and die in their natal parish. This is often a hardship; but it is a hardship that arises from the existing order of things, and laws cannot mend it. The parish thus relieved by ships, colonies, and manufactures, would be far better off than if the bonus of poor's rates or allotments had kept the people from migrating. If indeed the allotments can really be made a productive bread manufacture, they are more eligible than other manufactures; but not if they are obliged to be eked out by charity, under the name of low rent; or if they can only be rendered productive in that most unproductive of all ways, by making the labourer work beyond the fair number of hours that upon the average of life is found the just maximum. Where there are more persons in a parish than the farmers' demand for labour will maintain in comfort, and upon the supposition that none are to leave it for employment elsewhere, cottage-allotments deserve all that is said in their favour, for a fragment of bread is better than starving; but if the superfluous part of the population are thus kept penned up instead of dispersing, the evil is only increased by a tantalizing remedy.

One of our correspondents intimates, that Dr. Chalmers is not acquainted with the habits of the English poor. We heed not whether he is or not; and we had almost said, that ignorance is better than knowledge; that is, than the partial knowledge of what are called practical men. Private charity must be regulated by details; but legislation must grasp principles; and it is precisely because persons rely on their knowledge of what takes place in a particular instance, that they often impede the course of impartial and enlightened measures. If Dr. Chalmers had never practically seen the workings of the poor laws in England, (though it is well known that he has examined into them more accurately than probably any other man living;) yet if he knew the principles which regulate all human nature, he would be better able to legislate in this matter, than if he had been a mere observer of local details. Sir Isaac Newton had never measured a degree at the poles or the equator, and yet his fire-side philosophy told him that the earth was not a sphere. Practical navigators might have laughed at his conclusions, but facts proved the truth of his theory. We are no admirers of all Dr. Chalmers's views of political economy; some of them are, to our minds, quite fallacious: but his workings out from the principles of human nature as to what must necessarily be the evils of poor laws, under whatever name of pauperism, and whether by allotments of land or in money, are irrefragable; and clearly does he prove that there is but one way really to improve the condition of masses of human beings, namely, to elevate their character.

A pamphlet has been sent us, entitled, "Facts and Illustrations, demonstrating the important Benefits to be derived by Labourers from possessing small Portions of Land; published by the Labourer's Friend Society." We know nothing of such a society, nor are any names annexed to the paper; but as a specimen of the "facts and illustrations," we quote the following, which is adduced to shew "the value of land to the cottager." It is said that at Burnham, in Norfolk, "A man with six children hires two acres of poor land at about thirty shillings per acre, more than half a mile from his house; and after his day's labour is done for his master, he goes with his wife and little family to weed and till his land." Of this family, and another somewhat similarly circumstanced, these friends of labourers' allotments add: "These two of the largest families we have in the parish, are honest independent parishioners, earning their fifteen shillings a week at labour; and with their cow, are the *happiest two families in the parish.*" And so enamoured are these labourers' friends of the spectacle, that they exclaim: "It will be our duty to trace the source of evils, which, in driving Englishmen to despair, have been

sapping the foundation of our prosperity ; and then point to the required remedy. In this melancholy catalogue of causes, besides the gross inadequacy of their wages, the progress of taxation upon the necessaries of life ; the demolition of small farms ; the discontinuance of yearly servants in husbandry ; and, above all, the loss of the privilege of common, and of those small portions of land, which so eminently contributed to the labourer's resource, have been proved to be the most important. Taking therefore our stand amidst these ruins of humanity ; surveying the deserted farm-house and desolated cottage, we exclaim, ' All this must be restored.' Yes ! The labourer's habitation must re-appear ! his overwhelmed prospects revive ! "

We feel it impossible to reason with kind well-meaning people who write thus. The happiness of the above two " happiest families in the parish " springs from their own industrious, well-ordered, provident, and, we would hope, religious conduct ; and if they work in the evening upon their grounds while many of their neighbours are at the beer-shops, we should say, Doubly happy are they ; for much as we dread and deprecate the so much lauded system, but which appears to us cruel, degrading, and ultimately destructive to human life and mental and moral improvement, of labourers having to drag themselves, often wet, benumbed, and weary, a mile, spade in hand, after their daily toil, to begin anew their labours when they ought to be resting their limbs, and recruiting their strength and spirits in family intercourse and the various domestic businesses and duties of the cottage ; we should yet infinitely prefer even this to the immorality and mental and bodily exhaustion of the ale-house or dram-shop : for the most severe bodily toil is not so destructive to health—to say nothing of morals—as the habits of a village pot-house. But in other respects the system is most baneful. The spectacle which so much delights these labourers' friends delights not us. In the case indeed of two picked families of peculiarly strong physical health and good habits, it may happen to present a superficially pleasing picture ; and most delightful certainly it is to witness such instances of industry and high and honourable feeling among our too much degraded peasantry. But, *as a system*, it is as far as possible from being gratifying to a philanthropic mind. Farmer's work is calculated by experiment at the ordinary average of physical endurance ; and extra toil must be, in the end, ruinous both to the body and the mind. These two worthy villagers may bear up for a time ; and, for aught we know to the contrary, may even screw out a few hours for their children to attend the village school, and also themselves rest from bodily exertion on the Sunday : and if they do so, this will greatly mitigate the evil ; but *as a system*, we repeat, and taking the average of human beings, nothing is more calculated to keep our peasantry in a state of utter barbarism. These two villagers, with such habits, if they were to settle on one of the locations in our colonies, would with half their present toil and care soon become substantial farmers, be able to afford their children a good education, and see them grow up healthy and happy ; and in their old age would have a comfortable retreat, instead of going to the parish, as they now too probably must, when over work and anxiety have rendered them incapable of further toil. Or even without migrating, if these poor men, instead of seeking cottage allotments for their children, could, under a more equal free-trade system, find employment for several of them in other occupations, the agricultural labour market would be lightened ; and if the same took place throughout the country, the labourer's wages would rise to a fair maintenance. But not so, if, instead of getting rid of the evil, we suffer ourselves to be blinded by charitable allotments of land and other palliatives, which, however specious or locally useful, must, on a large

scale, prove utterly deceptive. The two families above alluded to, be it remembered, *rent* their land (poor land at thirty shillings, the full value), and therefore are not examples, but the contrary, of the effect of *charitable* allotments. They may hold their head as high as any man in the parish; but they know not that they are the victims of the poor laws, though they do not avail themselves of their benefits; and that, were these cruel laws abolished, and the restrictions on commerce removed, their wages would rise, and they would have no need to toil beyond the fair average of farming labour. All this is demonstrable; but labourers' friends, like other men's friends, often do not or cannot understand the whole of a question, and therefore injure the parties they mean to serve. The writers of the tract before us take their stand on the system that prevailed a century ago, and wish its restoration. If, instead of uttering well-meant declamation, they would weigh facts, not a few insulated facts but the large statistics of a kingdom, they would see every one of their positions to be unfounded. Never was there so much food raised in England as of late years, and under the present system; never were there so many labourers employed; never was there the same amount of wages expended among them; never was there the same number of comfortable dwellings: but if the land has not stretched while the mouths have multiplied, there must of necessity be much privation; and had it not been for the reprobated modern improvements, the present amount of our population could not be sustained. If "all was restored" to the system which prevailed a century ago, millions of our present population must starve. It was the demand for more food that suggested the improvements complained of; and if far more food, as is not denied, is produced by the system of large farms than of small farms and cottage allotments, then more human beings are fed, and there is more to expend in clothes and houses. These things are demonstrable; but some persons will not open their eyes to large facts and inductions; but upon the strength of a few popular notions, come to conclusions by which they would unconsciously starve thousands under the idea of bettering the condition of tens. They would bring us back as far as practicable to the barbarism of former ages, and, with the best intention possible, reduce the labourer to a serf, instead of elevating him to the rank of a man and a Christian. If, instead of making a forced demand for labour by going back to the spade instead of using the plough, we could get corn grown by a steam-engine without any labour at all, it would be so much the better; and the next generation would be far less worked and far better paid than the present; and there would be some hope of a larger share than at present of civilization, and mental and religious instruction. Labourers, and some who ought to know better, may be carried away with such declamation as the above; but theory and fact both speak the opposite language. It were well if all our clergy took the pains to look into the real bearings of these questions. They might do much to prevent injudicious interference.

It is sometimes objected to the preceding views, that we make religion every thing, as if Christianity were meat and drink and fuel and clothing. We believe that it is all these, and that it has the promise of the life which now is as well as of that which is to come. But this is not our argument; we would exclude no improvement, no relief, however partial, no palliation; we would urge manufactures, free trade, emigration, and every other lawful means of procuring a livelihood, not excluding spade husbandry and cottage allotments, so far as we believe them to be really advantageous; but what we mean is, that no implements merely economical can penetrate to the root of the evil; and that while we employ every lenitive, our great hope must be in improving the moral and religious character of the people, so as to render them more thoughtful, provident, and intelligent. This may be effected

in two ways; by diminishing the sources of evil, and by opening sources of good. The poor laws we believe to be one of the chief of the sources of evil; and all charity that resembles them in principle, that makes the poor man systematically look up to the rich for help, instead of helping himself, we consider to be correspondingly deleterious in its effects. If cottage allotments are conferred upon principles of honourable independence, they do not come under this objection; but if they are only a modified species of pauperism, and are held, not of right for value paid, but of the rich man's courtesy, they partake of the same degrading character; and it is the labourer's poverty, not his will, that makes him accept the boon. There are many other sources of evil also which require to be removed; and every thing is a source of evil that prevents any man earning an honest maintenance. Our restrictions upon the importation of food are in this view a fearful source of evil. "Why do you factory people work your infant labourers so cruelly?" "Because, sir, owing to the restrictions upon the importation of corn, we are obliged to make more cloth to purchase a loaf than we should need to do if we could get the loaf as cheaply as our foreign friends could supply it. I give that group of children equal to so many loaves for twelve hours' labour; but if Mr. Sadler will get the restrictions upon corn abolished, so that bread shall fall twenty-five per cent. I could give them the same quantity for nine hours." What could be replied to this, except that poor laws, restriction laws, and other *interested* * intermeddlings of legislation, have done injury upon a large scale which no counter intermeddlings upon a small scale can remedy. It is not cottage allotments, but large and wise measures of legislation, rather in the shape of undoing than doing, that are wanted.

Our correspondent admits that he would not recommend cottage allotments as a legislative measure, but only as a system of privilege. We here come to nearly the same conclusion; for it was as a legislative enactment, on a national scale, that we urged our objections. Private bounty did not come directly within our purview. Of this we only say that we wish to see our labourers above it; and that if their richer neighbours desire really to benefit them, they ought not to interfere with their independence, but teach them to govern themselves by principle. Many of the tracts written for the poor are actually insulting, and the poor feel them to be so. Nothing can be expected to influence them aright that addresses them in such a manner as to make them feel that they are patronized, or that diminishes their self-respect.

So much for drying up the sources of evil. But this would be little, without also opening sources of good. Of these, incomparably the most important is, the Christian ministry, and the pastoral exertions of a faithful and zealous clergyman. Large parishes must be divided into manageable masses; every parish must have a resident minister; the whole population must come under assiduous scriptural instruction, and must early learn the duties and the decencies of life; and unlearn the present degrading habit of looking to the hand of charity, instead of depending, under the blessing of Providence, upon their own exertions; and these exertions would not be so often in vain as they now are, if the causes which unsettle the population and throw masses of labourers out of work, were diminished by a judicious revision of our legislative and political regulations.

* The poor laws were interested: they were first imposed, because lay impropiators and other speculators made a scramble for the lands by which the monasteries used to relieve the poor, so that the people complained of the Reformation. The Reformation was not in fault, but the harpies who robbed both the poor and the church. Our church rues it to this hour.

Our correspondent H., arguing from former instances, despairs of commissions upon the poor laws doing good. And we should despair too if we did not think that circumstances were more favourable now than formerly. Up to a recent period, none of the successive cabinets or oppositions which have followed each other would have dared to originate any adequate measure to meet the evil. The people were not prepared for serious alterations, with a view to ultimate abolition; the poor would have risen in a mass to oppose them; mistaken charity would have taken the popular side, and political party would have found an easy triumph against its luckless antagonists, who had ventured to be just and wise at the expense of their places. Had the House of Commons seriously taken up the question, it would have been considered by the populace, and by some who ought to know better, as a boroughmongering job to injure the poor and save the money of the rich. But, in a parliament chosen by the great mass of householders, the question may be entertained more hopefully. Many of those who will become members are well informed already upon the question, and wish the entire abolition of poor laws; and these include some popular candidates: others will gradually gain information by collision and discussion; and so clear is the case when fully examined, that we have strong hopes that the abolition of pauperism, which will be the abolition of White slavery, will before long be as hopeful a prospect as at this moment is the extinction of Black. The first step to this consummation will be, to legislate upon principle, and not by palliatives. If the cottager finds that he can bring up his son to earn more bread by making hardware and exchanging it for Polish corn, than by cultivating a slip of land doled out by charity, he will not long be content with the present arrangement. The legislator and the pauper will then meet upon fair terms. "We cannot," says the former to the latter, "allow your son, as we have done you, parish relief: the next generation must depend upon itself; the reign of allotments and Lord and Lady Bountifuls has passed away." "Fair enough," replies the pauper; "if my son is to go where he likes and to do what he likes, without an overseer watching his footsteps, or masters refusing him work, and beadles warning him off, lest he should become burdensome to the parish; and if, instead of being upon his good behaviour for an allotment, he may make a spade and get the ship-man to send it abroad in exchange for a loaf; and the labourer being no longer a pauper, may aspire to the dignity of a man and a Christian."

We have put the matter thus roughly; and certainly not in the spirit in which we should wish such a dialogue to be held. The poor will never cease out of the land, and Christian charity will ever be a duty and a pleasure; and gratitude, a duty and a pleasure in return. Besides which, the gradations of society are a part of the providential arrangements of God; and nothing can be more contrary to reason, to Scripture, or to the well-being of mankind, than the upstart brutishness of modern infidelity and radicalism. We are anxious for a system under which the labourer shall be contented, and orderly, and respectful, without being dependent or servile. At present the poor are either cringing or insolent; and we know not which is most offensive. We wish to see them independent; but this is perfectly consistent with mildness, courtesy, and a cordial rendering of honour to whom honour is due. Persons thus circumstanced will feel grateful for kindness or assistance; but they will justly spurn patronage, which is to be repaid by a fawning homage. A gentleman is respectful to all classes of persons from self-respect, even if he have no better motive; and why should not a poor man be governed by the same principle? There will be less servile slinking down bye-lanes to avoid the squire or the clergyman; but there will be a confiding and respectful demeanour, if the

parties deserve it, which, to a man of right feelings, will be far more welcome. We see this daily in the courteous salutation of a well-ordered National-school child, as compared with an abject pauper.

INQUIRY RESPECTING THE CHARACTER OF THE MONTANISTS.

To the Editor of the Christian Observer.

I HAVE lately seen it stated that Mr. Wesley recorded somewhere in his Journals, his full conviction that the Montanists of the second and third centuries were "scriptural Christians;" and that the obloquy associated with their name was undeserved, and was in truth the offence of the Cross and persecution for righteousness' sake. The epithet "heretic" is so familiarly connected with the name of Montanus, that I should as soon have thought of dissociating the Goths and Vandals. And yet, upon turning to Mosheim, (the only ecclesiastical historian I happen to have at hand,) I begin to suspect that Mr. Wesley had better ground for his exculpation than I had imagined. Mosheim accuses Montanus of being ignorant, weak-minded, extravagant, and fanatically austere; but there is a great dearth of specification as to the real character of his tenets. He says, that whereas former sects had originated in philosophy, Montanus held science and letters in abhorrence; which may only mean, that he avoided the learned fallacies of his predecessors. Mosheim admits that "he made no attempts upon the peculiar doctrines of Christianity," but "only" declared that he was the Paraclete or Comforter, pronounced by our Saviour to give to the moral precepts delivered by Christ and the Apostles "the finishing touch;" that they had made too many concessions to human infirmity, to remedy which he prescribed rigid fasting, forbade second marriages, refused absolution for enormous sins, condemned ornamenting and pampering the body, banished polite literature, prohibited "the innocent enjoyments of life," and thought that Christians ought not to save their lives from their merciless tormentors either by flight or bribes.

Now, in all this catalogue of crimes, I see nothing positively heretical except the notion that he was the Holy Ghost the Comforter, and was empowered to improve the laws of Christ. As for the rest, it might be that, like Mr. Wesley himself, he thought that too many of those who professed and called themselves Christians were such only in name, and were not living as became the disciples of their crucified Redeemer, and did not take up their cross and follow him. It might be that these charges all resolve themselves into the old complaint of the world, the formalist, and the hypocrite, against those who "walk circumspectly," of being "righteous over much:" and if Montanus was in reality—as perhaps he was—somewhat too austere, it is at least certain that there were multitudes far too lax; and if Scripture be the right standard, the licentious heretics were quite as anti-Christian as the disciplinarians.

But then for the charge of his affecting to be the Paraclete or Comforter. If he did so, he was probably as much a madman as a heretic; but Mosheim admits in his note, that "those are undoubtedly mistaken who have asserted that Montanus gave himself out for the Holy Ghost;" nor did he, adds Mosheim, even pretend that he had received "the same Spirit or Paraclete which formerly animated the Apostles." "He thought there was a distinction," says Mosheim, as did other Christian doctors, "between the Paraclete promised by Christ to his Apostles, and the Holy Spirit shed upon them at the day of Pentecost." That this idea of a promised messenger from God, besides the gift of the Holy Ghost, floated in the early church, is illustrated by the fact of Mohammed's having artfully grounded his false mis-

sion upon the notion. Still, I am not even yet certified exactly as to the sentiments of Montanus, so as clearly to understand the extent of his heresies. We know that in different eras of the church, those who have endeavoured to recal the attention of their brethren to the great doctrine of the need and the nature of the Holy Spirit's influences, when it has been practically lost sight of, have been accounted visionaries, and have been asserted to claim for themselves a direct and immediate inspiration, when they only stated, it might be not in the soberest terms, the doctrine of a Divine Paraclete who was to abide with the church for ever. If Montanus meant substantially to distinguish between the ordinary and the extraordinary influences of the Holy Spirit, and to set aside the notion that the operations of that Divine Agent had ceased at the day of Pentecost, and to shew that the Paraclete still dwells with the church, he would have meant nothing but what was sound, though many of his contemporaries would have misunderstood his meaning. But Tertullian, his scholar, is his best commentator; and some of your readers who have his works at hand, would perhaps favour me through your pages with a resolution of my difficulty. My present impression is, that Mr. Wesley's opinion was partly right and partly wrong; that is to say, that a portion of the odium under which Montanus laboured was on account of his really scriptural views of the devotedness, the self-denial, and the heavenly-mindedness which became the Christian character: but that a portion also arose from the human littlenesses and petty scruples which he mixed up with this great truth; and still more from his assumption, under whatever modification, of the office of the Paraclete; which, if he did it in the plain meaning of the terms, was not merely heresy, but blasphemy; and, if under any other view of the matter, was still so dangerous a delusion that I can only wonder at Mr. Wesley's exculpation. Under all the circumstances, I suspend my judgment till I am favoured with better information, which I doubt not some of your correspondents who have their literary implements at hand can readily furnish. For their better comfort in their researches, I will add, that such reviews of ecclesiastical history are not fruitless; and one lesson especially which we are constrained to learn from them is, to distrust the statements of the out-and-out writers of a dominant party respecting the despised minority. Almost all the holy men of every age, if they have been zealous for any neglected truth, have been handed down to posterity by their contemporaries as heresiarchs; and no heresy is worse in the estimation of a thoughtless person than that of living godly in Christ Jesus.

R. L.

VERSIFICATION OF LATIN LINES, "DE AMORE JESUS."

To the Editor of the Christian Observer.

THE Latin verses of your correspondent C., in your Number for November, may be met with in several Roman-Catholic books of devotion. They were written, I believe, by Drexelius the Jesuit, whose very curious writings will repay the perusal of the admirers of Catholic practical divinity of the school of Kempis and Quesnel. I subjoin a version of the hymn.

THE LOVE OF JESUS.

JESU, meek and holy King!
 JESU, thy loved name I sing!
 JESU holy, JESU mild,
 God's own Son, and Mary's child.
 Blest,—how blessed none can tell!
 Those, with Thee, in love who dwell;—
 'Thine by faith for aye, they see
 Ever new delights in Thee.
 Give, oh! give this heart to prove,
 Loved of Thee, how sweet to love;

Sweet with Thee the cross to bear,
 Sweet the crown with Thee to wear.
 Boundless Majesty Divine,
 My hope, my life; oh make me thine.
 Make me worthy Thee to see,
 That, where Thou art, I may be.
 Then thy praises, Heavenly King,
 I beholding Thee shall sing;
 And vision beatific know!
 Amen! JESU, be it so.

W. L. N.

REVIEW OF NEW PUBLICATIONS.

WORKS ON FEMALE DUTIES, &c.

1. *Woman in her Domestic and Social Character.* By Mrs. JOHN SANDFORD. 1832.
2. *Hints to a Clergyman's Wife; or Female Parochial Duties.* 1832. 4s.
3. *The Annals of my Village, being a Calendar of Nature for every Month in the Year.* By the Author of "Select Female Biography." 1831, 12s.
4. *The Scripture Garden Walk; comprising the Botanical Exposition, and Natural History of every Plant occurring [mentioned] in the Sacred Scriptures, with Reflections and Original Poetry.* 1832. 10s. 6d.

IN return for the kind patience of our readers in accompanying us through many a discussion on topics in which utility may have sometimes preponderated over amusement, we avail ourselves of the volumes before us to close our pages for another year with words of milder instruction and gentler suasion. These four publications, one only avowedly, but all of them without a shadow of doubt really, the offspring of female pens, form a very pleasing and valuable series of lessons and lawful recreations, the study of which may render wives and daughters better and happier women, and the world a better and happier world.

Mrs. Sandford points out with great good sense and simplicity, yet with much acuteness and liveliness, the causes of female influence, the value of letters to women, (why does she write *woman*?) yet infinitely more the importance of religion; adding several chapters on Scripture illustrative of female character, female influence on religion, female defects; female romance, female education, and female duties.

The instructress of the clergyman's wife, herself apparently bearing and adorning that responsible character, devotes her truly spiritually-minded and practical pages to the duties of a particular class of her female friends, pointing out to them the right use of influence, and the necessity of consistency of conduct and self-examination, with valuable suggestions respecting visiting the sick, the poor, schools, religious instruction of children, cottage readings, tracts, parochial libraries, and the employment of the poor, all most Christianly grounded upon "love to Christ, the constraining motive to action."

But neither women nor men, and still less young persons, can keep the bow always strained; and, therefore, a third kind instructress, whom I indulged us some years since with a very interesting little volume of "select Female Biography," takes the family party by the hand and leads them round her village; pointing out to them, in a very interesting manner, and with beautiful pictorial illustrations, its rural annals,—not the gossip of its two-footed idlers, but the notes of its birds, the hues of its meadows, the habits of its winged insects, the localities and virtues of its plants, and the thousand minute observables which the amiable Mr. White, of Selborne, has rendered so popular: though, in truth, as bird's nesting and butterfly-hunting are rather light employments, we are glad the labour has in the present instance fallen to the task of a lay lady, rather than to a clergyman, or even "a clergyman's wife;" who, if our authoress No. 2 is right, has almost as little time for extra professional employments as her husband. Our annalist has, however, made so rational and entertaining a book for every month in the year, and interspersed it with such pleasing reflections upon the wisdom and goodness of God in the works of creation, that we should be glad to see it scattered upon many a sofa and table, to the exclusion of those useless, and often baneful, works of fiction, which enervate,

and too frequently deprave, the minds of young people of the present generation. We rejoiced to see the Penny Magazine, though it did not profess to be religious, because it was calculated to set aside, among the poorer purchasers of literature, those pestilential cheap publications which abound in the hawkers' baskets and the shops of small traders. The Saturday Magazine we thought still more valuable, because, while, like the Penny Magazine, it was abundantly entertaining and instructive, and even exceeded its contemporary—we will not say more—in the beauty of its embellishments, it was so arranged, that without professing to be a religious magazine, many of the amusing articles had a religious tendency, and every Number, we believe, has contained some papers or paragraphs of a directly devotional character. We were among those who thought that there was room for a publication of this kind, of a decidedly religious character, and that the Society for promoting Christian Knowledge had facilities for instituting one; but we can well appreciate the object of those who judged a publication upon the plan of the Saturday Magazine best for the particular office assigned to it, of excluding infidel, blasphemous, obscene, and anti-social publications, which cannot compete in type, paper, and decoration, with either the Penny, or the Saturday, some fifty thousand of which must sell to pay even the prime cost of publication. Our objection to the publications of the Useful Knowledge Society is, that by systematically excluding the subject of religion, (the Penny Magazine has, we believe, occasionally relaxed in this matter) they would leave the impression upon the mind of a man who should read little else, that religion is a matter of no importance. He may wade through twenty tractates and never hear that he has a soul, or that there is a heaven or a hell, or that Christ died for sinners, or that the Holy Ghost sanctifies the elect people of God. The effect of this studied omission is in the end highly injurious, and hence the value of those recognitions in the Saturday Magazine, which prevent the most cursory reader concluding that religion is one of those subjects which may by common consent be banished from popular reading. We hope that this publication, now that it has worked its way to public acceptance, will open its columns yet more widely to the most momentous of all topics, and fear not to set before its readers, strikingly, and with vigorous application, the great matters of faith and salvation. We however fully appreciate the object of its conductors, who, having for their immediate design, the supply of instructive and innocently entertaining reading, with a view to interest and elevate the popular mind, and to expel obnoxious publications, probably considered, and with truth, that a work more directly theological, would fail of this end, and that they might better supply the defect in other ways, and, among others, by the projected monthly publication of several family sermons.

But we are wandering from our subject, except so far as the *Annals of my Village*, and similar publications, were the precursors among the richer classes of a useful and amusing species of reading which may help to work the same effect in driving out novels, as penny magazines in expelling penny blasphemies. Beautifully and affectionately does the excellent author remark as the summing up of her volume:

"Now, courteous reader, I have brought my pleasant labours to a close. Perhaps these labours may excite within you a love for similar pursuits, and then, if placed in scenes of rural quiet, you may thank me for directing your attention to the great museum that surrounds you. But if your lot is cast in a crowded city, even then it may not displease you to retrace with me the sites of those fair flowers, that open to the purest air of heaven; to hear something of the loves and friendships of such gentle creatures, as frequent our woods and meadows, and much that I have seen and felt among the hills and valleys of my own sweet village. Beautiful they were in spring, in summer, and in autumn: even now, that winter has wrapt them in her snowy vest, they are still beautiful; and I have thought them so, reader! when not a leaf was heard to rustle on the trees, and when careering clouds were driven by gusty winds

along the heavens; for then, amid the deep beech-woods, and on the common, I have seen such traces of love, beneficence, and wisdom, that my heart has glowed within me; and there, too, I have often listened to that small still voice, which seems to speak throughout the universe. It spake to Adam in the earliest spring-tide of the world—it speaks to you, reader! of whatever rank you are, whether among the great ones of the earth, or among those who assimilate in outward station with Him, who had not where to lay his head. It tells you something of the laws, by which myriads are regulated, of the instincts by which they are impelled, of that Almighty Power, who has placed you in this fair world to contemplate and adore his greatness. Happy are you, if you confess him in his works, the Creator in the things created; yet even these are but a little portion of his wonders. We now see them through a darkened glass, and hardly with searching can we comprehend a few of the most obvious; but a period will arrive, when the veil shall be removed, when the understanding of the redeemed shall be opened to comprehend the glories, and the wonders of creation, when they will know, even as they are known.

“Obtain, dear reader! a foretaste of these pleasures, endeavour to know something of his works, who has created, and sustains you. Listen not to the narrow counsels of those, who unthinkingly assert, that a taste for them will militate against such knowledge, as alone can make you wise unto salvation. Patriarchs and prophets rejoiced in the works of nature. David spoke of them in strains of gratitude and adoration: your Lord has told you to observe the flowers of the field, the birds that fly along the heavens; He illustrates his most important truths by referring to a grain of corn, a vine, a mustard-seed, and will you disregard Him? Let it be daily your delight, to trace his beneficence in the visible creation, to adore, and to acknowledge Him in all his works; but stop not here—there are greater things than these, even that love to fallen man, of which the driving shower and loud wind in this dull season, the bright flowers of advancing spring, summer’s cloudless skies, and the rich fields of autumn, may forcibly remind you.” pp. 351—353.

But we have too long delayed introducing our fourth monitress; for we take full liberty to conclude that, in the Scripture Garden Walk, as well as in the Excursion round the Village, and the Lessons at the Parsonage, we are guided by a female instructor. Mrs. Sandford has simply and modestly guaranteed her useful lessons with her name; her companions have withheld theirs, not, we presume, as wishing to shrink from the responsibility they incur in presenting their performances to the public, but, perhaps, as intending silently to convey the maxim, that, the useful influence of women is best felt in quiet good deeds, rather than in public pretensions.

The bow, we have said, cannot always be bent; but the writer of the Scripture Garden Walk has shewn us that, even the relaxations of a Christian will be redolent of Christianity. A garden is connected with images of repose; yet even there will sorrow intrude, for, as a garden was the scene of the first sin, so neither its mossy shades nor its joyous flowers can exclude sorrow: “There was a garden, and in it was a sepulchre;” and if our contemplatist has formed in it a temple also, and dedicated it to the praise of Him who crowns all things with goodness, she proves that it is not less the gate of paradise, because of its being the school of instruction. Her garden, as she herself, or her elegant prefacer, remarks, would be unattractive to those who would have preferred walking with Adam in Eden after Adam ceased to walk with God, to repairing with Christ to the garden of Gethsemane; but to those who would follow their Saviour, the Scripture Garden Walk presents a scene where the thoughts of the pious and the peaceful may find refreshing repose, and, perhaps be enabled to taste before-hand of the tree of life, whose leaves are for the healing of the nations. The object of the work is to take in alphabetical order the names of the various trees and vegetable productions mentioned in the Bible, introducing them with a botanical description, followed by the most striking scriptural allusions to them, and interspersed with various incidental notices, and useful and devout reflections, and with many truly pleasing effusions of sacred poetry, which constitute by far the most interesting portion of the volume. With regard to the scientific

history of the Bible, we can only repeat what we remarked in our review of Mr. Carpenter and Mrs. Copley's Scripture Natural History (Christian Observer for 1830, p. 637), that it seems impossible to ascertain, minutely, what particular plants, animals, and minerals, were intended in those ancient writings; nor is it necessary, either for truth or spiritual edification that we should be able to do so. That learned but eccentric antiquary, Sir Thomas Browne, wrote a grave and elaborate treatise "On the Fishes eaten by our Saviour with his Disciples after his Resurrection," which could only be a plea for a dissertation on oriental edible fishes; and great uncertainty must attend all but the more common names of animals, vegetables, and various substances mentioned, and perhaps but once, in the sacred records. Without, therefore, hoping to know how far the *hortus siccus* of our authoress corresponds in its details with that of Solomon, whose botanical skill extended from the cedar of Lebanon to the hyssop that springeth out of the wall, we shall give a single specimen of her collection, regretting that our waning space will not allow of more, and, reserving to ourselves the pleasures of presenting to our readers a few of her poetical bouquets at some future opportunity, in another department of our work. We take casually, the account of the Aloe, which occurs nearly the first in alphabetical order.

"**ALOE.**—*Aloe.* *Calix*—none. *Corolla*—one-petaled, erect, with an expanded mouth and a nectareous base. *Pericarp*—oblong capsule, three-celled. *Seeds*—several. *Root*—perennial.

"This plant is the indigenous product of all hot climates, though some are more favourable to its growth than others. There are several species noticed in Scripture. Calmet tell us that the true aloe tree (the flowers of which are yellow, and the leaves nearly a foot long) is a native of more eastern parts of the globe than Judæa. It is described in height and form as resembling the olive. Three varieties of wood are to be found under the bark; the inmost consisting of the most delicate fibres, is employed in the perfuming of apartments, dresses, &c., the fragrance it emits being very exquisite. This scented wood is considered in the East to be of inestimable value, which in part may be attributable to its extreme rarity, and in part to the various uses to which it is applicable. And it deserves to be remarked that the Siamese ambassador, in 1686, presented some of it to the court of France. Its properties resemble in many respects the sandal wood. From aloe (a plant or herb) is extracted a very bitter liquor used for embalming and preserving the bodies of the dead. The leaves of this species are thick and prickly; the flower produces a white kernel.

"Numb. xxiv. 6: 'How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! as the valleys are they spread forth, as gardens by the river side, as the trees of lign aloes, which the Lord hath planted,' &c.; or as ahalim trees which the Lord hath planted. The aloe being rare in Arabia, and the countries round, the Rabbins translate ahalim, 'santal.' The Vulgate renders the passage 'as tents which the Lord hath spread.'

"Psalm xlv. 8: 'All thy garments smell of myrrh, aloes and cassia, out of the ivory palaces whereby they have made thee glad.'

"Canticles iv. 14: 'Spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices.'

"The honour which has been given to this plant, by its being made one of the precious drugs imparting its odours to the garments of the consort of Christ—the Church in her full beauty of holiness—will not allow us to dismiss the subject without the homage of a short meditation; nor can we satisfy ourselves without calling upon the reader to listen awhile to that tongue of the ready writer, which has so exquisitely expressed the dictates of the inspired heart. What power of language could have raised in our minds a more appropriate idea of the majesty, the sweetness, the consolations, and the privileges of the Messiah's spouse, than that which has thus described her garments as dispersing around them a breathing fragrance, filling all the atmosphere, and refreshing the spirits of her votaries? Who can read this holy epithalamium, and think of this beauteous bride issuing from her ivory palaces, and inviting the bridegroom to visit her fountains of gardens, her wells of living waters and streams from Lebanon, all glorious within and without, dispensing refreshment and delight, the odours of grace and sanctification, without calling upon 'the north wind and upon the south,' in the language of the Canticles, 'to blow upon that garden, that the spices thereof may flow out.'

From underneath each spot He treads,
 Ye swelling seeds that buried lie,
 Rise glorious from your teeming beds,
 And spread your beauties to the sky :
 Will not the spouse his coming greet,
 And lay all summer at his feet ?

The Bridegroom to his garden moves,
 Fountains, unseal your sparkling stores,
 With reverence bend your tops, ye groves ;
 Earth, reverence Him whom Heaven
 adores ;

In sign of worship, all ye trees,
 Bend conscious of the loaded breeze.

O could we find those spicy bowers,
 Where the spouse wont to meet her Lord ;
 O that the frankincense were ours,
 Aloes and myrrh, and cassia stored,
 Breathing the perfume of that name,
 Whence all their borrow'd fragrance came !

"John xix. 39: 'There came also Nicodemus, and brought a mixture of myrrh and aloes, about an hundred pound weight ; then took they the body of Jesus, and wound it in linen clothes with the spices.' This intention of preserving that sacred body, the incorruptibility of which David had predicted above a thousand years before, and the resurrection of which Christ himself had recently foreshown, indicates the same 'slowness to believe,' which the risen Saviour afterwards reproved." pp. 6—11.

If, after this excursion amidst the glowing scenery of an oriental garden, hallowed as the similitude of spiritual consolations, the reader can deign to return to an English village, and leave his fireside on a December morning to follow our village annalist in her winter's walk, he may learn from her "Calendar of Nature," that even this dreary month is not without its pleasing associations. We think it likely, also, that this village walk will induce some of our younger readers to follow their instructress through a few more of her rambles.

"DECEMBER.

"The cherish'd fields
 Put on their winter-robe of purest white :
 'Tis brightness all, save where the new snow melts
 Along the mazy current. Low the woods
 Bow their hoar heads ; and, ere the languid sun,
 Faint from the west, emits his evening ray,
 Earth's universal face, deep hid and chill,
 Is one wild dazzling waste, that buries wide
 The works of man.'

THOMSON.

"Reader ! there is much in this dull month to interest you, to call forth the best affections of the heart, to cause you to think of Him, who appoints the stormy winds and driving shower to fulfil his purposes of love.

"Have you never thought, that without these cloudy days, that driving sleet, and fierce east wind, of which you often so unreasonably complain, that the valleys could not be filled with corn, nor the pastures with increase ; that like the ups and downs, the crosses and privations of this changing state, they are the harbingers of fruitful seasons, to fill your heart with gladness and thanksgiving ?

"This is a season of repose throughout the vegetable world, the business of the spade and plough is equally suspended ; there may be little to amuse you in the fading landscape : but then that little is so fraught with outward signs of wisdom and beneficence, that the heart, which does not feel some interest in beholding them, must be indifferent to the wonders of creation.

"Even at this cold season, a few solitary plants look green and pleasant in the hedges. There is neither earing nor harvest, the corn is laid up in the barn, and the autumnal fruits are gathered in ; but that Almighty Being, without whose permission not even a sparrow falls to the ground, is attentive to the privations of these helpless creatures, and remembers them in mercy.

"The common groundsel (*senecio vulgaris*) affords a ready supply of food to most of the winter birds. This hardy perennial grows wherever its slender fibrous roots can penetrate the earth. If the snow freezes on the leaves, when the sun arises, or the soft south wind begins to blow, its greenness revives, and that degree of damp which injures every other kind of esculent plant, but slightly affects it. The chickweed (*stellaria*

graminea) is also a citizen of the vegetable kingdom. It grows in almost every situation, from damp and boggy woods to the driest gravel-walks, and is consequently subject to great variations. The severities of winter do not even interrupt its vegetative powers. It produces ripe seeds within eight weeks from the period of their being sown, and is thus renovated seven or eight times, during the course of the season. When the seeds are fully ripe, the six-valved capsule becomes reversed, and discharges them upon the earth. Some are sown where they fall, others are scattered by the wind, and the rain forces them into the soft mould, whence they rapidly re-appear, and thus ensure, throughout the year, a plentiful support for the smaller birds.

"This simple plant is also an excellent barometer. When its little white flowers open fully in the morning, no rain is likely to fall for some hours; when half concealed, we have showery weather; but if shut up, and covered with its green leafy mantle, reader! you will do well to stay at home.

"The ivy, the dark growing ivy, the holly with polished leaves, 'and berries red,' berry-bearing thorns and brambles, are still employed, in ministering to those poor way-faring creatures that fly along the heavens. I have also observed, in severe snowy weather, that the thrush kind search out the warm and pungent root of the cuckoo-pint, when growing on the dry hedge-banks, and that they eagerly attack the ripe berries of the wild briar, which hang late upon the leafless branches.

"The woods are stripped with the wintry winds,
And faded the flowers that bloom'd on the lea;
But one lingering gem the wanderer finds,
'Tis the ruby fruit of the *wild-briar tree*.

The strong have bowed down, the beauteous are dead;
The blast through the forest sighs mournfully;
And bared is full many a lofty head;
But there's fruit on the lowly *wild-briar tree*.

It has cheer'd yon bird, that, with gentle swell,
Sings, 'What are the gaudy flowers to me?
For here will I build my nest, and dwell
By the simple, and faithful, *wild-briar tree*!'

"Our winter plants possess, in common with their Alpine brethren, that faculty of generating organic heat, which enables them to endure the severest cold. Many are so fragile and so delicate, so minute, and even liable to be broken by fierce winds, that their preservation cannot be attributed to any rigidity of the fibres, or sap vessels. No; they owe to that latent heat, their preservation and their increase. The thermometer often rises when applied to certain species; and all are warmer, by some degrees, than the atmospheric air. Seeds, also, that remain unburies on the earth, are thus preserved from the effect of cold. Nor less extraordinary is the check given to the flowing of the sap, and to the growth of trees, by the benumbing influence of winter. This is the real cause of those circles, that beautifully diversify the wood, that appear on cutting a tree across, and silently attest, how many seasons have passed by, since it emerged from an acorn, nut, or mast. These circles are most numerous towards the north; there, too, the bark is thickest, and moss and hoary lichens most abundant. By such indications, Indian hunters often direct their steps across the interminable forests of the new world. Nor less surprising is it, that in the colder climates, many of our forest trees, as, for example, the ash and horse-chestnut, produce the embryo of their leaves and flowers in one year, and bring them to perfection in the next. A winter consequently intervenes. But how wonderfully are the trials and privations of that stern season provided for! these tender embryos are, in the first place, wrapped up with a compactness, which no art can imitate, and in this state they compose the bud. The bud itself is enclosed in scales, which are formed from the remains of past leaves, and the rudiments of future ones. Neither is this all. In the boreal regions, a third preservative is added; the tender bud is covered with a coat of gum or resin, that resists the hardest frost. On the approach of spring, this gum is softened, and ceases to hinder the expansion of the leaves and flowers. All this betokens a system of provision, which has, for its object, the production and perfecting of the seeds." pp. 337—342.

"Reader! let this great truth be solemnly impressed on your mind, God has made nothing in vain: it is a clue that will safely conduct you through many intricate mazes in the great system of nature, as far, at least, as it is permitted to finite beings to explore them. In many instances we are unable to comprehend the intention of the Deity with regard to the construction of his creatures; in others, their uses are so obvious, that they cannot be mistaken. For my own part, I confess, that when I see the common snail, slowly ascending the cavernous trunk of some aged tree, or climbing up a garden wall, without the aid of wings or feet, ropes or pulleys, solely by means of the viscid humour discharged from his skin, and consider the secret spark of life which he possesses, I fear for his safety. But in this, as well as in innumerable

instances, where we look for absolute destitution, 'and can reckon upon nothing but wants,' when some admirable contrivance amply compensates for every apparent deprivation, my mind is carried up to the praise and adoration of that great Being, whose wisdom, beneficence, and power, are thus conspicuous in the humblest of his works.

"There is, still, another lesson to be learned in this sharp month; other objects that may well invite us to look within, and see, if we, like them, are meekly bearing, the privations of this changing scene." pp. 346, 347.

From garden walks and village excursions we must now, under Mrs. Sandford's auspices, conduct back the wives and daughters who honour our pages with their perusal to their fire-side, and their duties in their "social and domestic character." We can transcribe only a few of their excellent monitress's instructions. In her interesting chapter on the illustrations of female character in the sacred Scriptures, she says:

"The manner in which woman is noticed in the practical parts of Scripture accords with the place she is allowed to hold in the Christian economy. The precepts which are to regulate female conduct are equally precise with those which apply to the other sex, and the examples equally instructive.

"We cannot, indeed, but be peculiarly struck with the natural and appropriate, as well as beautiful delineation of female character in Scripture. No point is overcharged,—no virtue exaggerated. The portrait is the more affecting because it is so like. It is the gentle, tender, and feeling woman whom we meet with in real life; and though the sublime situations in which she is placed, as well as the language and imagery of Scripture, invest the heroine of the Bible with a peculiar charm; she is not so highly raised above ordinary circumstances, as not to provoke our sympathy, and invite our imitation.

"On this account the illustrations of the sacred volume are of the highest value. The female Christian, who is familiar with them, needs few other models. Besides the chasteness and simplicity which characterise these examples, there is a detail about them which is not only graphically true, but practically instructive. It is not merely by their prophetic visions, or inspired songs, that we are made acquainted with the female worthies of the ancient church; we converse with them in their homes: we see them in the discharge of family and social functions; and we find, in general, that those who were the most highly honoured by Divine favour, were the most blameless and amiable, according to our ideas of female excellence.

"The Bible might, therefore, be recommended, were it only for its moral illustrations; and those who think lightly of its mysteries are often not without appreciation of its value in this point of view. But mutilation, whilst it robs the Christian system of its beauty, spoils its effect. There is no part independent of another; take it in its perfect gradation, the harmony is complete; but the abstraction of a single principle cannot be without prejudice to the whole." pp. 79, 80.

Speaking of "the importance of religion to woman" (women)—though after all its chief importance hangs on the solemn word *salvation*, and not merely on its subsidiary benefits—Mrs. Sandford remarks:

"A woman's virtues must be genuine. They are to expand, not in the sunshine, but in the shade. And, therefore, they need some vital principle to supply the place of foreign excitement. Religion is this influence,—this germ of every grace, this sap which finds its way through every fibre, and emits the fairest blossoms without the aid of artificial heat.

"The pious woman courts retirement. She seeks not the inertness of quietism, but the calmness and regularity of domestic duty. And though she may sometimes be called to less congenial scenes, and she will neither refuse the summons, nor shew a peevish reluctance to obey it; yet her taste is *home*! for there she feels she is most useful, most happy, and has most communion with her God.

"And it is the domesticating tendency of religion that especially prepossesses men in its favour, and makes them, even if indifferent to it themselves, desire it, at least, in their nearest female connections. They can securely confide in one, who is under its sober influence, and whose duties and pleasures lie within the same sphere. They feel no jealousy of a sentiment, which, however intense, interferes with no legitimate affection; but which makes a woman more tender, more considerate, and more sympathising, than the most ardent passion of romance would do, or the most studied polish of the world.

"But her piety must be sterling. It must be no latent form of a still restless ambition, that has exchanged the glitter of fashion for the tinsel of profession; that still finds its pleasure in a crowd; and, weary of the turmoil of the world, seeks some new and more exciting stimulus. This may indeed pass current for piety; and as it borrows from religion its lustre, so does it often recompence it with the tarnish of its faults. But that sentiment is ever suspicious that leads woman from home, rather

than to it; that prefers extraneous to domestic duty; that takes her to the *conversations* rather than to her chamber; to her confidant rather than to God.

"On the contrary, what more beautiful picture is there than that of the religious and retiring woman, who is struggling, perhaps, with domestic trial, and standing, perhaps, alone in sentiment and in duty? Her path is one of difficulty, but she neither makes her trials a theme of gossiping complaints, nor avails herself of the faults of others to excite pity for herself. And, if want of congeniality in those most near to her is her sore burden,—if even opposition is the appointed exercise of her faith,—she neither seeks notoriety by the cry of persecution; nor looks to the applause of others as a compensation for her trials at home." pp. 50—52.

In a chapter on "defects," we read:

"Religious gossip is quite as bad as any other. It can be by no means edifying, to be perpetually discussing the spiritual state of others, and giving our opinion on their progress. We can scarcely indulge in any such comments without being, in some degree, censorious; and it would always do us much more good quietly to examine our own hearts, than to interfere with the conduct or consciences of those around us. Yet this is a propensity in which, it must be allowed, we are all occasionally apt to indulge." pp. 137, 138.

We add a passage in a different style, as illustrative of the literary portion of the volume: the whole of which is written with the same practical good sense and proper feeling:—

"We do indeed but little, if we do not induce our children to think, to compare, and to apply;—to draw religious and moral inferences;—and, in short, to extract from nature, from history, and from every thing they see, read, or experience, lessons which will guide their future conduct, and promote their everlasting welfare; and this especially with regard to girls. For by such intellectual discipline, we shall best correct one great defect in female character; and shall make our daughters not only linguists, historians, naturalists, but *thinkers*; capable of applying their minds to any subject, and of turning each to good account." p. 179.

"It is indeed no wonder that young women should be so very clever now-a-days,—there are so many helps to learning and steps to Parnassus. There are so many pioneers to pave the way, that it is a libel any longer to call it steep. If grammar be dry and abstruse, its necessity is superseded;—if the dictionary be irksome, there is the interlined translation; if the classic author be obscure and ponderous, there are the lucid paraphrase and the elegant abridgment. Be the nut ever so hard, the kernel is extracted. Our very babies may suck the sweets of Froissart, Robertson, and Hume; and follow with infantile curiosity the retreat of the Ten Thousand.

"Youth is now such a very busy time. There are so many languages that must be learnt; so many accomplishments that must be mastered; so many sciences with which we must be familiar. A little while ago French was a rare acquirement; but what girl now does not sigh with Filicaja, or weep with Klopstock? The versatility of female talent is, indeed, abundantly improved. Master succeeds to master, and class to class. The day of the scholar, like that of the instructor, is parcelled out into hours; and the sixth portion of each, which is cribbed by the former to run to a new pupil, is not unfrequently all that is allowed to the latter to prepare for a new teacher.

"It is well that mechanics can assist; that the inclination of the hand may be given by the cheiroplast, and the intricacies of time defined by a pendulum, and the problems of perspective resolved by a lens. Could the modern school-room be preserved like the saloons of Pompeii, it might pass in succeeding centuries for a refined inquisition. There would be found stocks for the fingers, and pulleys for the neck, and weights and engines of suspicious form, and questionable purpose; and, in spite of all our vaunts of philanthropy, we might pass in future ages for the inventors of ingenious tortures.

"But for what end is all this apparatus? It is certainly very right that knowledge should be simplified; that the child of the nineteenth century should prophet by its illumination; and that little girls, instead of poring out their eyes at embroidered frames, should be treated as moral and intelligent beings. But where there is such over-feeding, is it possible that there can be digestion? Where there is such an anxiety to impart brilliancy, is it not for display rather than for use?" pp. 180—182.

Serious are all the duties of women; and, between acknowledged duties, it is not well advised to attempt to define the relative importance. Yet without disparaging others, without lessening the obligations of a wife or a mother, eminently responsible are those which devolve upon the helpmeet of a clergyman, or what one of the ladies whose works we are noticing, calls "female parochial duties." A specimen of these must conclude our illustrations:—

"The distinguishing characteristics of the female are tenderness and compassion. These qualities, when combined with active and persevering diligence, and stimulated by love to her Divine Saviour, will render the services of the clergyman's wife highly useful to her husband, especially if his charge lie in a country parish. Let it be her first object, on entering so important a situation, to take a calm survey of the station in which providence has placed her, and to inquire what are those peculiar departments of duty which now more immediately devolve upon her. In some of these she might co-operate with her husband, and labour in conjunction with him. In others, she might take a subordinate part. In others she might form independent plans of operation, and exercise her mind in devising those schemes of usefulness for which her sex more peculiarly adapts her.

"Under the first class might be included the visitation of the sick, more particularly among the women, at times, and under circumstances, when female attendance is especially needed. The supply of the temporal wants of the sick person naturally devolves upon her; and while administering to their relief, opportunities from time to time, occur for entering upon the most important of all subjects, and for conferring spiritual as well as temporal benefit. While seeking to mitigate temporal suffering, let it be her one object and delight to point the sufferers to Him who is the only Refuge—the only Friend and Comforter—the only Hope and Stay in the hour of trial. Their guilt and misery in the ignorance of a Saviour; their constant and entire need of Him; his free and gracious invitations and promises to them; his love in chastening them; the design and the blessed fruits of sanctified affliction: these are the suitable and interesting topics to bring before their minds, with much and earnest prayer for the Divine blessing.

"Cottage readings present another opening of usefulness of the same class. The admission to these little assemblies (which from their simplicity and retirement, form an appropriate work and labour of love for the minister's wife) should be confined solely to females.

"The Sunday-school, together with the weekly instruction of the children, where practicable, should likewise be divided between the clergyman and his partner, the latter superintending the female children, whilst the care of the boys devolves on her husband.

"Under the second class might be mentioned the private instruction of the young women of the parish. Their various employments, whether in field-labour, manufactories, or at their own homes, together with various local disadvantages, are frequent obstacles to any systematic plan of instruction. As far, however, as may be found practicable, it is of the highest importance to labour in interesting their minds, awakening their consciences, and instructing their hearts. When this primary object is accomplished, confidential intercourse respecting their spiritual difficulties will naturally succeed, and those difficulties will probably be mentioned with far less reserve to the minister's wife, than to the minister himself. It is obvious that this course of private and familiar communication will materially subserve their more serious and intelligent reception of the truths delivered from the pulpit.

"Under the last class will be embraced such independent plans of usefulness, as her zeal and ingenuity, her love to her God and Saviour, and her desire to promote the spiritual and temporal welfare of her husband's parish might suggest." pp. 1—5.

The reader will have marked the scriptural train of feeling which pervades this extract, and the whole publication is in the same spirit. Arduous as she represents the duties of a clergyman's wife to be, they are rendered light and lovely by the constraining influence of the love of Christ, and the desire of bringing those around to the knowledge and enjoyment of his salvation. In no other spirit can either the private Christian or the Christian minister find delight in the service of God or in shewing the blessedness of that service to others.

LITERARY AND MISCELLANEOUS INTELLIGENCE.

It was creditable to the good sense of the community, that the idea of a general illumination on the passing of the Reform Bills, was abandoned, and that in some instances local charities have been substituted in its place. We, however, mention the circumstance only to express a hope that this absurd custom will never be revived: it leads to expense, waste, and riot: in matters of party warfare it is

unnecessarily galling to the losing side; more especially as the populace usually make an attack upon the property of those who will not illuminate, and much loss and mischief ensue. The Society of Friends, and other persons who object, upon principle, to this silly mode of rejoicing, are often sufferers, even when friendly to the popular side. This childish practice having been omitted on occasion

of the Reform Acts, there needs but a little effort upon the thoughtful part of the community, to abolish it for ever. We recommend a few members of the Society of Friends, or others who concur in their views, to see whether they could not induce the tradesmen to the Royal Family, to begin the abolition; which, if they all agreed to, no disrespect would be shewn to their illustrious customers, and the custom would cease.

The notion of the Indian loxia lighting up its nest with a glow worm, has usually been considered a popular fable; but the conductors of the Library of Entertaining Knowledge state, that an informant of theirs, a gentleman long resident in India, tried various experiments on the subject, and always found when he took away the glow-worm out a nest, that it was replaced by the birds with another, which was not used for food, but was stuck on the side of the nest with clay for a lamp.

In the library of the late Dr. Williams, at Redcross-street, there is a curious manuscript, containing the whole Book of Psalms, and all the New Testament, except the Revelations, in fifteen volumes, folio. The whole is written in characters an inch long, with a white composition on a black paper, manufactured on purpose. This perfectly unique copy was written in 1745, at the cost of a Mr. Harris, a tradesman of London, whose sight having decayed with age, so as to prevent his reading the Scriptures though printed in the largest type, he incurred the expense of this transcription, that he might enjoy those sources of comfort which are "more to be desired than gold—yea, than much fine gold."

The monthly (Socinian) Repository, lately stated, on the authority of a foreign correspondent, that there is a project for the union of the Lutheran and Calvinistic churches in France, the basis of which is insinuated to be not those essential truths of the Gospel in which both Luther and Calvin agreed, but a sceptical spirit with regard to them. The Protestants of Paris have contradicted the report, and maintain that no such plan has ever been in agitation. If a union between the Calvinists and Lutherans could be accomplished on Scriptural grounds, we should hail it as a step towards healing the wounds of our common Christianity; but if both are to give way to Socinianism or Neology, the infidel amalgamation were infinitely worse than the honest schism.

The French minister of public instruction and religion compiled last year a statistical account of the primary schools in France. From this important document, we learn that till lately the system of national instruction was confined to a very small number of schools; but it is now

likely to become general. There are in France 38,135 communes; of these 13,987 were found three years ago entirely destitute of schools; in the remaining 24,148, there were 29,618 Catholic schools, 904 Protestant, and 62 Jewish. The schools were attended in winter by 1,372,206 pupils, and in summer by 681,005. The whole number of boys in the communes, from five to twelve years of age, is 2,401,178. Out of 282,985 young persons between the age of twenty and twenty-one, 13,159 can read; 112,363 can read and write; 149,824 (more than half) can do neither; 7,639 uncertain. There are fifteen model primary schools for training teachers. Fuller tables, including girls' schools, are to be prepared triennially, and are to be presented to the Chambers.

National character may be read in the very titles of books. A pious and zealous pastor lately published in Paris "The Cholera-morbus,—an Ode—with some reflections as to the Propriety of Charity Balls for Cholera Hospitals." The good minister says, that it might seem strange to be tagging verses when the cholera was raging around; but his wish was to remind his suffering countrymen of the Gospel of salvation, and an ode seemed the most popular form for so doing. He very properly censures not only "cholera balls," but charity balls of all kinds.

The professorship of morality and sacred eloquence, at Montaban, which has been so long vacant has not yet been filled up. More than two years ago the matter was all but settled; but the minister who was likely to be appointed being considered "a Methodist" (for our French neighbours have adopted this appellation) two or three of the professors have continued, by various means, to keep the matter suspended to this hour. In the mean time, notwithstanding all the efforts of Montauban and Geneva, evangelical truth is making rapid progress among the French Protestants, and especially among the younger pastors.

A Jew and two Jewesses were lately baptized in Paris upon a solemn confession of their faith in Christ. May these be the first fruits of an abundant harvest!

M. Gœpp of the Lutheran church, who pronounced the nuptial benediction at the marriage of the King of Belgium with the eldest daughter of the King of the French, presented his Majesty after the marriage with the Bible which had been used upon the occasion, which King Leopold accepted with great respect and cordiality. M. Gœpp, and two other Protestant ministers who accompanied him, had an interview with the king, at which they informed him of the present state of Protestantism, and the progress of Bible societies.

INDEX

TO THE

ESSAYS, SUBJECTS, INTELLIGENCE, OCCURRENCES.

&c. &c.

	Page		Page
ABURY , Antiquities of	796	Church Room	735
Adult Baptism	451, 524, 594	Christian Observer	362, 597
Allotment System (<i>See Poor, Poor Laws</i>)		Christians, Political Duties of	59, 124, 499, 555, 627, 661
	436, 574, 842	— — — — — Origin of the Term	593
Altar (<i>See Communion Table</i>)		Classics, Use of, in Education ..	84, 140
America, Episcopacy in	769, 835.	— — — — — St. Basil on	338
American Divines	465	Clergy should compose their own Sermons	20
— — — — — D. Jarratt	507	— — — — — Education of the	49, 81
— — — — — Dr. Lathrop	654, 698	— — — — — Political Duties of	60
— — — — — Dr. Johnson	763, 829	— — — — — Provision for	401
— — — — — Revivals	528	— — — — — should promote Reform ...	739
Analogy of Faith	781	Commentators	56
Answers to Correspondents 64, 131, 300,		Commercial Sins	127
371, 435, 500, 564, 628, 692, 755		Communion Table not an Altar ..	27, 347
Apocryphal Controversy	221	Confirmation	596
Baptism of Adults	451, 524, 594	Continental Bible Societies (<i>see Society</i>)	
Baptismal Controversy	30, 45, 131	Convenient Falsehoods	313
Beer Act	691, 729	Conventicles, Dispersion of	838
Bible, received Translation	458	Coronation Oath	87
Bible Society Controversy (<i>see Society</i>)		Cottage Lectures	58, 94
	141, 190, 206, 300	Cottage Husbandry (<i>see Allotment System</i>)	
(<i>for heads of, see the Table of Contents</i>)		Creation, Geological Facts of	742
Biblical Criticism	449	Danish Testament	258
Biography, Difficulties of	693	David and Absalom	582
Bishops, Revenues of	400, 521	Death-bed of Dr. Johnson	4, 344
Bribery Oath	89	— — — — — Hume	91
Britain, whether visited by St. Paul	301	Death, Punishment of	499
Cabinet, Resignation of the	432	Denying Christ	617
Candidates, Parliamentary	559	Dramatic Literature	691
Canstein Hebrew Bible	260	Dreams and Omens	470
Carshuld	495, 541, 620, 689, 756	Dress, Modesty in	646
Catechising	79	Duelling	465
Cathedrals, and Cathedral Reform 51, 65,		Edinburgh Cabinet Library	15
403, 522, 779		Education of Clergy (<i>see Clergy</i>)	
Ceylon Mission relinquished	452	— — — — — in Ireland	63, 128, 194, 430
Children (<i>see Parents</i>)		— — — — — Use of Classics in (<i>see Classics</i>)	
Cholera Morbus (<i>see Pestilence</i>)		Electors, Duties of (<i>see Christians</i>)	
— — — — — 64, 125, 128, 194, 393,		Evangelicals	342
431, 500, 564, 627, 691, 692,		Evangelical Doctrines	418
751, 818		Expurgatorial Indexes ..	475
Church of England, Doctrines of the	29	Eyam, Plague at	589, 819
— — — — — Secession from ..	197	Factory Bill	729
— — — — — Services, value of	336	Family Bible, Mant and D'Oyley's ..	94
— — — — — Apathy of, in Mis-		Family Library, Remarks on	10
sions	786	Fanaticism	126, 200, 299, 540, 783
— — — — — Property 71, 103, 194,		Farewell Sermon, H. Martyn's ...	373
397, 473, 722		Fast Days, Forms of Prayer for (<i>see Pestilence</i>)	64, 124, 193, 295
— — — — — Establishment de-			
fended 103, 307, 351, 440, 561, 665			
— — — — — Discipline ..	470, 727		
— — — — — Reform 72, 131, 132, 195, 306, 348,			
375, 397, 434, 437, 519, 565, 690, 724,			
753, 776, 818			

	Page		Page
Fasting, Utility of	723	Memoir of Bunyan	597, 668, 805
Festivals, Bishop Mant's Poetry on the	717, 787	— of Dr. Lathrop	634, 698
Fiction, on mixing Truth with	313	— of Rev. Dr. Johnson	763, 689
Forms of Prayer against Pestilence (<i>see Pestilence</i>)		Meteorological Portents	92
"Friends," Doctrines of the	216	Millennium	596, 782
Gallio	720	Miracles	43, 200
Geneva, Church of	190	Missionaries, Defence of	11
— New College	494	Modesty in Dress	646
Geology	742	Montanists	857
Grace Abounding, Bunyan's... ..	598, 805	Moravian Mission to Ceylon relinquished	452
Halle Institution	260	Morning Watch	92
Hanover Censorship	494	Mythological Tables	794
Hanoverian Preface to Scriptures	262	Nations providentially dealt with	17, 21, 395, 666
Holland, Rupture with	751	Newmarket	758
Holy Spirit, Offices of the	40, 205, 382, 654, 785	Oaths, Inutility and evil effects of	85, 385
Hope	535	Obituary (<i>see Memoir</i>)	
Hutchinsonianism	832, 834	— of Rev. W. Tandy	550
Hymns and Tunes	721	— of Miss Roberts	754
"If the Lord will," on the Phrase	138	— of W. Lawrence	621
Inconsistency, Perils of	9	— of Baron Chabaud-Latour	817
India	191, 194, 370	Ostentation in Religion	133
— Burning of Widows in	499, 564	Oxford Poem "De Conventiculis"	838
— Need of Bishops for	129	Papal prohibitory Indexes	475
— Appointment of Bp. Wilson	196, 500	Parents, Tears of	36, 581, 629
Indian Idolatry	194, 370, 814	Parish Clerks	755
Infidelity, Prevalence of	125	Parliament, Proceedings in 195, 366, 432, 496, 555	
Ireland, Scheme of Education for	63, 128, 194, 430	Parliamentary Reform (<i>see Reform</i>)	
— Church of	433, 564, 627, 691	— Pledges	560, 665, 690
Judgments of God	17, 395	Pastoral Visiting	90, 94
Judicial Oaths	387	Patriot Newspaper	361
King's College, London	85	Patronage, Restrictions on	753
Latin Rhymes	717	Pennsylvania	196
— Versification of	858	Penny Magazine	860
Lausanne Bible	244	Periodical Press	10, 15, 126
Letter of Rev. D. Wilson	29	Pestilence, Forms of Prayer against	16, 95, 311
— Bishop Turner	129	— Homily on	21
— of Tandy	554	Peter, On the name	714
— A. Fuller	630	Pilgrim's Progress	596, 668
— Dr. Watts	648	Plague (<i>see Pestilence</i>)	
Letters of Miss Boothby	6	— Shaw's Welcome to the	331
Leviathan	503	— De Foe's History of	312
Life Members of Societies	592	— God's terrible voice, Vincent's	332
Literal Interpretation of Scripture	93	— Preparation for the	324
Lit. and Phil. Intelligence	494, 814, 867	— at Eyan	569
Little Books	715	Pluralities and Plurality Bill	131, 132, 195, 308, 365, 434, 566, 628, 725
Lord's-day, Violation of the	63, 126, 195, 428, 499, 560, 711, 724, 737, 756	Poetry, Jer. iii.	596
—, House of Commons Report on	757, 821	— on the Festivals, by Bp. Mant	717, 787
Marseilles, Plague at	319	Polish Bible	494
Mary Queen of Scots, Execution of	382	Political Duties of Christians (<i>see Christians</i>)	
Methodists, Enthusiasm of	783	— Economy	116
Memoir (<i>see Obituary</i>)		Poor, On the state of the	127, 461, 624
— of Bp. Kemp	35	Poor Laws (<i>see Allotment System</i>)	434
— of Bp. Turner	191	Popery, Character of	490
— of Mr. Greenfield	291	— Conversions from	548
— of D. Jarratt	507	Prayer of Mary Queen of Scots	384
		— before Sermon	90
		— on the language of	708
		— Forms of (<i>see Forms</i>)	

	Page		Page
Prayer at Bible Society Meetings ..	211	Society, Hibernian.....	430, 500
— Jewish against Cholera ..	393	— Irish Education	436
Preaching.....	57	— London Hibernian	756
Prisoners in France	407	— ——— Missionary	12
Prohibited Books	475	— Lord's-day	430
Prophecy, rash Judgments on	92	— Naval & Military	174, 429
Predestination, Abuse of	716	— Netherlands Bible	285
Public Affairs 58, 124, 193, 365, 431, 498, 555, 627, 690, 751, 818		— Norway Bible	284
Quakers (<i>see Friends</i>)		— Nuremburg Bible	281
Questions	528	— Paris Bible	287
Quintilian's Institutes	631	— Peace	500
Record Newspaper.....	359, 361	— Prayer-Book and Homily ..	628
Regeneration	30, 45, 131, 422	— Prussian Bible.....	281, 283
Reform Cathedral	51, 65	— Russian Bible	284, 286
— Church (<i>see Church Reform</i>)		— Saxon Bible	283
— Parliamentary 58, 193, 365, 432, 498, 555		— Swedish Bible	281, 283
Religious Biography ...	693	— Temperance	430
Religious Intelligence 117, 190, 300, 358, 429, 495, 541, 620, 689, 815		— Trinitarian Bible ..	64, 117, 141, 190, 206, 300, 358
— Supplement to 64, 132, 196, 300, 371, 436, 500, 564, 623, 756, 820, 868		— Visiting	430
— World	127, 312	Socinianism, Character of	176
Relinquished Missions.....	452	Socinians in Bible Society	172
Responses, On uttering the	591	(<i>see Bible Society Controversy</i>)	
Revivals of Religion	528	South Sea Missions	12
Robinson Crusoe	312	Special Providence	652
Roman Catholics in Bible Society ..	182	Spectator	755
(<i>see Bible Society Controversy</i>)		Spirit Drinking (<i>see Temperance Societies</i>)	
Rome, Church of, Prohibitory Cata- logue	475	Spiritual Afflictions	608
Sabbath breaking (<i>see Lord's-day</i>)		St. Paul visiting Britain	301
Samaria, Woman of	530	Strasburg Preface to Scriptures ...	284
Satan	501	Suburban Sermons	416
Saturday Magazine	860	Sunday Schools, Alleged failure of ..	201
Scripture preferable to System ...	51	Supernatural Manifestations ..	391, 470
— Verifications of	645	Systems, Use and Abuse of.....	56
Scriptures, Versions, and Distribution of the (<i>see Bible Society</i>)		Swiss Societies	300
— King James's Translation ..	458	Switzerland Bible Societies	247
Secession	197	Tears of Parents'	36, 581, 629
Second Advent of Christ	442	Temperance Societies ..	63, 126, 430, 495
Sermons (<i>see Preaching</i>)		Tests in Bible Societies	118
— H. Martyn's Farewell	373	Texts, Erroneous application of 157, 887	
— Biddulph's for Tandey ...	551	Tithes	71, 111, 194, 722, 725
Serpent in the Wilderness	419	(<i>see Church Reform</i>)	
— Universal Worship of the ..	789	Trent, Council of	483
Shunamite Woman	581	Trinitarian Bible Society (<i>see Society</i>)	
Sinecures, Of	520	Truck Act	729
Slavery, Reminiscences of	711	Turkish Testament	255
Slavery, West Indian 129, 366, 430, 434, 499, 562, 628		Unigenitus, Bull so called	490
Societies, Anniversaries of	429	United States, Defence of	467
Society, Anti-slavery	64, 429	University Oath	88
— Brit. & For. Bib. 64, 128, 132, 141—190, 206—300, 371, 429, 436, 500, 628, 820		Useful Knowledge, Definition of ..	651
— , School	372, 564, 692, 816	Vaudois, Oppression of the	64
— , Church Missionary....	429, 815	Verbal Christianity	133
— , Danish Bible	254	Verdun, Detention at	407
— , for Promoting Christian Know- ledge	94, 104, 430, 769	Visiting Societies	58, 430, 736
— , for Propagating the Gospel ..	430, 833	Waverly Novels	597, 691, 776
		West Indian Slavery (<i>see Slavery</i>)	
		— Persecutions 430, 691, 753	
		Westminster Latin Play	82
		Women, Duties of	859
		Works, On being judged according to ..	644, 756
		Zoological Gardens	724

INDEX TO THE REVIEWS.

	Page		Page
"Annals of my Village"	859	Liturgy Revised (Cox's)	343, 397
Blunt's Sermons	417	McGavin, on Church Establish- ments	343, 397
Bradley's Sermons	416	Mendham on the Literary Policy of the Church of Rome	475
Bunyan, Life of by Southey ..	596, 668	Mosaical and Mineral Geology, by W. M. Higgins	742
Bunyan, Account of, Reprinted by Ivimey	805	Newton Dr., Pluralities indefensible ..	348, 397
Charge, Bishop Ryder's	724	Pluralities indefensible, Dr. Newton on	348, 397
the Rev. Dr. Dealtry's ..	103	Raikes (Rev. H.), Remarks on Cle- rical Education	49
Christian Electors, Sermon to, Wilks's ..	661	Remedies, for the Church in Danger ..	348, 397
Church Establishment, Dialogues on (Wilks's)	103	Riland on Church Reform	348, 397
Letters on, W. McGavin's	348	Ryder, Bishop, Charge	724
Reform, Riland on, ..	348, 397	Sandford's, Mrs., on the Social Cha- racter of Woman	859
Acaster on ..	348, 397	Scripture Garden Walk	859
A Churchman on	348, 397	Sermons on the Holy Spirit (Si- meon's)	40
by Lord Henley ..	397	on (Bradley's)	416
Clerical Education, Remarks on, Raikes's	49	on St. Paul (Blunt's)	417
Cox on a Revised Liturgy	348, 397	on the Beatitudes (Ham- bleton's)	416
Dealtry's Charge	103	(Dillon's)	417
Deane's Worship of the Serpent ..	789	Sermon to Christian Electors (Wilks's)	661
Dillon's Sermons	417	Serpent Worship, by Deane	789
English Prisoners in France, Wolfe on ..	407	Simeon (Rev. C.)'s, Sermons on the Holy Spirit	40
Evening Exercises (Jay's)	533	Southey's Life of Bunyan	596, 668
Hambleton's Sermons	416	Wilks's Dialogues on a Church Esta- blishment	103
Henley, Lord, on Church Reform ..	397	Sermon to Christian Electors ..	661
Hints to a Clergyman's Wife	859	Wolfe, on the English Prisoners in France	407
Higgins, on Mosaical and Mineral Geology	742	"Woman in her Social Character," by Mrs. J. Sandford	859
Ivimey's Reprint of Account of Bunyan	805		
Jay's Evening Exercises	533		
Life of Bunyan, by Southey ..	596, 668		
Literary Policy of the Church of Rome (Mendham's)	475		

INDEX TO THE PRINCIPAL NAMES.

	Page		Page		Page
Abernethy, Dr.	900	Bacon	16, 371	Blayney, Dr.	458
Abraham	39, 583	Bagster	292, 503	Blessig, Dr.	264, 476
Acaster	348, 397	Barclay	217	Blomfield, Bishop ..	134, 422, 563, 724, 821
Agnew, Sir A.	767	Barlow, Bishop	489, 685	Blumhardt	209
Algerius, P.	668	Belsham	176, 180	Blunt	417
Allen	559	Bentham	86, 159, 326	Bochart	134, 194
Ali Bey	235	Berkeley, Bishop	776	Bonaparte	407
Alsop, Dr.	470	Berri, Duchess de	818	Boothby, Miss H.	6
Anselm	126, 167	Bertram	466	Borromeo, Cardinal ..	79
Armstrong	176, 176, 479	Bazley, Lord	229	Best, M.	297, 301
Asplund	180	Besa	159	Boswell	1,
Auschlager, Professor	265	Biddulph	530		

	Page		Page		Page
Bourbon, M. de	461	Eller	462	Hovey	469
Boyle	466	Ellis	12, 16	Howley, Archbishop	306
Bradley	416	Empeyias, M.	277	Hughes	148, 250
Brainerd	381	Eustace	79	Hume, G. G. 91, 112, 382, 427, 751	
Brant, Dean	689			Hunt	89
Breaston, Sir J.	408	Faber	743	Huntingdon	407
Briscoe	126	Fabricius, Bishop	389	Hutchinson	834
Brougham, Lord	115	Fancourt, Miss	252, 783	Hutton	3
Bruce	16	Fisherbert, Miss	7	Hyde, Dr.	256
Braunmark, Dr.	283	Fletcher, Dr.	302		
Buckland, Professor ..	598, 751	Fontin	257	Ingles, Sir R. H.	64, 433, 475
Budd	46	Fox	63, 217	Irving 46, 156, 174, 192, 221, 336	
Bulteel	197	Franklin, Dr.	690, 832	Ivimey	672, 678, 606
Bunyan	594, 608, 839	Freeston	381		
Burgess, Bishop	141, 301	Frere	192	Jarratt	507
Butler	473, 483	Fry, Mrs.	416	Jaucourt, Marquis de	297
Buxton	434	Fuller, A.	636	Jay	371, 533
Byron, Lord	596			Jenckie	281
		Galileo	490	Jervis	471
Cajetan	488	Gallam, M.	190, 494	Johnson, Dr. 1, 6, 203, 345, 711	
Calvin	56, 94	Gallio	720	— Rev. Dr. 469, 763 829	
Campbell, Dr.	133	Gausson	190, 494	Jortin, Dr.	513
Cannon	510	Gibbon	13, 16		
Ceppe	180	Goderich, Lord	368, 562	Kelly, Dr.	463
Carpenter, Dr.	180	Gordon, J. E. 162, 177, 178, 182,		Kemp, Bishop	36
Cecil	16	183, 184, 207, 679, 362, 371		Kemphorne	371
Chabaud-Latour	817	Gorham	281	Keady, Col.	293
Chalmers, Dr. 104, 111, 116		Gosner	189	Kennicott, Dr.	264
— A.	574, 723, 750	Gotheberg, Bishop	283	Kieffer, Prof. 222, 228, 229, 250,	
Chandler, Dr.	763, 829	Gondrian	285	257, 258, 259, 276, 288, 290	
Channing, Dr.	178	Greenfield	252, 262, 290	Kuapp, Dr.	260, 261, 262
Chrysostom	489	Grey, Earl	433	Kolme	405
Cheneviere, M.	190	Gurney	217, 371	Kotsebus	46
Clarke, Dr. A.	691			Lathrop, Dr.	464, 698
Clement VIII.	486	Haffner, Prof. 120, 264, 266, 268,		Latrobe	2, 345
— IX.	490	276, 299		— J. A.	347
Coleman	691	Hahn	268, 289	Law, W.	308
Colston, Dr.	392	Haldane, G. 64, 120, 169, 181, 184,		Lawrence	621
Constance, Pro Vicar	286	182, 207, 227, 228, 230,		Leaming	285
Cornwallis, Archbishop	408	252, 254, 260, 262, 263,		Lee, Prof.	235, 290
Corrie, Arch. 130, 191, 193, 236		265, 266, 279, 290, 293		Lee, Dr.	814
Cowper	397, 709, 710	Hale, Sir M.	683	Leeves	279
Cox	348, 397, 690	Haller	448	Leo H.	460
Cranmer, Archbishop	200	Hall, R.	143, 381, 593	Levade	181, 240, 244, 245,
Croker	1, 6, 344	Hall, Mrs.	3	245, 247, 250, 276	
Cunningham, A.	16	Hambleton	416	Lindale, Dr.	681
— J. W.	61, 68	Harding	789	Littleton	731
— F.	279, 289	Harroby, Lord	194, 365	— Lord	91
Cuvier, Baron de	692	Harwood, Dr.	3	Lloyd, Bishop	469
		Harewood, Lord	435	Locke	91
Dealtry, Dr.	103	Hawker, Dr.	156	Lukin	200
Deane	789	Hawkins, Sir J.	2	Luteroth	290
De Poe	125, 312	Heber, Bishop	191	Luther	486
De Moulins	296	Helm	249	Lutz	496, 541, 620, 669, 756
Deoderlein, Dr.	261	Helmer	281	Lyndhurst, Lord	433
De Rossi	261	Henderson, Dr. .. 258, 259, 279			
De Sacy	190, 229, 235	Henley, Lord	397, 690, 751	Macbride, Prof.	235
Dillon	417	Henry	94, 138	M'Gavin	348, 397
Dodd, Dr.	417	Herschell	393	Mackintosh, Sir J.	381
Doddridge, Dr.	669, 720	Hertzberg	284	MacLaine, Dr.	494
Don Pedro	417	Heubner	289	Majendie, Dr.	198
Drexelius	858	Higgins	390, 742	Maisn	277
Drummond	64, 226, 248, 270	Hildebrand	260	Malby, Bishop	17, 197
Dryden	152	Hill	165	Mant, Bishop .. 30, 32, 156, 717,	
Dudley	179, 180	Hoare	391	767	
Dwight, Dr.	111, 763	— Sir R. C.	796	Marsh, Bishop 155, 156, 157, 235	
— H.	494	Hobart, Bishop	94	Martyn, H.	236, 373
		Hohenstul, Count	283	Mary Queen of Scots	382
Eastment	391, 470	Home	91	Mather	408
Edgeworth, Miss	685	Hooker	94, 106, 296	Mayhew	469
Edwards, Dr. Pres.	468, 529	Hoole	1	Mead, Dr.	312
— T.	468	Hopkins	469	Meisner, Prof.	261
Einakdel	289	Horne, Bishop	834	Melville	164, 174, 227, 289,
Eldon, Lord	115, 499	— T. H.	261, 268, 720, 781	240, 279, 309	
		Horsley, Bishop	310		

	Page		Page		Page
Mendham	476	Quintillian.....	631	Tattam	235
Merle D'Anigues	190, 494			Teignmouth, Lord	210, 265, 283
Middleton, Bishop	191	Radnor, Earl of	694	Tenterden, Lord	499
Milman	13, 15	Raikes	49, 94	Thelwall.....	393
Milner, Dean	9, 186, 187	Reanel, Dean	83	Tholuck, Professor	494
—— Bishop.....	189	Richardson	306	Thomas, Dean	226
Mohammed Rahem.....	380	Richmond, L.	200, 493	Thomson	233
Moller, Dr.	260	Riland.....	349, 397, 690	—— Dr.....	291
Mompesson	669, 819	Roberts, W.	755	Thornton	139
Moore	290	—— Mrs.	754	Tillotson, Archbishop.....	733
Montanus	637	Robinson, Bishop	772	Tomline, Bishop	156
Montgomery '.....	12, 674	Romaine.....	8, 551	Townsend	470
More, H.	620, 646, 755	Rosenblad, Baron	222	Trollope, Mts.	265, 647
Morrison, Dr.	235	Ruffin.....	257	Tuam, Archbishop of	213
Moscow, Archbp. of	285	Ruppel	503	Turkheim	266
Mosheim.....	494, 757	Russell, Dr.	15	Turner, Bishop	64, 191, 195
Munter, Bishop	285	Ryder, Bishop	724	—— S.	750
Murdoch, Dr.	494	Ryland, Dr.	643	Twisden, Judge	684
Murray	11, 597				
—— Archbishop	475	Sacheverel	417	Upsala, Archbishop of	226
		St. Basil	338		
Newton, Dr.	348, 397	Sadler	729	Van Ess	188, 189, 228
—— Sir I.	232	Sanderson, Bishop	138	Vaghan	156
Niblack, Dr.	311	Sandford, Mrs.	859	Venn	308
Nitachman	452	Sargent	380	Vincent, Dr.....	83, 322
Noel, Hon. B. W.	371	Schoener	281	Voltaire	390
—— Hon. G.	429	Scholl	213	Von Dies.....	256, 257
Norris.....	155, 157	Schmidt.....	453		
		Schwartz, Professor	280	Wallis, Dr.....	489
O'Connell	627	Scott, T.	94, 695, 756, 838	Warburton, Bishop.....	104
Oliver, M.....	229, 230	—— J.	125, 324, 371, 589,	Warner Levin	256
Orme	261		645, 695	——	470
Owen	148, 180, 185, 213, 248,	—— Sir W.	312, 597, 756, 814, 819	Watts, Dr.	337, 648
	250, 256, 257, 259, 277, 279			Waugh, Dr.	692
—— R.	448, 777	Seeker, Archbishop	773, 834	Wellington, Duke of	134, 412
—— Dr.	686	Seaford, Lord	368	Wesley	3, 309, 514, 598,
		Seabury, Bishop	629		783, 827
Pais	694	Sharp, G.	208, 369, 714	Wetzelius	454
Paris, Dr.	459	Shaw, Dr.	331	Wharcliffe, Lord.....	194, 365
Paterson, Dr.	279	Sibthorp	589	Whately, Archbp.	17, 195, 196
Patrick, Dr.	385	Simeo, General	390	Wheaton	495
Peel, Sir R.	433	Simeon	40, 170, 205, 382	Wheeler, Dr.	459
Penn.....	217, 390	Sixtus V.	486	White, C.	859
Perceval	120, 122, 126, 169,	Smith, Dr. J. P.	267	—— B.	448
	208, 214	Southey, Dr.	12, 596, 668	—— H. K.	597
Percy, Bishop	404	Spry, Dr.	131, 155	—— Bishop	36
Petty, Lord W.	470	Stael, Baron de	692	Whitfield	899
Phillips	121, 164, 177, 182, 591	Stanhope, Dean	772	Wilberforce	309, 435, 537,
Pigot	769	Stanley	62, 264		563, 620
Pilkington.....	43	Steinkopf, Dr.	148, 248, 264,	Wilkinson	236
Pinkerton, Dr.	255, 257, 263,		267, 270, 279, 287	Wilks, S. C.	2, 103, 661
	264, 266, 279, 546	Steinmann	222	—— M.	290
Pisani, Mrs.	3	Stephen	754	Williams, Mrs.	3
Pius IV.	481	Stewart	652	Wilson, Bishop, 89, 79, 131, 196,	
—— V.	480	Stiles, President	466		241, 247, 248, 500
Platt	235, 238, 240, 250, 252,	Stoddard	469	Windham	1
	254, 256, 265, 285, 293, 358	Stokes	287	Winstanley	4
Porteus, Bishop	185, 405	Stonhouse, Sir J.	694	Wittman, Professor	186, 188
Pownall, Col.	4	Storey	4	Wolfe	407
Poynder.....	194, 814	Strahan, Dr.	2, 345, 417	Wollaston	404
Priatt	148	Stukeley, Dr.	796	Wolsey, Cardinal.....	480
Priestley, Dr.	471	Sumner, Bishop T. B.	434	Woodd, B.	145
				Wright, F.	466
Quessel	490, 838	Tandey	550	Wynford, Lord 195, 366, 435, 499	

INDEX TO TEXTS

ILLUSTRATED OR REFERRED TO.

	Page		Page		Page
<i>Genesis</i> iii.	793	<i>Matthew</i> xii. 32.....	621	<i>Acts</i> x. 42	616
xvii. 7	525	xiii. 12	246	xii. 17.....	308
<i>Exodus</i> xii. 48, 49....	525	xvi. 18	714	xiii. 47	302
xviii. 21	661	xvi. 21, 22 ..	526	xvi. 27	589
xxiv. 4	709	xviii. 17	371	xviii.	723
xxix. 4	525	34	505	xix. 2-4 ...	525, 716
xxx. 20.....	709	xx. 9	246	xix. 5.....	452
<i>Leviticus</i> xvi. 14	709	xx. 23	526	xx. 28.....	245
<i>Numbers</i> iv. 3	525	xxi. 44	246	xx. 32.....	373
viii. 24	525	xxiii. 5	246	<i>Romans</i> ii.	100
xxiii. 9	609	xxiv. 3	442	ii. 6, 11, 16...	589
<i>1 Samuel</i> iv.	101	xxiv. 14	303	ii. 20.....	782
<i>2 Samuel</i> xviii. 33...39,	582	xxiv. 30	446	iii. 23	245
<i>1 Chronicles</i> xxi. 1....	504	xxiv. 36...443, 445		iv.	246
<i>Nehemiah</i> iv. 3, 7....	297	xxv. 31, 32 ..	245	iv. 11	527
<i>Job</i> ii. 6.....	505	xxv. 31-46	645	v. 1	245
xli.	503	xxv. 10, 14—		v. 9	709
xli. 21	710	46 ..	621	vi. 3	526
<i>Psalms</i> xvi.	710	xxviii. 19, 20	527	vi. 17	525
xxii. 27, 29 ..	449	<i>Mark</i> iv. 22	589	viii.	246
xxiii. 8, 9 ...	750	vii. 32	645	viii. 9	41
cv. 1, 2.....	671	ix. 17.....	645	xi. 26	443
cxix.	709	xiii. 7, 10	303	xii. 6.....	781
cxix. 25, 28, 83		<i>Luke</i> vi. 48	450	xiv. 12.....	589
107, 143, 710		vii. 29, 30.....	526	xvi. 17.....	371
<i>Proverbs</i> xxx. 15 ...	609	xiii. 24	781	<i>1 Cor.</i> i. 33	670
<i>Ecclesiastes</i> xii. 14 ..	589	xv. 4-6	421	iii.	246
<i>Canticles</i> v. 12	709	xxi. 8-24...442, 444		iii. 8	589
<i>Isaiah</i> ii. 2-4.....	449	xxi. 25-36 ...	442	iv. 5	589
v. 16	102	xxi. 25	445	v. 11	182
vii. 18	101	xxi. 29-31 ...	446	v. 9-12.....	871
ix. 6.....	617	xxiv. 21	526	vi. 11.....	526
ix. 9.....	449	<i>John</i> i.	246	xv. 29.....	526
x. 15	102	i. 1	245	<i>2 Cor.</i> iv. 4	504
xi. 6-9	449	i. 25	525	vi. 14-18.....	371
xiv. 12.....	504	iii.	246	<i>Galatians</i> iii. 28.....	527
xvi.	671	iii. 3	422	iv. 3, 4, 9 ...	525
xix. 29.....	794	iii. 5	526	iv. 3, 4, 9, 26	
xxii. 12	100	iii. 11-15	418	29... 525	
xxvii. 1	503	iv. 21, 22, 24 ..	837	v. 3	525
xxx. 6	794	iv. 42	531	vi. 4, 5, 7 ...	589
xl. 12, 18.....	750	v. 29	645	<i>Ephesians</i> i. 4	245
xliv. 24	750	viii. 31	526	ii. 6	671
lviii. 6	129	viii. 44	504	ii.	246
lxv. 17, 18, 25	449	xi. 25, 26, 28 ..		ii. 1-5.....	450
lxvi. 12	449	449, 450		ii. 8-10 ..	245
<i>Jeremiah</i> ii. 22	709	xii. 31	504	v. 30.....	670
iii.	596	xvi.	246	<i>Philippians</i> ii. 5, 6 ...	245
xvii. 10	589	xx. 17	616	<i>Colossians</i> i. ...	246
xxiii. 40	377	xxi. 22	446	ii. 11, 12 ...	525
xxiii. 19.....	589	<i>Acts</i> i. 8.....	302	ii. 13.....	450
<i>Ezekiel</i> xiv. 18		i. 9, 10	616	<i>1 Thess.</i> iv. 17, 18.....	616
xvi. 63	330	ii. 38	452	v. 2, 3.....	446
<i>Hosea</i> vi. 2.....	671	ii. 39	525	<i>2 Thess.</i> ii. 3, 4, 8, 9... 447	
<i>Joel</i> ii. 12, 13.....	329	41	527	iii. 6, 14....	371
<i>Micah</i> i. 12	536	iii. 25.....	525	<i>1 Timothy</i> iii. 16	245
iv. 3	449	v. 3, 4.....	245	iv. 3	447
<i>Zechariah</i> viii. 7, 8 ..	443	vii. 56.....	616	vi. 3-5 ...	371
<i>Matthew</i> iii. 7	526	viii. 12, 16....	450	<i>2 Timothy</i> iii. 5... 371, 782	
iii. 15.....	525	viii. 13	526	iv. 17	303
vi. 24	246	viii. 37	527	<i>Titus</i> iii. 5	32
xii. 24	505	x. 38	525	<i>Hebrews</i> i. 12.....	102

	Page		Page		Page
<i>Hobbes</i> vi. 19	535	<i>1 Peter</i> i. 5.....	245	<i>Revelations</i> ii. 23	560
vii. 24.....	616	i. 17	569	v.	616
viii. 10	527	ii. 8.....	836	vii. 14.....	709
viii. 38	616	iii. 21.....	536	xi. 2	444
ix.	246	iii. 18—20....	621	xii. 6	444
ix. 13, 14 ..	709	v. 8.....	506	xiv. 6, 7 ...	705
ix. 10	525	<i>2 Peter</i> ii. 3	448	xvi. 12 ...	447
xii. 25	668	<i>1 John</i> v.	246	xvii. 18 ...	444
xiii. 10	347	v. 7.....	245	xviii. 9, 10	448
xiii. 8	670	v. 20	245	xx.	782
vi. 14	709	<i>Revelations</i> i. 18	616	xx. 13.....	569
<i>1 Peter</i> i. 2.....	709	i. 25	709		

INDEX TO SIGNATURES

IN VOLUME THIRTY-TWO.

	Page		Page		Page
A. B. C.	94	E. F.....	527	Quadragenarius	206
A Constant Reader...	787	E. M. B.	347	R.	342
A Friend to the Poor	580	G. G.....	842	R. A.	85
A. J.	593	H.	449, 648, 847	Reparator	310
A Lover of the Old		H. D. V.	595	R. L.	856
Ways	91	Isaac Watts	651	Scott, John	645
Alpha	397	J.	653, 716	Scrutineer	138
An Anxious Inquirer	596	J. A. Latrobe	347	S. E. A.	711
An Early Abolition-		J. L.	5, 10	Sextagenarius	382
ist	714	John Willot Eastment	392	S— R.	90
An Inquirer	596	Joseph John.....	714	Sumner	390
An Old Member.....	94	J. W. D.	845	T. B.	451, 569
A Parent.....	84, 140	J. W. E.	392	Theognis	395, 838
A. R. C.	533	J. W. N.	29	Tyro	721
Arca	716	Laicus	838	Viator	36
A Rector	723	M.	475	Vindex.....	90, 92
A Rustic Christian		M. G. H.	654, 786	W.	591
Observer	652	M. J. M.	782, 837	W. B. T.	452
Asyncritus	14	Monitor.....	385	William Roberts ...	755
A Tract Distributor	715	N.	590	Wilson, D.	29, 35
A Watchman	785	N. N. N.	306	W. J.	698
A. Z.	528	N. T.....	710	W. L. N.	856
A Zoological Quadru-		Oxonienis	461	X.	724
ped.....	724	P. G. H.	596	Zenas.....	592
B—H.	16	Quæsitör	646	72.....	782
C.	717, 722				
C. E. G.	93				
Christianus	594				
Circumtrema	780				
E.	205				
Ecc. Ang. Pastor ...	201				

END OF THE THIRTY-SECOND VOLUME.



